carljungdepthpsychologysite.blog

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1. 2022

1.1 February

In our yearning to be perfect, we have mistaken perfection for wholeness. (2022-02-01 03:36)

[paypal _donation _button border="5"]

[1]Dancing in the Flames by Marion Woodman

In our yearning to be perfect, we have mistaken perfection for wholeness.

We think we cannot love ourselves until we and others meet some external standard. Depression, anxiety—in fact, most neuroses and compulsions—are ultimately a defense against loving our¬ selves without condition.

We are afraid to look at the damp, dark, ugly yet exquisite roots of being that stretch deep into our survival chakra. We are fearful of finding that the spirit is not there, that our Home is empty, even as our outer home is empty.

Yet it is in that place of survival, where the dark mother has been^ abandoned, that spirit longs to be embodied so that the whole body may become light. Ego wants to be the god of our own idealized projection; spirit wants to be incarnated in our humanity where it can grow in wisdom

The sixth chakra is related to the higher, spiritual, realms of perception, namely, to the form of the Divine that the soul seeks.

In patriarchal monotheism, the Divine is widely perceived as Creator, Dispenser of Truth, Law Giver, Ruler of Humanity.

He is the “beyond” of ego consciousness, who must be interpreted by the theologians, who claim to know what he wants.

In his most benign form, this God is a superego figure that espouses civilization over anarchy, love over hate, peace over war.

At his worst, he dictates carnage in order to preserve his “kingdom.” Such a God-image may function to keep an individual or culture in check, but it cannot bring about the transformation of consciousness. - Marion Woodman, Dancing in the Flames: The Dark Goddess in the Transformation of Consciousness, Para 65-66

1. http://MarionWoodman/

Here at last is the translation of passages in the "Protocols" that did not go into "Memories" (2022-02-01 04:11)

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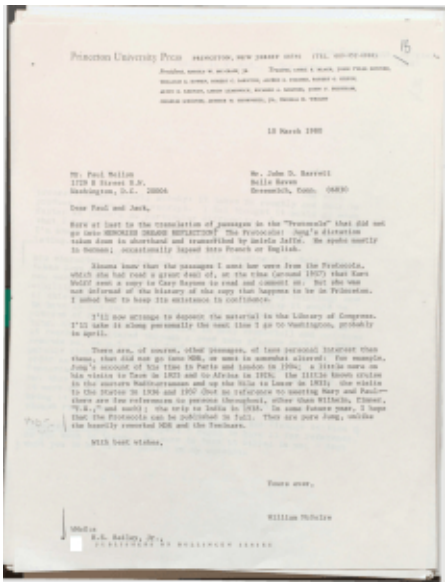

[1]The Original Protocols for Memories, Dreams, Reflections

[This letter is from a draft of Aniela Jaffe’s "Protocols" It may not be perfectly accurate.]

Princeton University Press Princeton, New Jersey 08540 (tel. 609-452-4900)

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10 March 1980

Mr. Paul Mellon 1729 H Street N.W.

Washington, D.C. 20006

Dear Paul and Jack,

Mr. John D. Barrett Belle Haven

Greenwich, Conn. 06830

Here at last is the translation of passages in the "Protocols" that did not go into MEMORIES DREAMS REFLECTIONS

The Protocols: Jung’s dictation taken down in shorthand and transcribed by Aniela Jaffe.

He spoke mostly in German; occasionally lapsed into French or English.

Ximena knew that the passages I sent her were from the Protocols, which she had read a great deal of, at the time (around 1957) that Kurt Wolff sent a copy to Cary Baynes to read and comment on.

But she was not informed of the history of the copy that happens to be in Princeton.

I asked her to keep its existence in confidence.

I’ll now arrange to deposit the material in the Library of Congress.

I’ll take it along personally the next time I go to Washington, probably in April.

There are, of course, other passages, of less personal interest than these, that did not go into MDR, or went in somewhat altered:

for example, Jung's account of his time in Paris and London in 1904; a little more on his visits to Taos in 1925 and to Africa in 1926; the little known cruise in the eastern Mediterranean and up the Nile to Luxor in 1933; the visits to the States in 1936 and 1937 (but no reference to meeting Mary and Paul-— there are few references to persons throughout, other than Wilhelm, Zimmer, "T.W.," and such) ; the trip to India in 1938.

In some future year, I hope that the Protocols can be published in full.

They are pure Jung, unlike the heavily reworked MDR and the Seminars.

With best wishes,

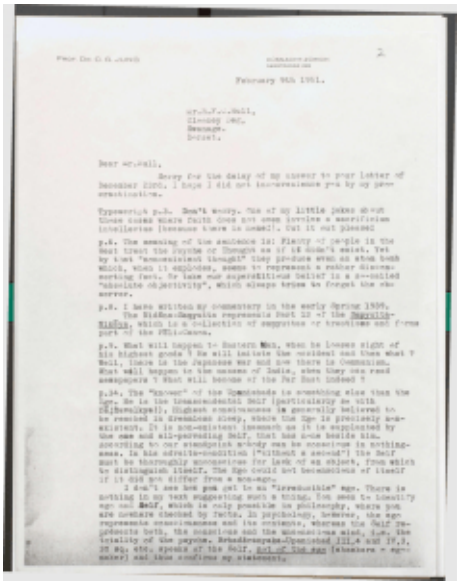
Yours ever,

William McGuire Rough Draft of "Protocols," Page 195

WMcG:s

H.S. Bailey, Jr.,

PUBLISHERS OF BOLLINCEN SERIES



February 9th 1951.

Dear Mr.Neil,

Sorry for the delay of my answer to your letter of December 22nd. I hope I did not inconvenience you by my precipitation.

Typewriting p.3. Don't worry. Six of my little jokes about those cases where faith does not seem involve a sacrifice intellectus [because there is none]. Cut it out please!

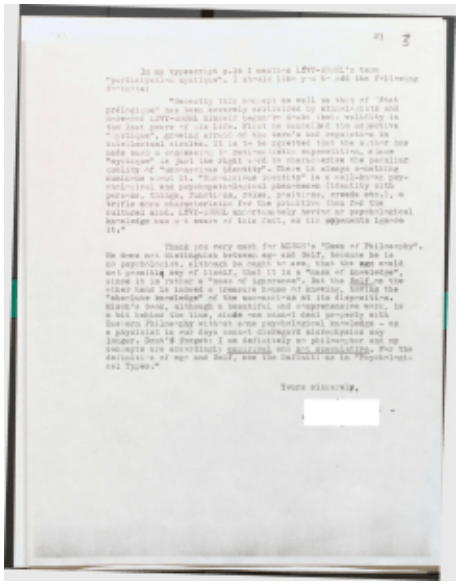
p.4. The meaning of the sentence is: Piety of people is the best trust the psyche or thought as if it didn't exist. Yet by that "unconscious thought" they produce what on whom both which, when it applies, seems to represent a rather disconcerting fact. To take our superstitious belief is a so-called "absolute objectivity", which always tries to forget the observer.

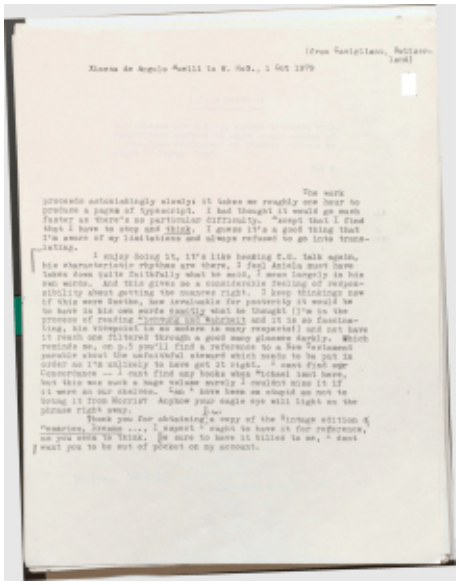
p.8. I have written my commentary in the early Spring 1950. The Riddle of Gregorius represents Part II of the Gregorius-Riddle, which is a collection of suggestive or evocative and [-rom part of the Philippians.

p.9. What will happen to Eastern Man, when he looses sight of his highest goods ? He will imitate the occident and then what ? Well, there is the Japanese war and now there is Communism. What will happen to the masses of India, when they can read newspapers ? What will become of the Far East indeed ?

p.14. The "knower" of the Upanishads is something else than the Ego. He is the transcendental Self (particularly as with Hiranyagarbh. Highest consciousness is generally believed to be reached in dreamless sleep, where the Ego is precisely non-existent. It is non-existent inasmuch as it is supplanted by the one and all-pervading Self, that has even beside him, according to our standpoint nobody can be conscious is nothingness. In his afterlife-condition ("without a second") the Self must be thoroughly unconscious for lack of an object. From which to distinguish itself. The Ego could not be conscious of itself if it did not differ from a non-ego.

I don't see how you get to an "irreducible" ego. There is nothing in my text suggesting such a thing. You seem to identify ego and Self, which is only possible in philosophy, where you are nowhere checked by facts. In psychology, however, the ego represents consciousness and its contents, whereas the Self represents both, the conscious and the unconscious mind, i.e. the totality of the psyche. Aphorisms Quenstedt III,4 and IV,3, 38 sq. etc. speaks of the Self, not of the ego [whatever a ego-meter] and thus confirms my statement.





Prof. Dr. G. G. JUNG

KÜSNACHT-ZÜRICH

SEESTRASSE 228

Mr. R.F.C. Hull, Clooney Heg, Swanage. Dorset.

Dear Mr. Hull,

Sorry for the delay of my answer to your letter of December 23rd. I hope I did not inconvenience you by my procrastination.

Typescript p.3. Don’t worry.

One of my little jokes about those cases where faith does not even involve a sacrificium intellectus (because there is none!). Cut it out please!

p.6. The meaning of the sentence is: Plenty of people in the West treat the Psyche or Thought as if it didn’t exist.

Yet by that "non-existent thought" they produce even an atom bomb which, when it explodes, seems to represent a rather disconcerting fact.

Or take our superstitious belief in a so-called "absolute objectivity", which always tries to forget the observer.

p.8. I have written my commentary in the early Spring 1939.

The Nidâna-Samyutta represents Part 12 of the Saqiyutta-yikâya, which is a collection of Samyutta or treatises and forms part of the Pali-Canon.

p.9. What will happen to Eastern Man, when he looses sight of his highest goods?

He will imitate the occident and then what?

Well, there is the Japanese war and now there is Communism.

What will happen to the masses of India, when they can read newspapers ? What will become of the Far East indeed?

p.34. The "knower" of the Upanishads is something else than the Ego.

He is the transcendental Self (particularly so with Yäjñavalkyal).

Highest consciousness is generally believed to be reached in dreamless sleep where the Ego is precisely nonexistent.

It is non-existent inasmuch as it is supplanted by the one and all-pervading Self, that has none beside him.

According to our standpoint nobody can be conscious in nothingness.

In his advaita-condition ("without a second") the Self must be thoroughly unconscious for lack of an object from which to distinguish itself.

The Ego could not be conscious of itself if it did not differ from a non-ego.

I don’t see how you get to an "irreducible" ego.

There is nothing in my text suggesting such a thing.

You seem to identify ego and Self, which is only possible in philosophy, where you are

nowhere checked by facts.

In psychology, however, the ego represents consciousness and its contents, whereas the Self represents both, the conscious and the unconscious mind, i.e. the totality of the psyche. Brhadaranyaka-Upanishad III,4 and IV,3, 30 sq. etc. speaks of the Self, not of the ego (ahamkara = egomaker) and thus confirms my statement.

In my typescript p.34 I mention LÉVY-BRUHL's term "participation mystique" I should like you to add the following footnote :

"Recently this concept as well as that of "état prélogique" has been severely criticized by ethnologists and moreover LEVY-BRUHL himself began fro doubt their validity in the last years of nis life.

First he cancelled the adjective "mystique" growing afraid of the term's bad reputation in intellectual circles.

It is to be regretted that the author has made such a concession to rationalistic superstition, since "mystique" is just the right word to characterize the peculiar quality of "unconscious identity."

There is always something numinous about it. "Unconscious identity" is a well-known psychological and psychopathological phenomenon (identity with persons, things, functions, roles, positions, creeds etc.), a trifle more characteristic for the primitive than for the cultural mind.

LÉVY-BRUHL unfortunately having no psychological knowledge wasn't aware of this fact, as his opponents ignore it."

Thank you very much for MISCH's "Dawn of Philosophy".

He does not distinguish between ego and Self, because he is no psychologist, although he ought to see, that the ego could not possibly say of itself, that it is a "mass of knowledge", since it is rather a "mass of ignorance."

But the Self on the other hand is indeed a treasure house of knowing, having the "absolute knowledge" of the unconscious at its disposition.

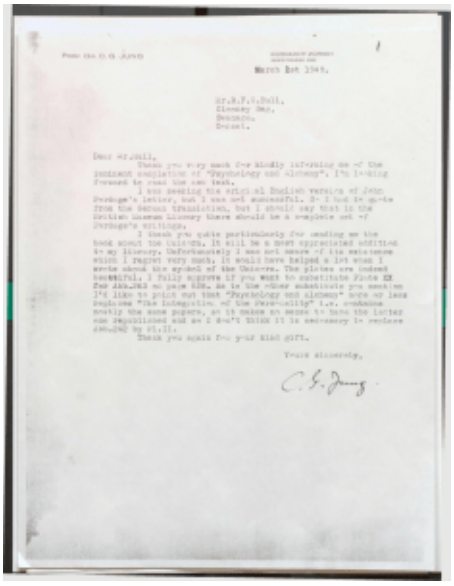
Misch's book, although a beautiful and comprehensive work, is a bit behind the time, since one cannot deal properly with Eastern Philosophy without some psychological knowledge - as a physicist in our days cannot disregard microphysics any longer.

Dont'f forget: I am definitely no philosopher and my concepts are accordingly empirical and not speculative.

For the definition of ego and Self, see the Definitions in "Psychological Types."

Yours sincerely

C.G. Jung Protocols (Rough Draft), Page 133-134



Prof. Dr. C. G. JUNG

KÜSNACHT-ZÜRICH SEESTRASSE 228 March 1st 1949.

Mr. R.F.C. Hull, Clooney Beg, Swanage.

Dorset.

Dear Mr. Hull,

Thank you very much fop kindly informing me of the imminent completion of "Psychology and Alchemy."

I'm looking forward to read the new text.

I was seeking the original English version of John Pondage's letter, but I was not successful.

So I had to quote from the German translation, but I should say that in the British Museum Library there should be a complete set of Pordage's writings.

I thank you quite particularly for sending me the book about the Unicorn.

It will be a most appreciated addition to my library.

Unfortunately I was not aware of its existence which I regret very much.

It would have helped a lot when I wrote about the. symbol of the Unicorn.

The plates are indeed beautiful.

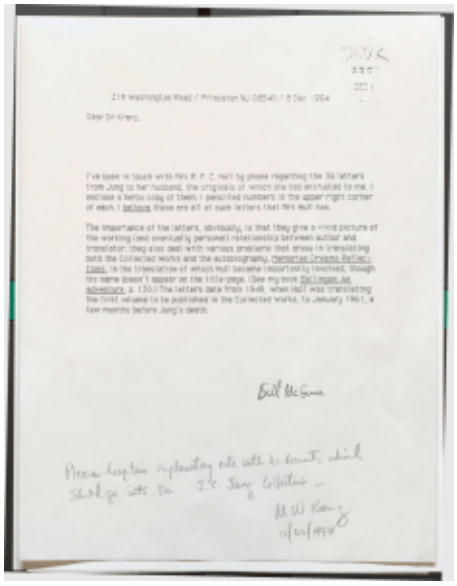
I fully approve if you want to substitute Plate XX for Abb.263 on page 628.

As to the other substitute you mention I'd like to point out that "Psychology and Alchemy" more or less replaces "The Integration of the Personality" i.e. contains mostly the same papers, so it makes no sense to have the latter one republished and so I don't think it is necessary to replace Abb.242 by Pl. II.

Thank you again for your kind gift.

Yours sincerely,

C.G. Jung Protocols (Rough Draft), Page 132



219 Washington Road / Princeton NJ 05540 / 5 Dec ¡994

Dear Dr Kranz.,

I've been in touch with Mrs. R. F. C. Hull by phone regarding the 36 letters from Jung to her husband, the originals of which she had entrusted to me.

I enclose a Xerox copy of them.

I penciled numbers in the upper right comer of each.

I believe these are all of such letters that Mrs Hull has.

The importance of the letters, obviously, is that they give a vivid picture of the working (and eventually personal) relationship between author and translator; they also deal with various problems that arose in translating both the Collected Works and the autobiography, Memories Dreams Reflections.

In the translation of which Hull became importantly involved, though his name doesn't

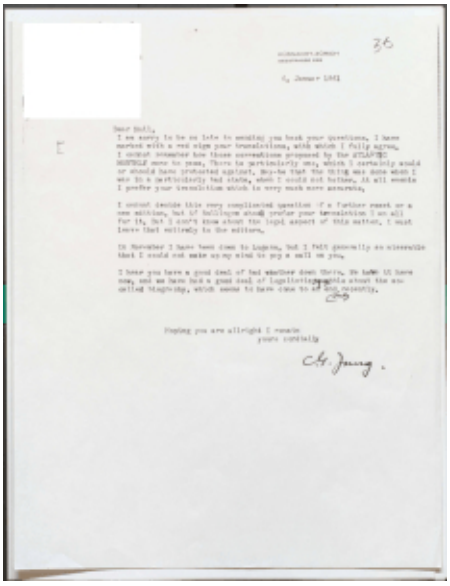
appear on the title-page. (See my book Bollingen: An Adventure, p. 130.)

The letters date from 1949, when Hull was translating the first volume to be published in the Collected Works to January 1961,

a few months before Jung's death.

Please keep this explanatory note with the documents which should go to the C.G. Jung Collection.

M.W. Kranz Protocols (Rough Draft), Page 131



Dear Hull 6 January 1961

I am sorry to be so late in sending you back your questions. I have marked with a red sign your translations, with which I fully agree.

I cannot remember how those corrections proposed by the ATLANTIC MONTHLY came to pass.

There is particularly one, which I certainly would or should have protested against.

May-be that the thing was done when I was in a particularly bad state, when I could not bother.

At all events I prefer your translation which is very much more accurate.

I cannot decide this very complicated question of a further reset or a new edition, but if Bollingen should prefer your translation I am all for it.

But I don't know about the legal aspect of this matter.

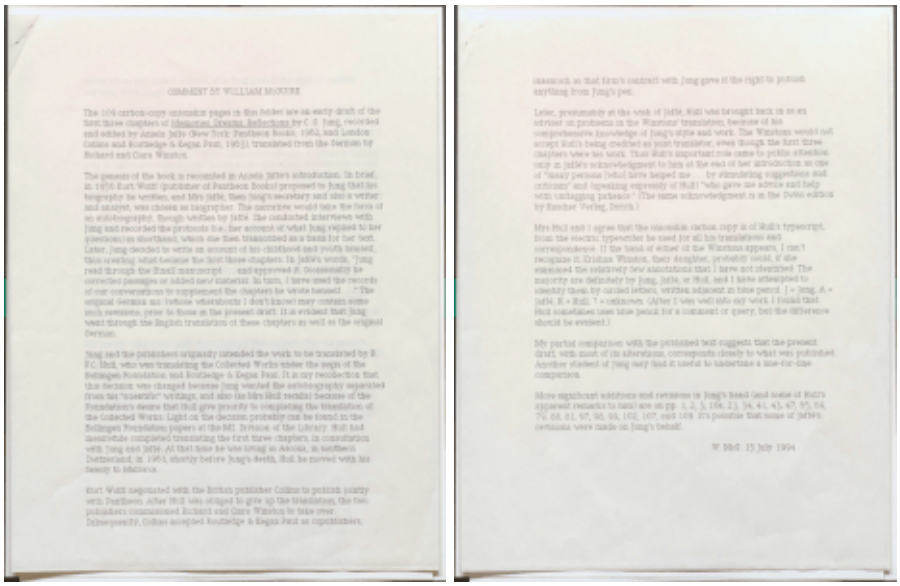
I must leave that entirely to the editors.

In November I have been down to Lugano, but I felt generally so miserable that I could not make up my mind to pay a call on you.

I hear you have a good deal of bad weather down there. We have it here the so-now, and we have had a good deal of legalistic squabble about so-called biography, which seems to have come to an end recently.

Hoping you are all right I remain yours cordially

C.G. Jung Protocols, Page 170



COMMENT BY WILLIAM McGuire

The 109 carbon-copy onionskin pages in this folder are an early draft of the first three chapters of Memories, Dreams, Reflections by C. G. Jung., recorded and edited by Aniela Jaffe (New York: Pantheon Books, 1962, and London: Collins and Routledge & Kegan Paul, 196.3), translated from the German by Richard and Clara Winston.

The genesis of the book is recounted in Aniela Jaffe's introduction.

In brief, in 1956 Kurt Wolff (publisher of Pantheon Books) proposed to Jung that his biography be written, and Mrs. Jaffé, then Jung's secretary and also a writer and analyst, was chosen as biographer.

The narrative would take the form of an autobiography, though written by Jaffé.

She conducted interviews with Jung and recorded the protocols (i.e., her account of what Jung replied to her questions) in shorthand, which she then transcribed as a basis for her text..

Later, Jung decided to write an account of his childhood and youth himself, thus creat-

ing what became the first three chapters.

In Jaffe's words, ''Jung read through the [final] manuscript.... and approved it.

Occasionally he corrected passages or added new material. In turn, I have used the records of our conversations to supplement the chapters he wrote himself..

The original German ms. (whose whereabouts I don't know) may contain some such revisions, prior to those in the present draft. It is evident that Jung went through the English translation of these chapters as well as the original German.

Jung and the publishers originally intended the work to be translated by R. F.C. Hull, who was translating the Collected Works under the aegis of the Bollingen Foundation and Routledge & Kegan Paul.

It is my recollection that this decision was changed because Jung wanted the autobiography separated from his "scientific" writings, and also (as Mrs. Hull recalls) because of the Foundation's desire that Hull give priority to completing the translation of the Collected Works.

Lighten the decision probably can be found in the Bollingen Foundation papers at the MS. Division of the Library.

Hull had meanwhile completed translating the first three chapters, in consultation with Jung and Jaffé.

At that time he was living in Ascona, in southern Switzerland; in 1961, shortly before Jung's death, Hull he moved with his family to Mallorca.

Kurt Wolff negotiated with the British publisher Collins to publish jointly with Pantheon.

After Hull was obliged to give up the translation, the two publishers commissioned Richard and Clara Winston to take over.

Subsequently, Collins accepted Routledge & Kegan Paul as co-publishers. Protocols (Rough Draft,) Page 128

Inasmuch as that firm's contract with Jung gave it the right to publish anything from Jung's pen.

Later, presumably at the wish of Jaffé, Hull was brought back in as an adviser on problems in the Winston's translation, because of his comprehensive knowledge of lung's style and work.

The Winston's would not accept Hull's being credited as joint translator, even though the first three chapters were his work.

Thus Hull's important role came to public attention only in Jaffe's acknowledgment to him at the end of her introduction as one of "many persons [who] have helped me ... by stimulating suggestions and criticism" and (speaking expressly of Hull) "who gave me advice and help with unflagging patience."

(The same acknowledgment is in the Swiss edition by Rascher Verlag, Zurich.)

Mrs. Hull and I agree that the onionskin carbon copy is of Hull's typescript, from the electric typewriter he used for all his translations and correspondence.

If the hand of either of the Winston's appears, I can't recognize it.

Krishna Winston, their daughter, probably could, if she examined the relatively few annotations that I have not identified.

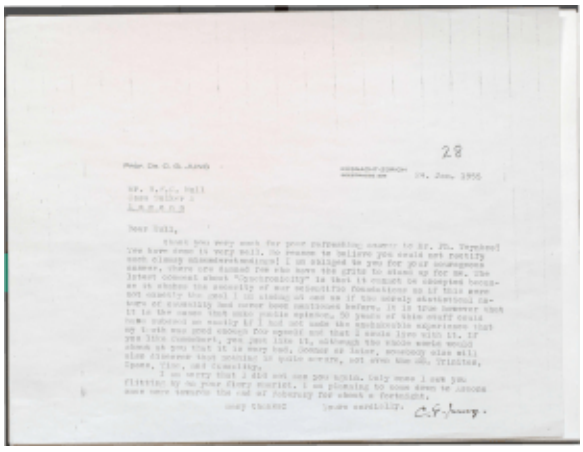
The majority are definitely by Jung, Jaffé, or Hull, and I have attempted to identify them by circled letters, written adjacent in blue pencil: J = Jung, A = Jaffé, H = Hull, ? = unknown.

(After I was well into my work I found that Hull sometimes uses blue pencil for a comment or query, but the difference should be evident.)

My partial comparison with the published text suggests that the present draft, with most of its alterations, corresponds closely to what was published. Another student of Jung may find it useful to undertake a line-for-line comparison.

More significant additions and revisions in Jung's hand (and some of Hull's apparent remarks to him) are on pp. 1, 2, 3, 10a, 23, 34, 41, 43, 47, 65, 69, 79, Ô0, 61, 97, 96, 99, 102, 107, and 109. It's possible that some of Jaffe's revisions were made on Jung's behalf.

McG. 15 July 1994 Protocols (Rough Draft), Page 128-129



Dear Hull,

Thank you very much for your refreshing answer to Mr Ph. Toynbee.

You have done it very well.

No reason to believe you could not rectify such clumsy misunderstandings.

I am obliged to you for your courageous answer.

There are damned few who have the grits to stand up for me.

The latest comment about "Synchronicity" is that it cannot be accepted because it shakes the security of our scientific foundations as if this were not exactly the goal I am aiming at and as if the merely statistical nature of causality had never been mentioned before.

It is true however that it is the asses that make public opinion.

50 years of this stuff could have subdued me easily if I had not made the unshakeable experience that my truth was good enough for myself and that I could live with it.

If you like Camembert, you just like it, although the whole world would shout at you that it is very bad.

Sooner or later, somebody else will also discover that nothing is quite secure, not even the SS.

Trinitas Space, Time, and Causality.

I am sorry that I did not see you again.

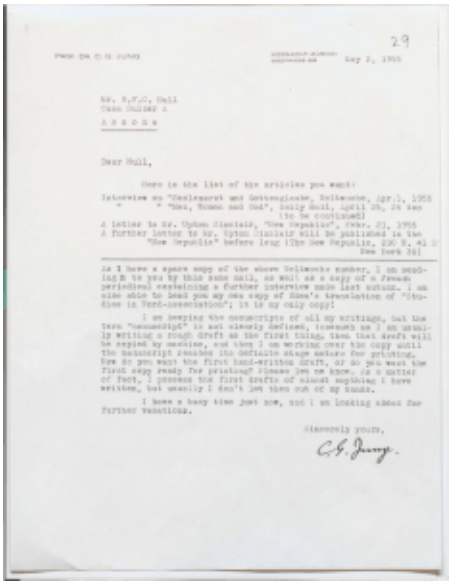
Only once I saw you Hitting by on your fiery chariot.

I am planning to come down to Ascona once more towards the end of February for about a fortnight.

Many thanks,

Yours cordially

C.G. Jung, Protocols (Rough Draft), Page 162



May 2, 1955

Prof. Dr. G. G JUNG

Mr. R.F.C. Hull Casa Sulzer A

Ascona

Dear Hull,

Here is the list of the articles you want:

Interview on "Seelenarzt und Gottesglaube, Weltwoche, Apr. l, 1955 " " "Men, Women and God", Daily Mail, April 25, 26 so (to be continued)

A letter to Mr. Upton Sinclair, "New Republic", Febr. 21, 1955

A further letter to Mr. Upton Sinclair will be published in the "New Republic" before long (The New Republic, 230 W. 41 S. New York 36)

As I have a spare copy of the above Weltwoche number, I am sending it to you by this same mail, as well as a copy of a French periodical containing a further interview made last autumn.

I am also able to lend you my own copy of Eden's translation of "Studies in Word-Association"; it is my only copy.

I I am keeping the manuscripts of all my writings, but the term "manuscript" is not clearly defined, inasmuch as I am usually writing a rough draft as the first thing; then that draft will be copied by machine, and then I am working over the copy until the manuscript reaches its definite stage mature for printing.

Now do you want the first hand-written draft, or do you want the first copy ready for printing?

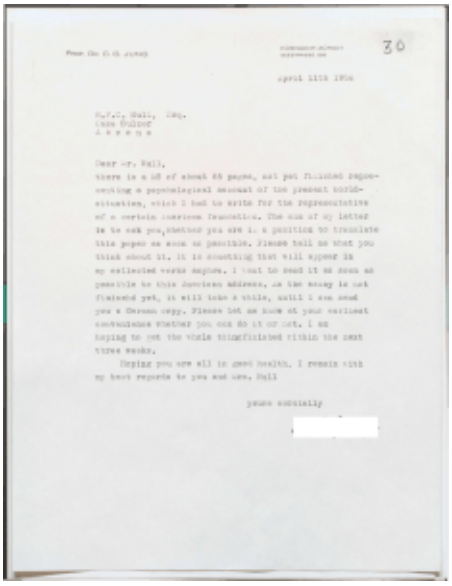
Please let me know.

As a matter of fact, I possess the first drafts of almost anything I have written, but usually I don't let them out of my hands.

I have a busy time just now, and I am looking ahead for further vacations.

Sincerely yours

C.G. Jung Protocols (A Rough Draft), Page 163



April 11th 1956

R.P.C. Hull, Esq. Casa Sulzer Ascona

Dear Mr. Hull, there is a MS of about 65 pages, not yet finished representing a psychological account of the present world- situation, which I had to write for the representative of a certain American foundation.

The aim of my letter is to ask you whether you are in a position to translate this paper as soon as possible.

Please tell me what you think about it.

It is something that will appear in my collected works anyhow.

I want to send it as soon as possible to this American address.

As the essay is not finished yet, it will take a while, until I can send you a German copy.

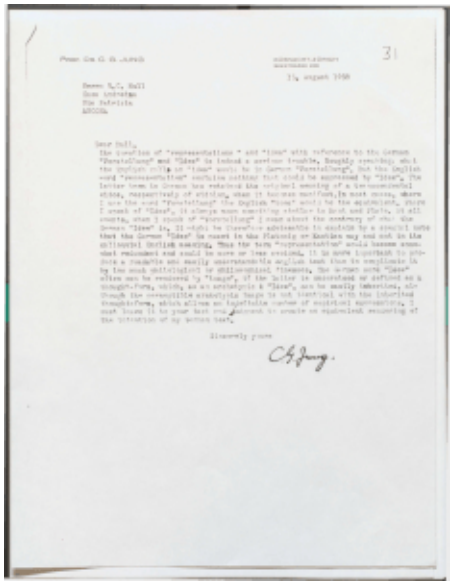
Please let me know at your earliest convenience whether you can do it or not.

I am hoping to get the whole thing finished within the next three weeks.

Hoping you are all in good health, I remain with my best regards to you and Mrs. Hull.

yours cordially,

C.G. Jung Protocols (Rough Draft), Page 164



15 August 1958

Herr R.C. Hull Casa Andreina Vie Patrizia ASCONA

Dear Hull,

the question of "representations " and "idea" with reference to the German "Vorstellung" rand "Idee" is indeed a serious trouble. Roughly sneaking: what the English call an "idea" would be in German "Vorstellung".

But the English word "representation" contains nothing that could be expressed by "Idee".

The latter term in German has retained its original meaning of a transcendental eidos, respectively of eidolon, when it becomes manifest.

In most cases, where I use the word "Vorstellung" the English "idea" would be the equivalent.

Where I speak of "Idee", it always mean something similar to Kant and Plato.

At all events, when I speak of "Vorstellung" J mean about the contrary of what the German "Idee" is.

It might be therefore advisable to explain by a special note that the German "Idee" is meant in the Platonic or Kantian way and not in its colloquial English meaning.

Thus the term "representation" would become somewhat redundant and could be more or less avoided.

It is more important to produce a readable and easily understandable English text than to complicate it by too much philological or philosophical finesses.

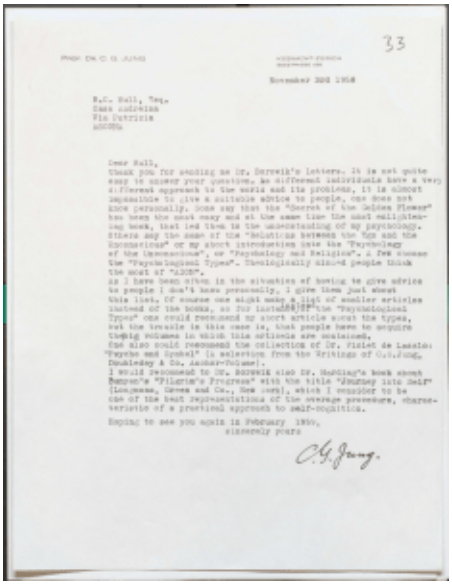
The German word "Idee" often can be rendered by "imago", if the latter is understood

or defined as a thought-form, which, as an archetypal "Idee", can be easily inherited, although the perceptible archetypic image is not identical with the inherited thought-form, which allows an indefinite number of empirical expressions.

I must leave it to your tact and judgment to create an equivalent rendering of the intention of my German text.

Sincerely yours

C.G. Jung Protocols (Rough Draft), Page 165



November 3rd 1958

R.C. Hull, Esq. Casa Andreina Via Patrizia ASCONA

Dear Hull, thank you for sending me Dr. Borowik's letters. It is not quite easy to answer your question, As different individuals have a very different approach to the world and its problems, it is almost impossible to give a suitable advice to people, one does not know personally. Some say that the "Secret of the Golden Flower" has been the most easy and at the same time the most enlightening book, that led them to the understanding of my psychology. Others say the same of the "Relations between the Ego and the Unconscious" or my short introduction into the "Psychology of the Unconscious", or "Psychology and Religion." A few choose the "Psychological Types". Theologically minded people think the most of "AION".

As I have been often in the situation of having to give advice to people I don't know personally, I give them just about this list. Of course one might make a list of smaller articles instead of the books, so for instance the "Psychological Types" one could recommend my short article about the types, but the trouble in this case is, that people have to acquire the big volumes in which this articles are contained.

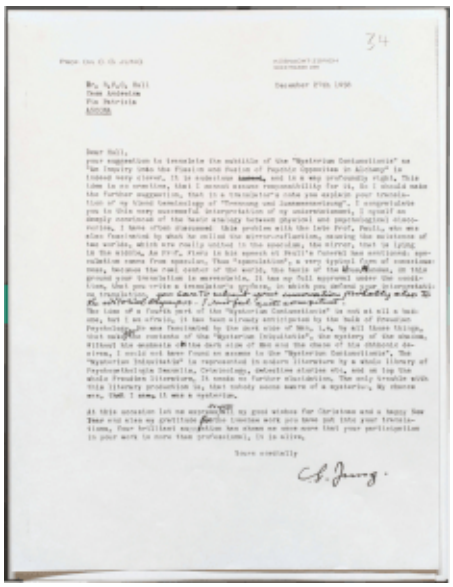
One also could recommend the collection of Dr. Violet de Laszlo: "Psyche and Symbol" (A selection from the Writings of C.G. Jung, Doubleday & Co. Anchor-Volume).

I would recommend to Dr. Borowik also Dr. Harding's book about Bunyan's "Pilgrim's Progress" with the title "Journey into Self" (Longmans, Green and Co., New York), which I consider to be one of the best representations of the average procedure, characteristic of a practical approach to self-cognition.

Hoping to see you again in February 1959,

sincerely yours

C.G. Jung Protocols (Rough Draft), Page 167



December 27th1958

Dear Hull,

your suggestion to translate the subtitle of the "Mysterium Coniunctionis" as "An Inquiry into the Fission and Fusion of Psychic Opposites in Alchemy" is indeed very clever.

It is audacious and in a way profoundly right.

This idea is so creative, that I cannot assume responsibility for it.

So I should make the further suggestion, that in a translator's note you explain your translation of my bland terminology of "Trennung und Zusammensetzung".

I congratulate you to this very successful interpretation of my understatement.

I myself am deeply convinced of the basic analogy between physical and psychological discoveries.

I have often discussed this problem with the late Prof. Pauli, who was also fascinated by what he called the mirror-reflection, causing the existence of two worlds, which are really united in the speculum, the mirror, that is lying in the middle.

As Prof. Fierz in his speech at Pauli’s funeral has mentioned: speculation comes from speculum.

Thus "speculation", a very typical form of consciousness, becomes the real center of the world, the basis of the Unus Mundus.

On this ground your translation is warrantable.

It has my full approval under the condition, that you write a translator’s preface, in which you defend your interpretative translation.

The idea of a fourth part of the "Mysterium Coniunctionis" is not at all a bad- one, but I am afraid, it has been already anticipated by the bulk of Freudian Psychology.

He was fascinated by the dark side of Man, i.e., by all those things, that make the contents of the "Mysterium Iniquitatis", the mystery of the shadow.

Without his emphasis oil the dark side of Man and the chaos of his chthonic desires, I could not have found an access to the "Mysterium Coniunctionis".

The "Mysterium Iniquitatis" is represented in modern literature by a whole library of Psychopathologia Sexualis, Criminology, detective stories etc. and on top the whole Freudian literature. It needs no further elucidation.

The only trouble with this literary production is, that nobody seems aware of a mysterium.

My chance was, that I saw it was a mysterium.

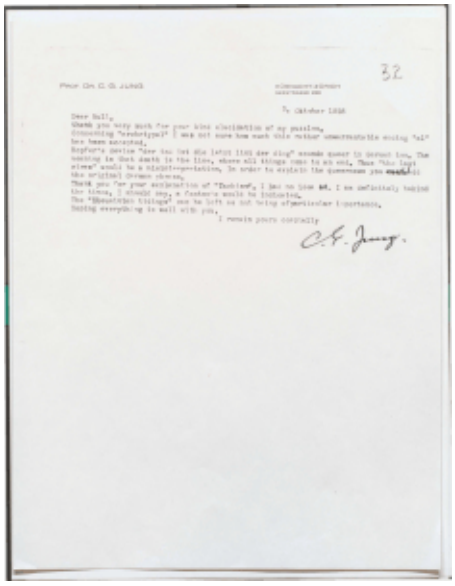
At this occasion let me express all my good wishes for Christmas and a happy New Year and also my gratitude

to you for all the immense work you have put into your translations.

Your brilliant suggestion has shown me once more that your participation in your work is more than professional. It is alive.

Yours cordially

C.G. Jung Protocols (Rough Draft), Page 168



2 October 1958

Dear Hull,

thank you very much for your kind elucidation of my puzzles.

Concerning archetypal"

I was not sure how much this rather unwarrantable ending "al" has been accepted.

Hopfer’s device "der tod ist die letzt lini der ding" sounds queer in German too.

The meaning is that death is the line, where all things come to an end.

Thus "the last straw would be a misinterpretation.

In order to explain the queerness you add the original German phrase.

Thank you for your explanation of "Tachismí’, I had no idea of.

I am definitely behind the times.

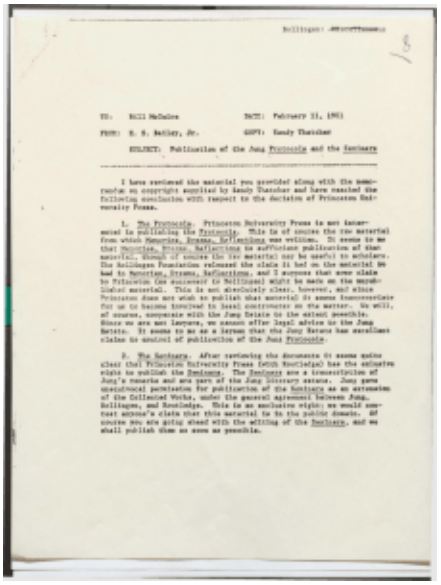
I should say, a footnote would be indicated.

The "Eleusinian tidings" can be left as not being of particular importance.

Hoping everything is well with you,

I remain yours cordially

C.G. Jung Protocols (Rough Draft), Page 166



TO: Bill McGuire

DATE: February 11, 1981

FROM: H.S. Bailey, Jr.

COPT: Sandy Thatcher

SUBJECT:

Publication of the Jung Protocols and the Seminars

I have reviewed the material you provided along with the memo ran dun on copyright supplied by Sandy Thatcher and have reached the following conclusion with respect to the decision of Princeton University Press.

1. The Protocols.

Princeton University Press is not Interested In publishing the Protocols.

This Is of course the raw material from which Memories, Dreams, Reflections was written.

It seems to me that Memories, Dreams, Reflections Is sufficient publication of that material, though of course the raw material may be useful to scholars.

The Bollingen Foundation released the claim It had on the material it had In Memories, Dreams, Reflections, and I suppose that some claim by Princeton (as successor to Bollingen) might be made on the published material.

This is not absolutely clear, however, and since does not wish to publish that material it seems Inappropriate Princeton for us to become Involved in legal controversy on the matter.

We will, of course, cooperate with the Jung Estate to the extent possible.

Since we are not lawyers, we cannot offer legal advice to the Jung Estate.

It seems to me as a layman that the Jung Estate has excellent claims to control of publication of the Jung Protocols.

2. The Seminars.

After reviewing the documents it seems quite

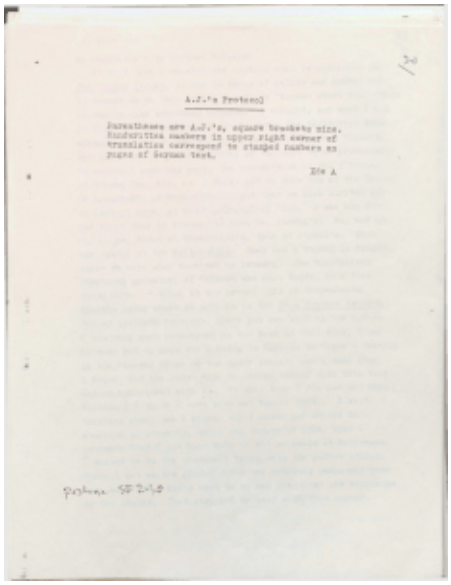
clear that Princeton University Press (with Routledge) has the excluslve right to publish the Seminars.

The Seminars sre a transcription of Jung's remarks and are part of the Jung literary eatate.

Jung gave unequivocal permission for publication of the Seminars as an extension of the Collected Works, under the general agreement between Jung, Bollingen, and Routledge.

This is an exclusive right; we would con test anyone's claim that this material is in the public domain.

Of course you are going ahead with the editing of the Seminars, and we shall publish them as soon as possible. Protocols (Rough Draft), Page 185



15 August 1958

Herr R.C. Hull Casa Andreina Vie Patrizia ASCONA

(From Cavigliano, Switzerland) Ximena de Angulo Roelli to W

McG., 1 Oct 1979

The work proceeds astonishingly slowly: it takes me roughly one hour to produce a pages of typescript.

I had thought it would go much faster as there's no particular difficulty.

Except that I find that I have to stop and think.

I guess it's a good thing that I'm aware of my limitations and always refused to go into translating.

I enjoy doing it, it's like hearing C.G. talk again, his characteristic rhythms are there, I feel Aniela must have taken down quite faithfully what he said, I mean largely in his own words.

And this gives me a considerable feeling of responsibility about getting the nuances right.

I keep thinking: now if this were Goethe, how invaluable for posterity it would be to have in his own words exactly what he thought (I'm in the process of reading Dichtung und Wahrheit and it is so fascinating, his viewpoint is so modern in many respects.) and not have it reach one filtered through a good many glasses darkly.

Which reminds me, on p.5 you'll find a reference to a New Testament parable about the unfaithful steward which needs to be put in order as I'm unlikely to have got it right.

1 can't find our Concordance — I cant find any books when Michael isn't here, but this was such a huge volume surely I couldn't miss it if it were on our shelves.

Xan 1 have been so stupid as not to bring it from Morris?

Anyhow your eagle eye will light on the phrase right away.

Thank you for obtaining a copy for me of the Vintage edition of Memories, Dreams . .., I expect 1 ought to have it for reference, as you seem to think.

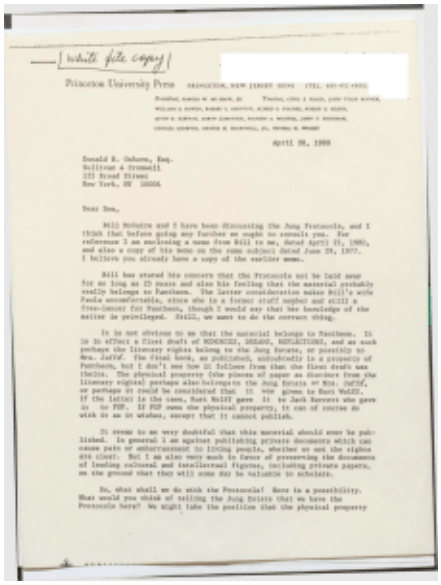
Be sure to have it billed to me, I don't want you to be out of pocket on my account.

A . J.’s Protocol

Parentheses are A.J.’s, square brackets mine.

Handwritten numbers in upper right corner of translation correspond to stamped numbers on pages of German text.

Xde A Ximena de Angulo Roelli, Protocols (Rough Draft), Page 196



New York, NY 10004

Dear Don,

Bill McGuire and I have been discussing the Jung Protocols, and I think that before going any further we ought to consult you.

For reference I am enclosing a memo from Bill to me, dated April 21, 1980, and also a copy of his memo on the same subject dated June 29, 1977. I believe you already have a copy of the earlier memo.

Bill has stated his concern that the Protocols not be laid away for so long as 25 years and also his feeling that the material probably really belongs to Pantheon.

The latter consideration makes Bill’s wife Paula uncomfortable, since she is a former staff member and still a free-lancer for Pantheon, though I would say that her knowledge of the matter is privileged. Still, we want to do the correct thing.

It is not obvious to me that the material belongs to Pantheon. It is in effect a first draft of MEMORIES, DREAMS, REFLECTIONS, and as such perhaps the literary rights belong to the Jung Estate, or possibly to Mrs. Jaffé’.

The final book, as published, undoubtedly is a property of Pantheon, but I don’t see how

it follows from that the first draft was theirs.

The physical property (the pieces of paper as distinct from the literary rights) perhaps also belongs to the Jung Estate or Mrs. Jaffe, or perhaps it could be considered that it was given to Kurt Wolff.

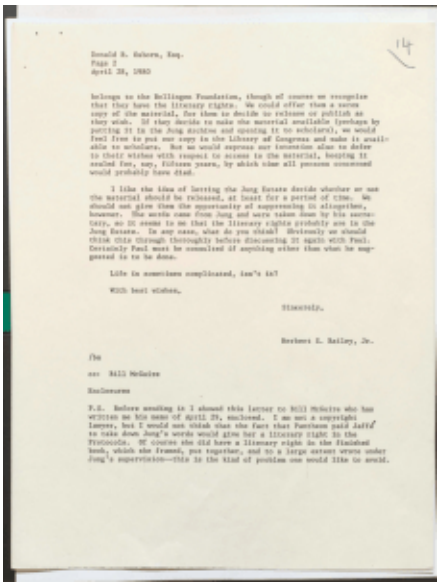
If the latter is the case, Kurt Wolff gave it to Jack Barrett who gave it to PUP. If PUP owns the physical property, it can of course do with it as it wishes, except that it cannot publish.

It seems to me very doubtful that this material should ever be published.

In general I am against publishing private documents which can cause pain or embarrassment to living people, whether or not the rights are clear.

But I am also very much in favor of preserving the documents of leading cultural and intellectual figures, including private papers, on the ground that they will some day be valuable to scholars.

So, what shall we do with the Protocols? Here is a possibility. What would you think of telling the Jung Estate that we have the Protocols here? We might take the position that the physical property. Protocols (Rough Draft), Page 190



Donald R. Osborn, Esq. Page 2

April 28, 1980

belongs to the Bollingen Foundation, though of course we recognize that they have the literary rights.

We could offer them a xerox copy of the material, for them to decide to release or publish as they wish.

If they decide to make the material available (perhaps by putting it in the Jung Archive and opening it to scholars), we would feel free to put our copy in the Library of Congress and make it available to scholars.

But we would express our intention also to defer to their wishes with respect to access to the material, keeping it sealed for, say, fifteen years, by which time all persons concerned would probably have died.

I like the idea of letting the Jung Estate decide whether or not the material should be released, at least for a period of time. We should not give them the opportunity of suppressing it altogether, however.

The words came from Jung and were taken down by his secretary, so it seems to me that the literary rights probably are in the Jung Estate. In any case, what do you think?

Obviously we should think this through thoroughly before discussing it again with Paul.

Certainly Paul must be consulted if anything other than what he suggested is to be done.

Life is sometimes complicated, isn't it?

With best wishes,

Sincerely,

Herbert S. Bailey, Jr.

cc: Bill McGuire

Enclosures

P.S. Before sending it I showed this letter to Bill McGuire who has written me his memo of April 29, enclosed. I am not a copyright lawyer, but I would not think that the fact that Pantheon paid Jaffe to take down Jung's words would give her a literary right in the Protocols.

Of course she did have a literary right in the finished book, which she framed, put together, and to a large extent wrote under Jung's supervision—this is the kind of problem one would like to avoid. Protocols, Page 191

May 22, 1980

Mr. Paul Mellon,

1729 H Street, N. W., Washington, D.C. 20006

Dear Paul:

I enclose herewith for your information a copy of a letter from Herb Bailey, dated April 28, 1980, together with a copy of the enclosures he forwarded therewith, in which are raised

some interesting and difficult questions concerning the proposed disposition of the Jung Protocols.

Herb and I thought it would be helpful to you if I would set forth the principal questions involved, which appear to be as follows:

(a) Who owns the physical property rights in and to the copy (or copies) of the Jung Protocols now in the possession of Princeton University Press?

(b) Who owns the literary rights in the Jung Protocols?

(c) What obligations do the Press and Bollingen Foundation have to any of the parties involved concerning the existence of the copy of the Protocols now in the possession of the Press?

(d) Who Owns the Physical Property Rights?

We have to date proceeded on the assumption that the Princeton University Press is properly in possession of the physical copy of the Jung Protocols.

This premise is based on the assumption that Mrs. Wolff was properly in possession of the Protocols when she gave the packages containing the Protocols to Mr. Barrett.

If so, Mr. Barrett could pass the right of physical possession of the Protocols to the Princeton University Press.

Whether Mr. Barrett was acting on behalf of Bollingen Foundation or on his own behalf is not relevant. In either event, whatever he had he passed (or Bollingen Foundation passed) to Princeton University Press.

The real question is whether Kurt Wolff prior to his death had the right to physical possession of the Jung Protocols, and whether this right passed to Mrs. Wolff. Pantheon may claim that Kurt Wolff had possession only in his capacity as an employee and therefore never had an individual right to the property, and that the physical property rights therefore belong to Pantheon.

Whether such claim is proper depends on the arrangements between Pantheon and Mr. Wolff, and we do not have sufficient facts to reach a judgment on this question.

It is fair to say that Pantheon may have supportable claim to possession.

(b) Who Owns the Literary Property Rights?

There are at least three parties involved on this question.

The one point that is clear is that the physical possession of the Protocols does not give the holder any literary rights with respect thereto.

Thus, the Press does not have any of the literary rights.

The other parties in interest appear to be the Jung Estate, Pantheon and Mrs. Jaffe. Pantheon clearly had the right by contract to publish "Memories, Dreams and Reflections" and Mrs. Jaffe was certainly authorized by Jung to transcribe her interviews with him.

However, it is most doubtful that there was any express contract with respect to the literary property rights in the interviews as transcribed If there is no express or implied contract, the Jung Estate is most probably the owner of the literary rights in the Protocols, although Pantheon might be able to sustain an argument by virtue of its publishing contract that it acquired the literary rights to the interviews in the process.

Mrs. Jaffe seems to have been an independent contractor, without any claim to the literary rights, although this is also in doubt. On balance, the Jung Estate seems to have the primary claim, and that is the reason why Herb suggested we contact the Estate before any decision is made concerning the disposition of the Protocols.

(c) What Obligations Do the Press and the Bollingen Representatives Have?

It does not appear that the Princeton University Press or the present or former Bollingen representatives have any affirmative obligations to do anything at the present time.

Such an obligation, however, might arise if a copy of the Protocols is donated to the Library of Congress.

Accordingly, if it is decided to lodge a copy with the Library of Congress, both Herb and I believe the Press should advise both the Jung Estate and Pantheon of the proposed donation, and request their consent. This could be done by a simple letter to both, briefly outlining the facts and the proposed course of action.

A copy of this letter should also be sent to Mrs. Jaffe. Such a letter is likely to cause some, and possibly a great deal of, controversy, all of which will be unproductive. Thus Herb and I are somewhat inclined to keep the Protocols at Princeton for the time being and do nothing, with the intent eventually to donate a copy to the Library of Congress at a time when literary passions are less likely to be inflamed.

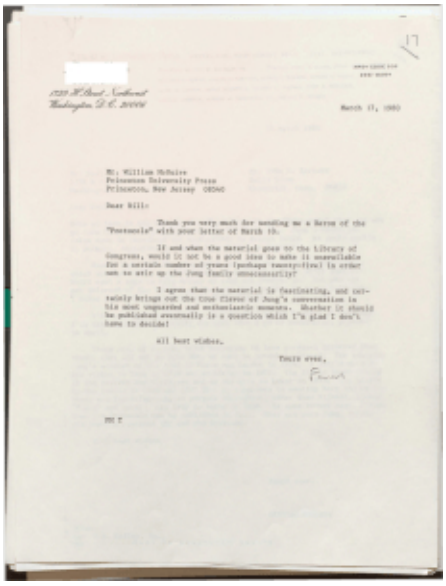
In view of the past discussions and correspondence on this issue, Herb and I would like to talk further with you and Jack about it.

We would be most interested in your views. Best regards.

Sincerely, J

(Enclosures) Donald R. Osborn

cc: Mr. Herbert S. Bailey, Jr. (without enclosures) The Protocols (Rough Draft), Page 187-189



Dear Bill:

Thank you very much for sending me a Xerox of the "Protocols" with your letter of March 10.

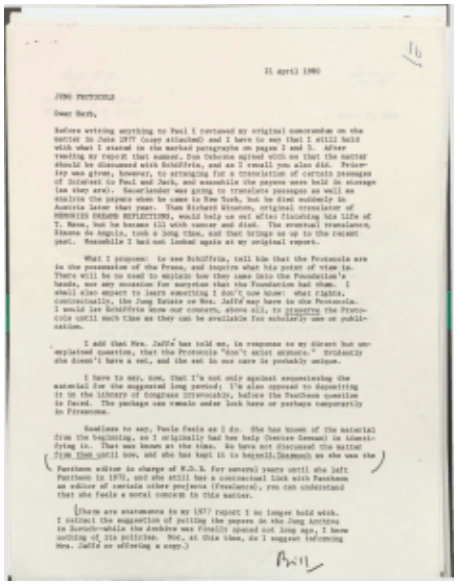
If and when the material goes to the Library of Congress, would it not be a good idea to make it unavailable for a certain number of years (perhaps twenty-five) in order not to stir up the Jung family unnecessarily?

I agree that the material is fascinating, and certainly brings out the true flavor of Jung's conversation in his most unguarded and enthusiastic moments. Whether it should be published eventually is a question which I'm glad I don't have to decide!

All best wishes,

Yours ever,

Paul Protocols (Rough Draft), Page 191



21 April 1980

JUNG PROTOCOLS

Dear Herb,

Before writing anything to Paul I reviewed my original memorandum on the matter in June 1977 (copy attached) and I have to say that I still hold with what I stated in the marked paragraphs on pages 2 and 3. After reading my report that summer, Don Osborne agreed with me that the matter should be discussed with Schiffrin, and as I recall you also did. Priority was given, however, to arranging for a translation of certain passages of interest to Paul and Jack, and meanwhile the papers were held in storage (as they are). Sauerlander was going to translate passages as well as analyze the papers when he came to New York, but he died suddenly in Austria later that year.

Then Richard Winston, original translator of MEMORIES DREAMS REFLECTIONS, would help us out after finishing his Life of T. Mann, but he became ill with cancer and died.

The eventual translator, Ximena de Angulo, took a long time, and that brings us up to the recent past. Meanwhile I had not looked again at my original report.

What I propose:

to see Schiffrin, tell him that the Protocols are in the possession of the Press, and inquire what his point of view is.

There will be no need to explain how they came into the Foundation’s hands, nor any occasion for surprise that the Foundation had them.

I shall also expect to learn something I don’t now know: what rights, contractually, the Jung Estate or Mrs. Jaffe may have in the Protocols.

I would let Schiffrin know our concern, above all, to preserve the Protocols until such

time as they can be available for scholarly use or publication.

I add that Mrs. Jaffe has told me, in response to my direct but unexplained question, that the Protocols ”don’t exist anymore.” Evidently she doesn’t have a set, and the set in our care is probably unique.

I have to say, now, that I ’m not only against sequestering the

material for the suggested long period; I’m also opposed to depositing it in the Library of Congress irrevocably, before the Pantheon question is faced. The package can remain under lock here or perhaps temporarily in Firestone.

Needless to say, Paula feels as I do. She has known of the material

from the beginning, as I originally had her help (better German) in identifying it.

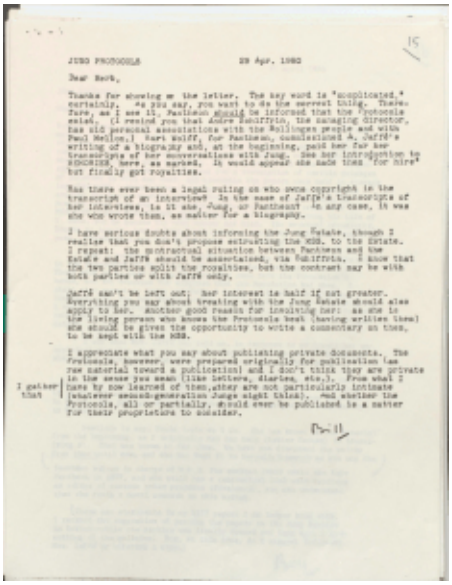
That was known at the time.

We have not discussed the matter from then until now, and she has kept it to herself. Inasmuch as she was the Pantheon editor in charge of M.D.R. for several years until she left Pantheon in 1972, and she still has a contractual link with Pantheon as editor of certain other projects (freelance), you can understand that she feels a moral concern in this matter.

(There are statements in my 1977 report I no longer hold with.

I retract the suggestion of putting the papers in the Jung Archive in Zurich—while the Archive was finally opened not long ago, I know nothing of its policies.

Nor, at this time, do I suggest informing Mrs. Jaffe or offering a copy.) Protocols (Rough Draft), Page 192



JUNG PROTOCOLS 29 Apr. 1980

Dear Mark,

Thanks for showing me the letter. The key word is 'complicated,' certainly. As you say, you want to do the correct thing. There. Sure, as I see it, Pantheon should be informed that the Protocols exist. (I remind you that Andre Schiffrin, the managing director, has old personal associations with the Bollingen people and with Paul Mellon.) Kurt Wolff, for Pantheon, commissioned A. Jaffé's writing of a biography and, at the beginning, paid her for her transcripts of her conversations with Jung. See her introduction to MEMORIES, here, as marked. It would appear she made them 'for hire' but finally got royalties.

Has there ever been a legal ruling as who owns copyright in the transcript of an interview? In the case of Jaffé's transcripts of her interviews, is it she, Jung, or Pantheon? In any case, it was she who wrote them, as matter for a biography.

I have serious doubts about informing the Jung Estate, though I realize that you don't propose entrusting the MDR. to the Estate. I repeat: the contractual situation between Pantheon and the Estate and Jaffé should be ascertained, via Schiffrin. I know that the two parties split the royalties, but the contract may be with both parties or with Jaffé only.

Jaffé can't be left out; her interest is half if not greater. Everything you say about treating with the Jung Estate should also apply to her. Another good reason for involving her: as she is the living person who knows the Protocols best (having written them) she should be given the opportunity to write a commentary on them, to be kept with the MDR.

I appreciate what you say about publishing private documents. The Protocols, however, were prepared originally for publication (as raw material toward a publication) and I don't think they are private in the sense you mean (like letters, diaries, etc.). From what I have by now learned of them, other are not particularly intimate (whatever second-generation Jungs might think). And whether the Protocols, all or partially, should ever be published is a matter for their proprietors to consider.

I gather that

29 Apr. 1980

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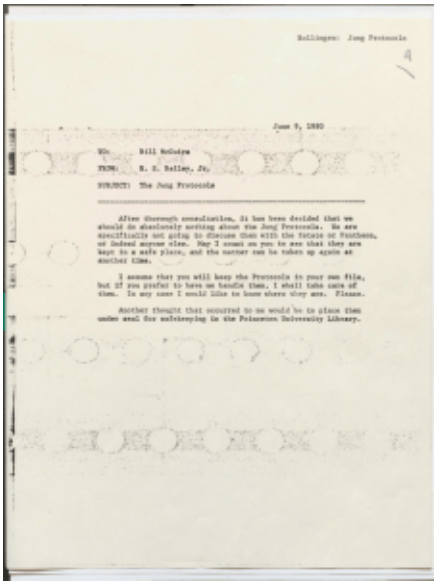
Paul Protocols, Page 192



June 9, 1980

TO: Bill McGuire

FROM: H. S. Bailey, Jr.

SUBJECT: The Jung Protocol

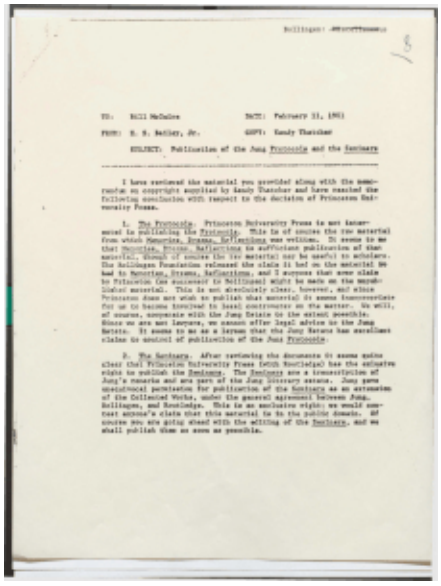
After thorough consultation, it has been decided that we should do absolutely nothing about the Jung' Protocols.

We are specifically not going to discuss them with the Estate or Pantheon, of Indeed anyone else.

May I count on you to see that they are kept in a safe place, and the matter can be taken up again at another time.

I assume that you will keep the Protocols in your own file, but if you prefer to have me handle them, I shall take care of them. In any case I would like to know where they are. Please.

Another thought that occurred to me would be to place them under seal for safekeeping in the Princeton University Library. Protocols (Rough Draft), Page 186



TO: Bill McGuire
DATE: February 11, 1981
FROM: H. S. Bailey, Jr. COPT: Sandy Thatcher
SUBJECT: Publication of the Jung Protocols and the Seminars

I have reviewed the material you provided along with the memorandum on copyright supplied by Sandy Thatcher and have reached the following conclusion with respect to the decision of Princeton University Press.

1. The Protocols. Princeton University Press is not Interested In publishing the Protocols. This Is of course the raw material from which Memories, Dreams, Reflections was written.

It seems to me that Memories, Dreams, Reflections Is sufficient publication of that material, though of course the raw material may be useful to scholars. The Bollingen Foundation released the claim

It had on the material tb had In Memories, Dreams, Reflections, and I suppose that some claim by Princeton (as successor to Bollingen might be made on the ^published material.

This is not absolutely clear, however, and since Princeton does not wish to publish that material it seems Inappropriate for us to become Involved in legal controversy on the matter.

We will, of course, cooperate with the Jung Estate to the extent possible.

Since we are not lawyers, we cannot offer legal advice to the Jung Estate.

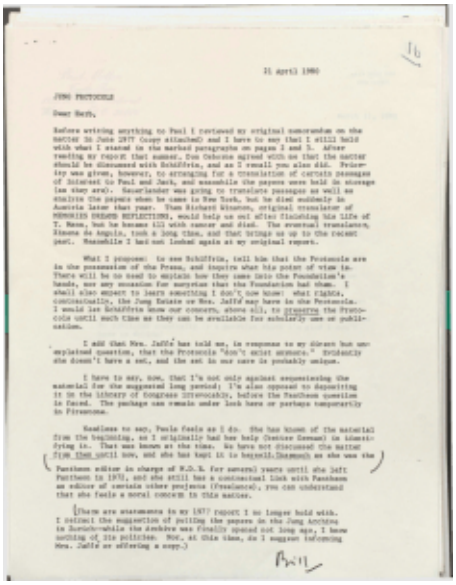
It seems to me as a layman that the Jung Estate has excellent claims to control of publication of the Jung Protocols.

1. The Seminars. After reviewing the documents it seems quite clear that Princeton University Press (with Routledge) has the exclusive right to publish the Seminars.

The Seminars are a transcription of Jung's remarks and are part of the Jung literary estate.

Jung gave unequivocal permission for publication of the Seminars as an extension of the Collected Works, under the general agreement between Jung, Bollingen, and Routledge.

This is an exclusive right; we would contest anyone's claim that this material is in the public domain. Of course you are going ahead with the editing of the Seminars, and we shall publish them as soon as possible. Protocols (RoughDraft), Page 185



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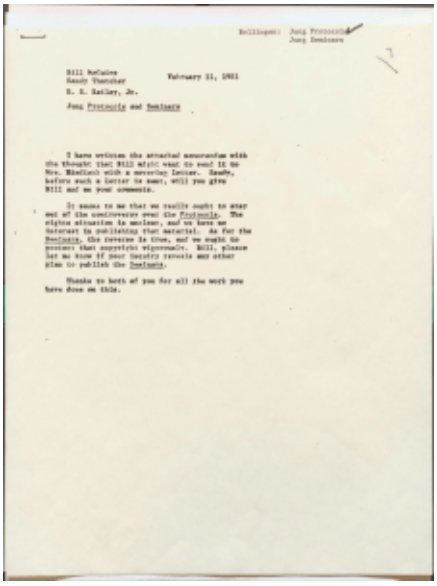
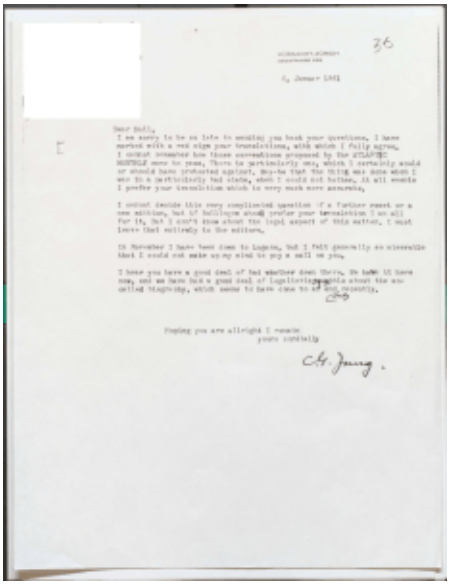
Bill Protocols [Rough Draft], Page193



Bill McGuire Sandy Thatcher
February 11. 1981
B. S. Bailey, Jr.
Jung Protocol« and Seminars
I have written the attached memoranda with the Thought that Bill wight want to send it to Mrs. Xiediech with a covering letter. Sandy, before such a letter is sent, will you give Bill and we your comments.
It seem to me that we really ought to stay out of the controversy over the Protocols. The rights situation is unclear, and we have no interest in publishing that material. As for the Seminars, the reverse is true, and we ought to protect that copyright vigorously. Bill, please let me know if your inquiry reveals any other plan to publish the Seminars.
Thanks to both of you for all the work you have done on this. Protocols (Rough Draft), Page 184



Dear Hull, 6 January 1961

I am sorry to be so late in sending you back your questions. I have marked with a red sign your translations, with which I fully agree.

I cannot remember how those corrections proposed by the ATLANTIC MONTHLY came to pass.

There is particularly one, which I certainly would or should have protested against.

May-be that the thing was done when I was in a particularly bad state, when I could not bother.

At all events I prefer your translation which is very much more accurate.

I cannot decide this very complicated question of a further reset or a new edition, but if Bollingen should prefer your translation I am all for it.

But I don't know about the legal aspect of this matter.

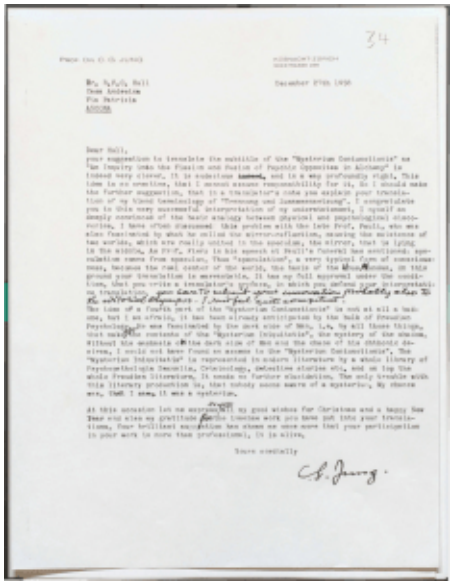
I must leave that entirely to the editors.

In November I have been down to Lugano, but I felt generally so miserable that I could not make up my mind to pay a call on you.

I hear you have a good deal of bad weather down there. We have it here the so-now, and we have had a good deal of legalistic squabble about s0-called biography, which seems to have come to an end recently.

Hoping you are all right I remain yours cordially

C.G. Jung Protocols, Page 170



Mr. R.F.G. Hull Casa Andeeina Via Patrizia ASCONA
December 2?th 1958

Dear Hull,
your suggestion to translate the subtitle of the "Mysterium Coniunctionis" as "An Inquiry into the Fission and Fusion of Psychic Opposites in Alchemy" is indeed very clever.

It is audacious and in a way profoundly right.

This idea is so creative, that I cannot assume responsibility for it.

So I should make the further suggestion, that in a translator's note you explain your translation of my bland terminology of "Trennung und Zusammensetzung".

I congratulate you to this very successful interpretation of my understatement.

I myself am deeply convinced of the basic analogy between physical and psychological discoveries.

I have often discussed this problem with the late Prof. Pauli, who was also fascinated by what he called the mirror-reflection, causing the existence of two worlds, which are really united in the speculum, the mirror, that is lying in the middle.

As Prof. Fierz in his speech at Pauli's funeral has mentioned: speculation comes from speculum.

Thus "speculation", a very typical form of consciousness, becomes the real center of the world, the basis of the Unus Mundus.

On this ground your translation is warrantable.

It has my full approval under the condition, that you write a translator's preface, in which you defend your interpretative translation.

The idea of a fourth part of the "Mysterium Coniunctionis" is not at all a bad- one, but I am afraid, it has been already anticipated by the bulk of Freudian Psychology.

He was fascinated by the dark side of Man, i.e., by all those things, that make the contents of the "Mysterium Iniquitatis", the mystery of the shadow.

Without his emphasis oil the dark side of Man and the chaos of his chthonic desires, I could not have found an access to the "Mysterium Coniunctionis".

The "Mysterium Iniquitatis" is represented in modern literature by a whole library of Psychopathologia Sexualis, Criminology, detective stories etc. and on top the whole Freudian literature. It needs no further elucidation.

The only trouble with this literary production is, that nobody seems aware of a mysterium.

My chance was, that I saw it was a mysterium.

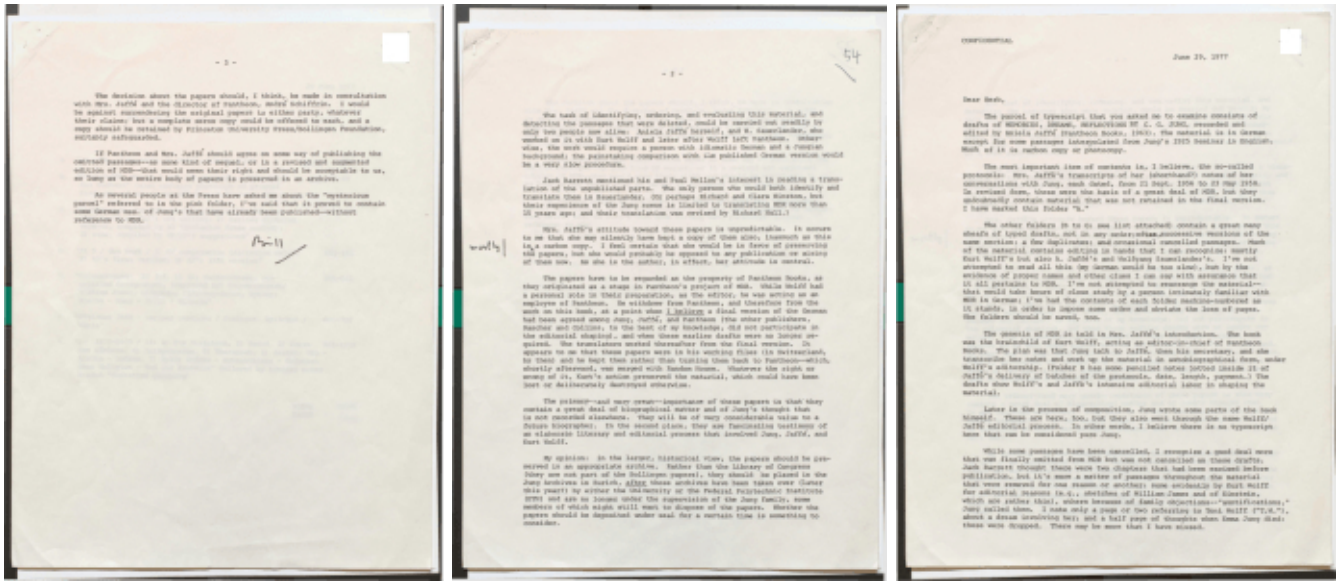
At this occasion let me express all my good wishes for Christmas and a happy New Year and also my gratitude

to you for all the immense work you have put into your translations.

Your brilliant suggestion has shown me once more that your participation in your work is more than professional. It is alive.

Yours cordially

C.G. Jung Protocols (Rough Draft), Page 168



CONFIDENTIAL

June 29, 1977

Dear Herb,

The parcel of typescript that you asked me to examine consists of drafts of MEMORIES, DREAMS, REFLECTIONS BY C. G. JUNG, recorded and edited by Aniela Jaffe' (Pantheon Books, 1963).

The material is in German except for some passages interpolated from Jung's 1925 Seminar in English. Much of it is carbon copy or photocopy.

The most important item of contents is, I believe, the so-called protocols: Mrs. Joffe's transcripts of her (shorthand?) notes of her conversations with Jung, each dated, from 21 Sept. 1956 to 23 May 1958.

In revised form, these were the basis of a great deal of MDR, but they undoubtedly contain material that was not retained in the final version. I have marked this folder "A."

The other folders (B to G: see list attached) contain a great many sheafs of typed drafts, not in any order; often successive versions of the same section; a few duplicates; an<d occasional cancelled passages.

Much of the material contains editing in hands that I can recognize: mostly Kurt Wolff's but also A. Jaffé' s and Wolfgang Sauerlander's.

I've not attempted to read all this (my German would be too slow), but by the evidence of proper names and other clues I can say with assurance that it all pertains to MDR. I've not attempted to rearrange the material— that would take hours of close study by a person intimately familiar with MDR in German; I've had the contents of each folder machine-numbered as it stands, in order to impose some order and obviate the loss of pages.

The folders should be saved, too.

The genesis of MDR is told in Mrs. Jaffe's introduction. The book was the brainchild of Kurt Wolff, acting as editor-in-chief of Pantheon Books. The plan was that Jung talk to Jaffe, then his secretary, and she transcribe her notes and work up the material in autobiographical form, under Wolff's editorship. (Folder B has some penciled notes jotted inside it of Jaffe's delivery of batches of the protocols, date, length, payment.) The drafts show Wolff's and Jaffe's intensive editorial labor in shaping the material.

Later in the process of composition, Jung wrote some parts of the book himself. These are here, too, but they also went through the same Wolff/ Jaffé editorial process. In other words, I believe there is no typescript here that can be considered pure Jung.

While some passages have been cancelled, I recognize a good deal more that was finally omitted from MDR but was not cancelled on these drafts.

Jack Barrett thought there were two chapters that had been excised before publication, but it's more a matter of passages throughout the material that were removed for one reason or another: some evidently by Kurt Wolff for editorial reasons (e.g., sketches of William James and of Einstein, which are rather thin), others because of family objections—"auntifications," Jung called them.

I note only a page or two referring to Toni Wolff ("T.W."), about a dream involving her; and a half page of thoughts when Emma Jung died: these were dropped. There may be more that I have missed.

The task of identifying, ordering, and evaluating this material, and detecting the passages that were deleted, could be carried out readily by only two people now alive: Aniela Jaffe' herself, and W. Sauerlander, who worked on it with Kurt Wolff and later after Wolff left Pantheon.

Otherwise, the work would require a person with idiomatic German and a Jungian background; the painstaking comparison with the published German version would be a very slow procedure.

Jack Barrett mentioned his and Paul Mellon's interest in reading a translation of the unpublished parts.

The only person who could both identify and translate them is Sauerlander.

(Or perhaps Richard and Clara Winston, but their experience of the Jung scene is limited

to translating MDR more than 15 years ago; and their translation was revised by Richard Hull.)

Mrs. Jaffe's attitude toward these papers is unpredictable.

It occurs to me that she may silently have kept a copy of them also, inasmuch as this is a carbon copy.

I feel certain that she would be in favor of preserving the papers, but she would probably be opposed to any publication or airing of them now. As she is the author, in effect, her attitude is central.

The papers have to be regarded as the property of Pantheon Books, as they originated as a stage in Pantheon's project of MDR.

While Wolff had a personal role in their preparation, as the editor, he was acting as an employee of Pantheon.

He withdrew from Pantheon, and therefore from the work on this book, at a point when I believe a final version of the German had been agreed among Jung, Jaffe, and Pantheon (the other publishers, Rascher and Collins, to the best of my knowledge, did not participate in the editorial shaping), and when these earlier drafts were no longer required.

The translators worked thereafter from the final version. It appears to me that these papers were in his working files (in Switzerland, by then) and he kept them rather than turning them back to Pantheon—which, shortly afterward, was merged with Random House.

Whatever the right or wrong of it, Kurt's action preserved the material, which could have been lost or deliberately destroyed otherwise.

The primary–and very great—importance of these papers is that' they contain a great deal of biographical matter and of Jung's thought that is not recorded elsewhere.

They will be of very considerable value to a future biographer. In the second place, they are fascinating testimony of an elaborate literary and editorial process that involved Jung, Jaffe, and Kurt Wolff.

My opinion: in the larger, historical view, the papers should be preserved in an appropriate archive.

Rather than the Library of Congress (they are not part of the Bollingen papers), they should be placed in the Jung Archives in Zurich, after those archives have been taken over (later this year?) by either the University or the Federal Polytechnic Institute (ETH) and are no longer under the supervision of the Jung family, some members of which might still want to dispose of the papers.

Whether the papers should be deposited under seal for a certain time is something to consider.

The decision about the papers should, I think, be made in consultation with Mrs. Jaffé

and the director of Pantheon, Andre Schiffrin.

I would be against surrendering the original papers to either party, whatever their claims; but a complete xerox copy could be offered to each, and a copy should be retained by Princeton University Press/Bollingen Foundation, suitably safeguarded.

If Pantheon and Mrs. Jaffe should agree on some way of publishing the omitted passages—as some kind of sequel, or in a revised and augmented edition of MDR—that would seem their right and should be acceptable to us, so long as the entire body of papers is preserved in an archive.

As several people at the Press have asked me about the "mysterious parcel" referred to in the pink folder, I've said that it proved to contain some German mss. of Jung's that have already been published—without reference to MDR.

Bill Protocols (Rough Draft), Pages 230-232

MDR Drafts: List of Folders (as described on each)

A. "AJ copy: Chronological Order of Protocols" green 1-391
B. "Jung-Jaffe: Material not yet grouped... Ill: Jahre red 1-89
des Suchens" (also contains photocopy of printed biography of Jung's grandfather, K.G. Jung, 6pp.)
C. "Kinderjahre, Schuljahre, Studienzeit / 1) Version 1-337
1958 based on CGJ's own writing: 2) Earlier dictated version, coirpiled by AJ (dictation dates marked) ;
3) same, compiled by KW/KW's suggestions"
D. "II 5 / Das Werk / 1) KW compilation (dictation only); 401-485

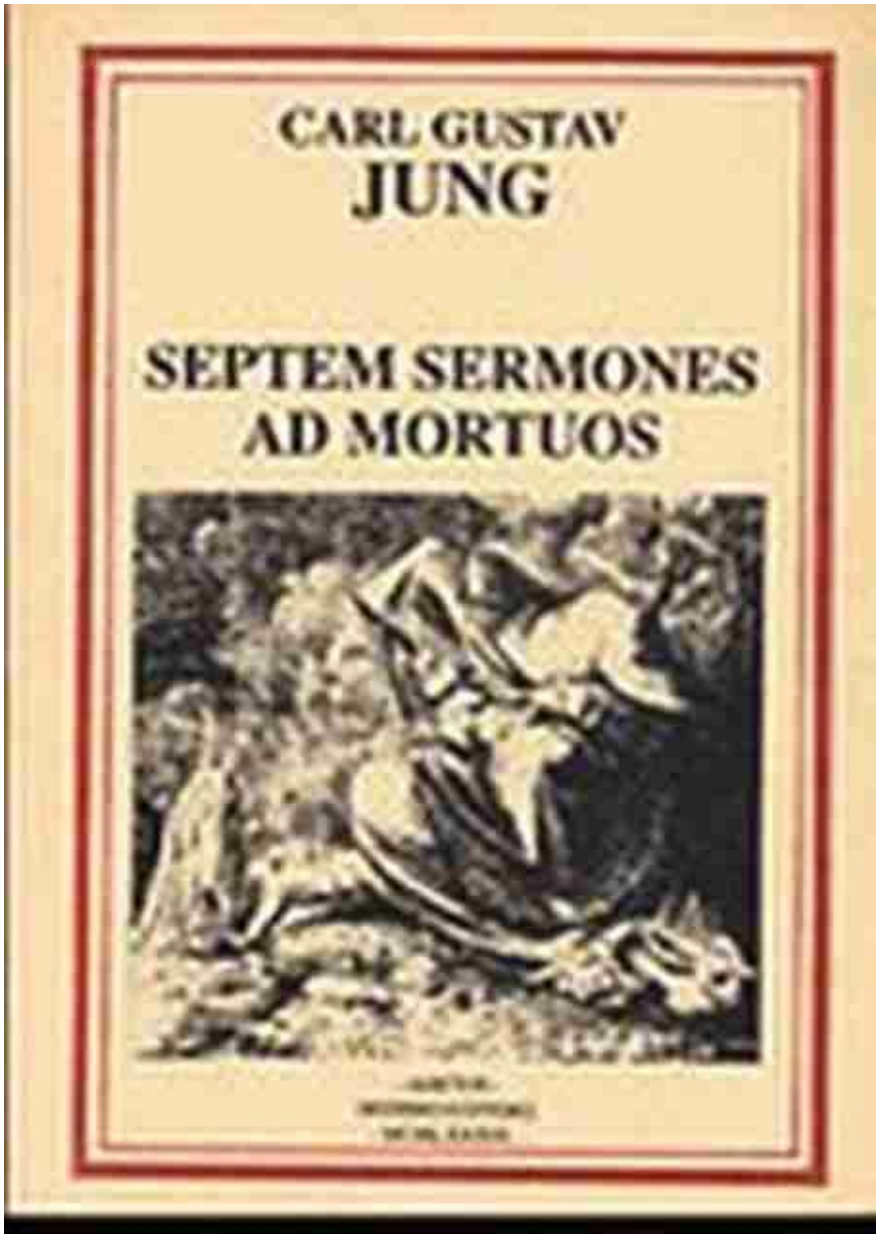
2) AJ's first version; 3) AJ's 1958 version1*
E. "Erinnerungen: IV (cf. II 3); Zeitgenossen, now 501-541 entitled Begegnungen, (replaced by) Erinnerungen/William James; Einstein; Flournoy-James, Hyslop; Goethe - Mann - Wells - Wilhelm"
F. "Visionen 1944 - various versions / Prologue, Epilogue / 601-720 Varia"
G. "I: 1875-1900 /II: 1) Die Vorfahren, 2) Freud, 3) Jahre 801-1116
des Suchens, 4) Zeitgenossen, 5) Therapeut, 6) Reisen: USA - Afrika - Indien, 7) Späte Träume - Erkenntnisse - Gedanken über Religion - Tod und Jenseits" followed by similar notes headed "Tentative grouping"

TOTAL PAGES 1596

1. http://Hereatlastisthetranslationofpassagesinthe"Protocols"thatdidnotgointoMEMORIESDREAMSREFLECTION/?

Herr [Franz] Jung went to the bookshelves and brought back two books to show us.
(2022-02-01 04:41)

[paypal _donation _button border="5"]



[1]About Franz: Remembering C. G. Jung-A Son’s Story

We returned to the subject of music.

Herr [Franz] Jung did not play an instrument but was particularly fond of baroque music.

He said that when attending concerts, his friends liked to sit where they could see the musicians, but he preferred closing his eyes to enjoy the emotional experience of the music.

He was often moved to tears, he said.

Herr [Franz] Jung went to the bookshelves and brought back two books to show us.

The first was Carl Jung’s personal hand-illustrated copy of Septem Sermones Ad Mortuous (Seven Sermons to the Dead) lettered in beautiful Gothic script and handed it to me.

The first letters of each paragraph were ornately painted in reds and blues with touches of gold tempera, and the script in black.

The paper was a heavy weight and light brownish in color.

I held the book, my hands trembling, feeling suddenly overwhelmed with what I was holding, and recalled what I knew of his father’s life history.

Only a few copies of this book had been printed and not generally circulated.

As I leafed through, I saw the book also contained Carl Jung’s account of some of his dreams from 1917.

At the top of several of the dream pages, he had made intricate paintings of coins.

Some dreams had one coin, some two, one three, a few no coins at all.

Each coin was painted yellow with what looked like tempera paint and allowed to dry, then etched with what appeared to be brown detail added in his careful, painstaking manner.

I asked Franz if he knew what the coins represented.

He took the manuscript from my hands, studied it carefully, and shook his head.

"No, I do not know what they represent, only that my father was very fond of painting in this manner." Mary Dian Molton, About Franz: Remembering C. G. Jung-A Son’s Story, Page 26

But that first afternoon, our discussion of the Septem Sermones Ad Mortuous manuscript continued as we recalled together that Jung, later on, had not wanted this manuscript included in the collected works and only agreed to its inclusion in an appendix of Memories, Dreams, Reflections as an historical footnote.

Franz thought this might have been because his father had presented the work as written by Basilides in Alexandria, a legendary second-century Gnostic folk figure, and his father might have thought he could be "accused of plagiarism!"

This said with a laugh and the matter was dropped as we moved on to other topics. Mary Dion Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 27

1. https://smile.amazon.com/About-Franz-Remembering-Jung-Story/dp/1951651707/ref=sr_1_1?dchild=1&keywords=about+franz&qid=1618920493&sr=8-1

Jung in America, 1924-1925 by William McGuire (2022-02-02 03:44)

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"AMERICA FACING ITS MOST TRAGIC MOMENT"–DR. CARL JUNG

[1]Spring Publications

JUNG IN AMERICA, 1924-1925 by WILLIAM McGuire (Princeton)

In my next trip to the United States," we read in Memories, Dreams, Reflections, "I went with a group of American friends to visit the Indians of New Mexico, the city-building Pueblos."

In his other published works, including the Letters, Jung supplied no details of that American trip, in 1924-25,2 other than sporadic references3 to visiting the Taos Pueblo and conversing

about supernal matters with a chief or chieftain named Ochwiay Biano (Mountain Lake).

He finally dealt with Mountain Lake and Taos at some length in the well-known account in his memoirs.4

Jung "travelled among the Pueblo Indians of Arizona and New Mexico in 1924-25," stated Jolande Jacobi in a biographical sketch she appended to The Psychology of C. G. Jung (orig. 1939); and Gerhard Adler's chronology in C. G. Jung: Letters, Vol. 1 (1973)

also gives those dates.

Owing perhaps to the biennial implication of "1924-25," the notion has prevailed that Jung spent a considerable length of time among the Pueblos. 5

In her biographical memoir (1976) ,6 Barbara Hannah has helped to set the record straight, drawing on information that she obtained from her friend the late Fowler McCormick.

She tells us that Jung met McCormick and George Porter in Chicago between Christmas 1924 and New Year's, went by train to Santa Fe, New Mexico, where Jaime de Angulo joined them, and then to Taos, where Jung "made great friends with a chief of the Taos Pueblos"; afterward, to the Grand Canyon, in northwest Arizona; to New Orleans, since Jung also wanted some contact with American Negroes, "a great number of whom were working at that time in the forests near New Orleans"; and finally,

to New York, where he gave a talk in the house of Kristine Mann.

I should like to present a few additional findings, some corrective, and comment on some aspects of this phase of Jung's biography, which has an unexpected range of personal associations.

Undoubtedly further information and other corrections will come to light some day, when Jung's family letters, diaries, and other private papers are made available, and when more comprehensive research is pursued in newspapers, letters of persons involved with Jung, and other papers and records that may be discovered – the sort of patient and dogged exploration that will be required when Jung's eventual Jonesian biographer sets to work.

Some logistic details of Jung's trip have, indeed, been supplied from Jung's diary and letters home, through the kindness of his son, Franz.

The 1924 diary gives the date of departure from Kusnacht for the United States as Wednesday, December 10.

Jung went by train from Zurich to the North Sea port of Bremen, where on the

13th he boarded the North-German Lloyd steamer Columbus.

The ship, delayed one day by severe winter storms, docked in New York, covered with ice, on December 22.7

The next day Jung wrote to his wife: "Today we are in New York. It's cold. Porter, Fowler

McCormick, and Mrs. Wickes met me. I’m here till Wednesday the 24th, then Chicago."

Chicago could be reached from New York by overnight train in eighteen hours, and evidently Jung, McCormick, and Porter celebrated Christmas Eve in a Pullman car.

Writing home from Chicago on December 27, Jung reported: ’Tm staying with G. F. Porter.

On Monday the 30th, I leave for the Grand Canyon, and from there I go to the Zunis and the Pueblos."

In Chicago, Jung’s acquaintance included not only Porter (of whom more hereafter) and Fowler McCormick, but Fowler’s divorced parents, Edith Rockefeller McCormick and Harold F. McCormick, and Jung undoubtedly paid his respects to them as well.

The relationship that he sustained for more than fifty years with various members of the McCormick family was an important strand of his life story. 8

The train of choice from Chicago to the Southwest was the Santa Fe Railway’s "California Limited," which left Dearborn Station nightly at 8: 00.

Sleepers for the Grand Canyon were switched off the main line at Williams, Arizona, and reached the Canyon at 7: 00 the morning of the third day out,9 which for Jung and his companions would have been New Year’s Day, 1925.

Even on New Year’s Day, there were obligations to be met.

The following letter was typewritten on the stationery of El Tovar, a Fred Harvey hotel

at Grand Canyon National Park.

The letterhead features a panoramic view of the Canyon with the hotel perched on its southern rim.10

Dr. William A. White

St. Elizabeth’s Hospital, Washington, D.C.

My dear Sir: January 1, 1925

Dr. Jung and I arrived here this morning and were met by some friends of his from California.

We are planning a few days with the Indians and the Negroes in the South and he will arrive in Washington the morning of January 12th to spend only one day.

The notice of his coming was so short and his movements, since he landed ten days ago, so rapid and his plans so uncertain, that I have not written previously.

He hopes greatly to see you in Washington and perhaps knowing ahead, you can arrange a

time.

Unfortunately he can have but one day there as he sails from New York January 14th.

If you want to communicate with him, a telegram in my care at 38 South Dearborn Street, Chicago, will be forwarded.

We are racing along and our plans indefinite.

All best wishes to Mrs. White and yourself for the New Year.

Very sincerely yours,

George F. Porter

Barbara Hannah has given some particulars from Fowler McCormick's recollections: "they all went to see the famous Grand Canyon and rode down into the Canyon on mules . . . The scenery, both from the edge of the Canyon and inside the huge abyss, made a strong impression on Jung"-though he never mentioned the Grand Canyon in anything that he published.

There is a shred, however, in a letter that Jung wrote to Frances G. Wickes on the same

day, on a sheet of El Tovar writing paper with still another view of the Canyon on its letterhead: 11

My dear Mrs. Wickes,

There are so many things worthwhile that I am rather late in returning to New York.

My ship leaves Jan. 14th. (La France) I arrive in NY. only Jan. 12th late in the evening or perhaps Jan. 13th in the early

morning.

Thus I am unfortunately unable to stop at your house.

situation will be rather crowded, as certain people from Chicago will come for ... [illegible] to New York.

But I do want to see you once more before I leave. I also want to give your friends a chance to see me.

I propose we meet after dinner at 8 o'clock for an analytical colloquium.

Letters reach me c/ o George F. Porter, University Club, 5th Ave., N.Y.

I am so sorry, that I could not work out a different plan.

But I have at least the satisfaction, that I am able to carry through a remarkable program.

I saw the Canyon. But I say nothing about it.

With very best wishes for a happy New Year ...

The "friends from California" who met Jung at El Tovar (Franz Jung has again supplied the facts) were Professor Chauncey Goodrich, of the department of English at the University of California in Berkeley, and his wife, the former Henriette de Saussure Blanding.12

The Goodrich's were longstanding friends of Jung, and Professor Goodrich's sister, Elizabeth G. Whitney, M.D., had pioneered Jungian analysis in the San Francisco Bay area.13

Her husband, James Whitney, M.D., also became an analytical psychologist, and their

son, James Goodrich Whitney (1917-1967), was the first Jungian analyst trained in San Francisco.

Evidently Jaime de Angulo, of Berkeley at that time, also joined Jung at the Grand Canyon.

What Fowler McCormick wrote me about the expedition, in a letter of August 11, 1972, is inconclusive: "Our party spent three or four days over New Years at the Grand Canyon, and from there Jung and I set off alone to take a journey in the land of the 'endless horizon,' that part of the Southwest lying between New Mexico and Eastern Texas."

He mentioned neither Porter, the Goodrich's, de Angulo, or the visit to Taos.

But all that had occurred thirty-seven years before.

The next exhibit consists of two brief items in the Taos Valley News } a weekly published in Taos, New Mexico; its bound volumes are to be found in the State Library of New Mexico, at Santa Fe.

The issue of the News was dated Saturday, January 10, 1925.

Thus, Jung had visited Taos on Monday the 5th and possibly Tuesday the 6th.

Illustrious Visitors to Taos Dr. Carl Jung, world famed psychologist and contemporary of Freud, in company with Fowler McCormick, son of the famous harvester machinery magnate and grandson of John D. Rockefeller, Sr. visited Taos Monday of this week.

The party is touring the United States and came up from Santa Fe to see the ancient village.

While here they registered at the Columbian Hotel.

Visits Taos Again James Angelo, Professor of anthropology in Berkeley University, Calif.

visited Taos, and attended the Buffalo Dance at the pueblo, Tuesday.

Mr. Angelo has been a frequent visitor to Taos, this time accompanying Dr. Jung and Mr. McCormick.

The gentlemen are traveling across the country in a Chevrolet.

We may speculate that the Jung party, having visited the Grand Canyon first1 motored to Santa Fe between Friday, January 2, and Sunday, January 4 - rather good time for nearly 600 miles over second- and third-rate roads in a Chevrolet.

Near Gallup, New Mexico, the highway crossed a corner of the Navajo reservation, but there would not have been much time for a visit.

The Zulfi Pueblo lay about thirty miles south of Gallup, on a poor road, but there is no

evidence that Jung carried out his plan to visit it- not a reference to Sufi in the Collected Works.

The trip across country could also have been made by railway, from Williams to Lamy, N.M., and the Chevrolet acquired in Santa Fe.

From there to Taos was another sixty-four miles to the north.14

As for "Professor James Angelo, of Berkeley University," he was certainly Jaime de Angulo (1887-1950), the authority on American Indian languages: Spanish by birth, he had an M.D. from Johns Hopkins, where he met and married Cary Fink, later Cary F. Baynes.

According to a biographical notice by an anthropologist, D. I...Olmsted, 15 who had never known de Angulo but is a student of his work, he taught at Berkeley in summer 1920 and did field work and research among California Indians.

After a divorce in 1922, Cary de Angulo went to Zurich to study with Jung and Jaime joined a linguistic survey in Mexico.

In 1923, he married Lucy Freeland, a philologist, and they went to Europe.

During a stay of several weeks in Zurich, de Angulo had several hours with Jung.

In early 1924, back in California, Jaime met Antonio Luhan, of the Taos Pueblo,

and his Amer. wife Mable Dodge Luhan, while the Luhans were staying at Mill Valley, north of San Francisco, and later that year Mabel Luhan invited Jaime to Taos, where he came to know D. H. Lawrence.

According to Olmstead, de Angulo introduced Jung to the Luhans in Taos, but the Luhans were actually in the East all that winter.16 D. H. and Frieda Lawrence had left Taos in October 1924 for Mexico and did not return until April 1925.11

Jung’s own recollections, many years later, were uncertain.

In a 1960 letter to Eugene Rolfe, who had wondered whether Lawrence was a "soul naturally Jungian," a spontaneous generator of Jungian symbols, Jung wrote, "Lawrence must have known of me through Mrs. ... , his American lady friend who has married a Pueblo and has a house in Taos, where he had lived for a while. His name was Antonio Mirabal (or his brother's name?).

I knew him, but I cannot recall her name ....She was certainly acquainted with my ideas."18

Shortly afterward, when Rolfe went to see Jung at Klissnacht, they resumed the subject

of Mrs. Luhan, and Jung remarked, '] have stayed at her house in Taos."

One may ask: who introduced Jung to Antonio Mirabal (not to be confused with Antonio Luhan) ?

This was the "Spanish" name of Ochwiay Biano, "Mountain Lake," as Jung always called him.

There is an idea that it was Frances G. Wickes.

This idea may be based on something that M. Esther Harding wrote in her obituary

notice of Mrs. Wickes: "She was well acquainted with the Navajo Indians.

Indeed it was she who introduced Jung to the Indian Wiseman Mountain Lake .... Mountain Lake died in 1965 and sent a message of farewell to Frances not long before 'he went to his Father.' "10

The poet Muriel Rukeyser, who is at work on a biographical study of Mrs. Wickes, told me that Frances Wickes had met Tony Mirabal on a visit to Taos earlier than 1925, possibly through Mabel Luhan, whom she knew, and she may have written or told Jung about him.

In any case, Dr. Harding's obituary notice is not without error: Mirabal was not a Navajo, and he did not die until 1975 (according to information I received from Taos).

The Tony Mirabal who died was evidently the man whom Jung had met; he was a respected tribal leader of the Pueblo.

But, according to Elsie Clews Parsons' study of the Taos Pueblo, there were two cousins named Antonio Mirabal, one more and one less respected in their community; the Indian name of the former is translated "Mountain,"

and of the latter is translated "Mountain Lake."20

I have not as yet been able to unravel this puzzle.

Jung apparently kept in touch with his Pueblo friend - we have, at any rate, Jung's letter to him of Oct. 21, 1932, in reply to a letter from Mountain Lake.21

And Frances Wickes wrote Jung on July 3, 1935, while she was visiting in Flagstaff, Arizona: "I saw Mountain Lake last summer. Your picture was over his fireplace.

He talked much of you. He has done a grand thing for his people and won back the Blue Lake."22

Blue Lake, high above Taos Pueblo, the source of the Taos River and the most sacred shrine of the Pueblo religion, had been part of more than 100,000 acres of tribal land taken, by decree of President Theodore Roosevelt in 1906, as part of the Kit Carson National Forest.

The Indians' continual struggle produced in 1933 a rather diluted act giving them the use of the land, but the land and Blue Lake were not unconditionally returned to the Taos Pueblo until July 1971, when President Nixon signed a bill that had been enacted by Congress.

Muriel Rukeyser told me that both Mrs. Wickes and Jung gave their support to the Taos Pueblo in their struggle for Blue Lake.

The second news item from the Taos Valley News, above, states that James Angelo (Jaime de Angulo) attended the Buffalo Dance at the pueblo on Tuesday, Jan. 6.

Jung must have attended with him, for he wrote in 1928: "In the buffalo dances of the Taos Pueblo Indians the dancers represent both the hunters and the game."23

And in 1952: "I observed that the dance-step of the Pueblo Indians consisted in a persistent, vigorous pounding of the earth with the heels." 24

Barbara Hannah writes that Fowler McCormick told her the party "also paid a short visit to some more primitive Indians, who lived in caves and small houses in the Canyon de los Frijoles" near the pueblo of San Ildefonso, lying between Taos and Sante Fe.

In any event, by January 9 (three days and some 1500 miles after the Buffalo Dance) Jung reached New Orleans, evidently still traveling with Porter and McCormick (by rail?).

The next letter (on Jung's Klissnacht letterhead) , read together with the one he had written to Mrs. Wickes on New Year's Day, shows how tightly planned his entire trip was: 25

My dear Mrs. Wickes,

New Orleans 9th of Jan. 1925

Concerning Lay I am not able to give a definite answer.

I am not informed about the amount of work that is waiting for me - I am sure, that there is no chance at all until May anyhow.

Concerning our meeting I want to give a chance to the people who are truly interested in my psychology.

I am not yet sure, whether I shall not be too tired to give a regular lecture.

Therefore let us have an informal meeting, where people can ask questions.

Perhaps I shall be able to talk about dreams.

It is a most unfortunate thing, that it is impossible for me to stay with you.

I should have liked nothing better.

But there is so much to do, that I better stay in the hotel.

I arrive Jan. 13th in the early morning from Washington.

During the morning there will be business.

From l2 o'clock on I am at your disposition.

Letters reach me: c/ o George F. Porter University Club 5th Ave. N.Y.

Best regards from Mr. G. Porter.

Please tell Mrs. Zinno, that I am staying in the Hotel.

Cordially yours,

1. G. Jung

Beyond what Barbara Hannah recalls from Fowler McCormick that Jung "wanted some contact with American Negroes, a great number of whom were working at that time in the forests near New Orleans"- I can supply an additional fragment from McCormick's

letter of August 11, 1972: "Jung had wanted to see the American Negro in a natural outdoor habitat instead of a large city.

I happened to know of a place near New Orleans where Negroes were cutting trees to make forest products and living a natural life in the open.

I am sorry to say that I do not feel that Jung's opinion of the Negro was advanced materially by our visit."

Between New Orleans and Washington, the next recorded stop, there is the tantalizing possibility of a stop in Chattanooga.

In Memories, Dreams, Reflections (N.Y. ed., p. 272), during his account of his trip to East Africa later that year, Jung tells of dreaming of an American Negro who had been his

barber in Chattanooga, Tennessee, twelve years before.

That would have been in 1913, but we have no record of Jung's going South on his trip that year, or of traveling beyond Washington, D.C., on his 1912 trip.

Memories contains a few errors of dating, and "twelve years" could have been a slip for "twelve months."

In 1925, there was a through train from New Orleans to Washington via Chattanooga.

But what would impel Jung to get out there, on his tight schedule, and have his hair cut- and curled?

(Still, Jung did not write up alt his travels. His spring 1933 cruise with Professor Fierz to Rhodes, Cyprus, Alexandria, and Palestine has been documented so far only by a postcard to Mary Foote. 26 There is a hint of a youthful trip southward in one of the Association Studies, 1904: apparently Jung had smoked Manila cigarillos in a "Spanish colony."21)

Jung evidently spent Monday, January 12th, in Washington and went on to New York by sleeper, a convenient option in those days.

We have a glimpse of his day in Washington, from a letter he wrote as he sailed back to Europe: 28

Dear Dr. Jelliffe,

Bord S.S. "France" Le 17 Jan. 1925

As you probably have heard from Dr. White of my flying trip through America I want to express to you my deep regrets, that I have not been able to call on you while I was in New York.

I spent only two days in New York and they were simply overcrowded with unavoidable

obligations.

Thus I found no chance to see you.

As Washington was by far less strenuous I could see White at least.

My time was unfortunately quite short as the trip was rather unforeseen ....Smith Ely Jelliffe, M.D. (1866-1945), of New York, a close friend and associate of William Alanson White, had known Jung since 1907, when he and White met him at the First International Congress for Psychiatry, at Amsterdam.

In 1908, White and Jelliffe started the Nervous and Mental Disease Monograph Series, in which Jung's Psychology of Dementia Praecox was published (1909); in

1913, they founded the Psychoanalytic Review, which published Jung's lectures on "The Theory of Psychoanalysis."

Jelliffe had been instrumental in arranging the lectures the previous year at Fordham

University, New York City, where he was professor.2°

For many years, Jelliffe carried on a correspondence with both Jung and Freud.

In a letter to Freud on June 8, 1926, Jelliffe wrote, "Visiting Jung in 1924, I was amazed to learn how narrow his vision was for the general situation and how one-sided he had developed his interests.

I felt he had really ceased to be a physician .... "30

Despite that impression a few months earlier, Jelliffe replied to Jung as follows: 31

February 20, 1925

Dear Dr. Jung:

It was a great pleasure for me to receive your letter of January 17th as well as a great disappointment in not seeing you in person. But life is so full of both aspects of reality that would we have all the nice things that we want we certainly would not survive and as for the crushing things they would soon demolish us too. This latter reflection comes in my telling you of a very deep personal loss which has come to me through the death of my younger son.32 He was 24 years old, had gone through his University with considerable distinction, not only in physical field of athletics, but in his scholarship as well and was going ahead with a great deal of individual value in medicine. We are all very unhappy about it but have to face it. I was glad therefore in a double sense to get your letter as I have always appreciated your friendship and hope that I might retain it ....Jung's answer: 33 My dear Dr. Jelliffe, 228 Seestrasse Kusnacht-Zurich 15.3.1925 Your letter with its sad news has remembered me again of the regrettable fact that I was unable to see you when I was in New York. I did not know that you experienced such a cruel loss as the death of your son in the meantime. Let me express you my deepest sympathy and condolence. Death has been at work recently. It has been a great shock to me to learn about the sudden death of Medill McCormick. I had seen him in good health on my way through Washington, but death seems to be more cruel when it takes away the young man, who is yet but a promise .... Thus we have a little more light on Jung's day in Washington: a call on Senator Joseph Medill McCormick (1877-1925), cousin of Fowler McCormick. McCormick, one of the bitterest opponents of the League of Nations (in conformity with the policies of his family's newspaper, the Chicago Tribune)) died Feb. 25, 1925, of a heart attack in Washington. His widow was accompanied from Chicago to Washington on the train by an old friend of the family, George F. Porter4 As he had promised Frances Wickes, Jung was in New York on January 13. We have Esther Harding's brief account of the "analytical colloquium" that took place, as Jung had proposed when he wrote to Mrs. Wickes from the Grand Canyon: New York, 13 January [1925] Dr. Jung gave a talk to a group at Dr. Mann's apartment on 59th Street. He spoke on racial psychology and said many interesting things about the ancestors, how they seem to be in the land. As evidence of this, he spoke about the morphological changes in the skulls of people here in the U.S.A. and in Australia. He said

that in America there is a certain lack of reverence, a certain ruthlessness. The ancestors are not considered here, their values not respected. He spoke of the "single-mindedness" of Americans, which would be impossible to Europeans because of all the many considerations to which they must pay due regard. The American disregards these completely, is, indeed, utterly unconscious of them.35 Who else attended Jung's talk? What actually occurred? The letter that Jung wrote to Mrs. Wickes after he got home suggests that the affair was in some sense extraordinary: 36 Kusnacht Feb. 10th 1925. My dear Mrs. Wickes, I can confirm your ideas concerning our New York experiences. Things had to be as they were and you really did most bravely and admirably, what you could and should do under such extraordinary conditions. I felt it like a ceremonial for the Dead. Thus the golden thread has not been injured, the contrary, it has shown itself in the fact, that the performance of a very dangerous rite has been possible without bad effects. I think your attitude has been perfectly splendid, in as much as courage is concerned. As to other realizations I don't know yet. But I must say, when I feel toward West, I get no bad feeling from you ....Twenty-three days after his arrival, Jung departed from New York at 9 a.m. on January 14, 1925. We have the evidence of a news item in the New York Times (January 15, 1925, p. 21): Dr. C. G. Jung, formerly a student of Sigmund Freud, and later head of the Zurich Psychiatric Clinic, sailed from New York yesterday on the France, after having spent an unannounced visit in this country. It was at Dr. Jung's school in Zurich that Edith Rockefeller McCormick, daughter of John D. Rockefeller and former wife of Harold F. McCormick, studied psychoanalysis several years ago. Friends of Dr. Jung said that he had been here about a month and that he had kept his identity from becoming public because he wanted a rest. Anything a McCormick, particularly a Rockefeller McCormick, did caught the reportorial eye. In March 1925, Fowler McCormick began working as a day laborer in the Milwaukee plant of his family's International Harvester Company. He was starting on the ground floor in order to learn the business to which he would fall heir, and this program had been suggested to him by Mrs. James A. Stillman, the mother of his friend James A. Stillman, Jr. When she visited him in Milwaukee on March 25, the New York Times took note, adding that he was one of the best swingers of the 200-pound pig-iron ingots in the plant." This industrial apprenticeship lasted about four months. The Milwaukee Journal carried a page-one story on July 18, 1925, announcing that shortly after August 1 the young millionaire will sail for Africa with an expedition headed by Dr. Carl G. Jung. The party will include a group of British scientists." The Journal went on to state that Dr. Jung, a disciple of Freud, is called the father of psychoanalysis. He visited America last January, Mr. McCormick accompanied him on a trip through New Mexico, Arizona, and other southwestern states. They spent much time studying early pueblo civilization and the ruins of the cliff dwellers. Dr. Jung wrote a book on the results of. his discoveries." u 'I look forward to my trip to Africa with the keenest expectations,' said Mr. McCormick. 'There is much to be learned by studying the so-called lower races. I feel sure that the scientific knowledge gained will more than recompense us for the hardships we may have to endure.'" In the event, Fowler McCormick withdrew from the African expedition at the last moment. On his advice, Mrs. Stillman went to Europe and worked analytically with Jung and with H. G.Baynes. "My life was smashed like broken crockery," Mrs. Stillman said in an interview later. ('Then Baynes and Jung took me in hand and taught me the real meaning of life." June 1931, "Fifi" Stillman was divorced from her husband and married to Fowler McCormick.37 The name of George F. Porter runs through the documents of this American visit of Jung's, and it is a name quite unknown today. Barbara Hannah mentions him briefly. "The second member of the party was George Porter who had often been to Zurich and whom Jung valued highly. When he died some years later, Jung was much distressed and said that if he had only known about George Porter's difficulties he would have gone to America at once to do all he could to help him." 38 It was Porter, indeed, who had invited Jung, financed the whole trip, and made all the arrangements. 39 George French Porter was born

in 1881, scion of a prominent Chicago family. His father had built the Chicago and Eastern Illinois Railroad and Dearborn Station. Young Porter (Yale, 1903) was a businessman, an art collector, a philanthropist, a leading supporter of Theodore Roosevelt's Progressive Party in 1912. During the World War he was a captain in the Army. Before 1925, he had traveled to Zurich to consult Jung, and he was also at various times a patient of Dr. William Alanson White in Washington. ("Melancholia," the Chicago Tribune said.) Several years before Jung's visit, Porter had fallen in love with a young Frenchwoman, Mirna de Manziarly, who was a student at the University of Wisconsin, in Madison. Her mother, Mme. Irma de Manziarly, in Paris, was a leading member of the Theosophical Society and, since 1920, had been a close friend of Krishnamurti; she had brought Mirna, two younger daughters, and a son into the Theosophical movement. In autumn 1924, Mirna left the Middle West and George Porter for India, to join her family at the Theosophical world center, at Adyar (near Madras) , where in November others including Annie Besant and Krishnamurti arrived. Early in 1925, Mme. de Manziarly and her daughters went up to the hill station of Ootacamund with Krishnamurti's brother Nitya, who was ill with tuberculosis. (Later, Krishnamurti took Nitya back to their house at Ojai, California, where Nitya died on Nov. 13, 1925.) 40 George Porter followed Mirna to India during the spring of 1925, and in due course he cabled the Chicago Tribune the news of their marriage, at Ootacamund on June 3. The Porters made a leisurely return journey to the United States, stopping in Zurich to see Jung. After they had settled down in Chicago, Porter wrote to William Alanson White: 41 December 16, 1925 Dear Dr. White: My wife and I got home from Europe in early October ....We saw Dr. Jung in Zurich in July and a little later in England. He was preparing for his trip to Africa, where he now is. He expected to return to Zurich about the middle of February or the 1st of March. Those closest to him agree in feeling strongly that he is at the end of one period of his development, and that about his future there is uncertainty. I understand that he did not give any definite assurance that he would take up the work with his patients again on his return, but of this I am not positive. Some of us in America feel that there is a chance that, if invited on a worthwhile mission, he would come again to America. We want him to have this opportunity. The University of Chicago stands ready to invite him to give a series of lectures there at almost any date agreeable to him. Friends in the East are making inquiries at some of the big eastern centers. Would you care to consider inviting him to lecture at St. Elizabeth's? My thought is to have these invitations awaiting him on his return from Africa - that this may be the moment to strike when the iron is hottest. I realize there may be many complications, and I am considering this letter and anything you may write as confidential .... Dr. White replied, in part: 42 December 18th, 1925 My dear Mr. Porter: ... In re Dr. Jung, I do not know just exactly what you mean by his being at the end of one period of his development, except of course, as you state it in that very general way. I shall of course be very glad to have him come to Saint Elizabeth's and talk to our Staff, but as you realize the Hospital has no funds with which to reimburse him for such an enterprise. Aside from that matter, you may be sure that we will be very glad to have him and if you will consider that an invitation you may so use it. We are getting on here very nicely and will be very very glad indeed to see you when you come on. In the meantime please accept our very best wishes for the holiday season ....Jung never gave the proposed lectures. And, indeed, he did not return to the United States until fall 1936, when he attended the Harvard Tercentenary Conference of Arts and Sciences and later gave a seminar at Bailey Island, Maine. Mrs. Porter, with her sister Yolande, opened a Theosophical book shop, called Aquarius," in Chicago, and during September 1926 the Porters and Yolande were involved with a convention of Theosophists in Chicago, attended by Mrs. Besant and Krishnamurti. On the way to a meeting, George Porter suffered a neck injury in an auto accident, and he went for treatment to the Johns Hopkins Hospital in Baltimore, and also to Dr. White in Washington. In February 1927, he and his wife made plans for a trip to Zurich so that he could consult Jung. But on February 24, Porter put

a bullet into his head. The Tribune gave the tragedy a banner headline on its front page and published the text of Porter's suicide notes to his wife and to their close friend Ruth Hanna McCormick, widow of Senator McCormick.43 He left most of his estate to his widow and large bequests to Yale, the University of Chicago, the Chicago Art Institute, etc. "Dr. Carl Jung, famous psycho-analyst of Switzerland, of whom Mr. Porter spoke as 'my dear friend,' was given a personal bequest of $20,000."44 Mrs. Porter later built a house at Ojai, where she has lived ever since,45 though she drifted away from Krishnamurti and from the Theosophical movement. She is a trustee, and Yolande de Manziarly is librarian and teacher of music, at a pioneering educational institution, the World University in Ojai. William Maguire, Spring 1978, Page 37-51 l Memories, Dreams, Reflections, New York ed., p. 247. 2 Jung's previous visit to the U.S. had been in March and April 1913. See The Freud/ Jung Letters, 350 J. 3 "The Spiritual Problem of Modern Man" (1928), CW 10, 184; "On Psychic Energy" (1928), CW 8, 86; "Commentary on 'The Secret of the Golden Flower'" (1929), CW 13, 31; "The Complications of American Psychology" (1930), CW 10, 978; "Archaic Man" (1931), CW 10, 125, 132; "Basic Postulates of Analytical Psychology" (1931), CW 8, 669; "Brother Klaus" (1933), CW 11, 474; "Archetypes of the Collective Unconscious" (1934), CW 9, i, 48; 51 "Individual Dream Symbolism in Relation to Alchemy" (1935), CW 12, 171; "The Tavistock Lectures" (1935), CW 18, 16, 271; "Psychological Typology" (1936), CW 6, 963; "The Symbolic Life" (1939), CW 18, 629, 688; "After the Catastrophe" (1945), CW 10, 431; Symbols of Transformation (orig. of the revision, where these passages first appeared, 1952), 480, 501, n. 34; "Symbols and the Interpretation of Dreams" (1961), CW 18, 567. 4 Subtitled "Extract from an Unpublished MS." when published in 1961. 5 e.g., "1924-25, field study of the Pueblo Indians," in Gerhard Wehr, Portrait of Jung: An Illustrated Biography (New York, 1971; orig. 1969), p. 169. 6 Jung, His Life and Work, A Biographical Memoir (New York, 1976), pp. 158 ff. 7 New York Herald-Tribune, Dec. 23, 1924, p. 9. 8 For Jung's first meeting with H. F. McCormick, in 1909, see The Freud/ Jung Letters, 150 F, 151 J. In March 1910, Jung made a hurried trip to the U.S. expressly to treat him, in Chicago; ibid., p. 301. 9 Official Guide of the Railways ... of the United States ... , 1925. 10 Typewritten letter, in the papers of William Alanson White, M.D., National Archives, Washington, D.C. (I am indebted to Arcangelo D'Amore, M.D., for bringing this correspondence to my attention.) White (1870-1937), who had met Jung in Europe in 1907, allowed him to analyze Negro patients at St. Elizabeth's Hospital, of which he was superintendent, in 1912. See The Freud/Jung Letters, pp. 513 and 516, n. 3. 11 Handwritten letter, courtesy of the Frances Gillespie Wickes Estate and of Mr. Franz Jung. Incidentally, Jung and Frances Wickes had first met in Zurich in winter 1923, according to her book The Inner World of Childhood (rev. ed., New York, 1966), p. xi. 12 See Jung's letter to her, 20 May 1940, in Letters, ed. G. Adler, Vol. 1 (1973). Her son, Chauncey S. Goodrich, professor of Chinese at the University of California in Santa Barbara, also has Jungian interests. 13 L. Eliot, "Concerning Jung's Influence in California," in Michael Fordham, ed., Contact with Jung (London, 1963), p. 208. 14 Rand McNally Auto Road Atlas of the United States (Chicago), 1926 ed. 15 "Introduction: Life of Jaime de Angulo," in Olmsted's Achumawi Dictionary (Berkeley, 1965), 1-4. De Angulo was a scholar not only of Achumawi but of at least ten other Indian languages. 16 M. D. Luhan, Lorenzo in Taos (New York, 1932), pp. 138 and 141-145 (de Angulo, at Mill Valley, talked to Mabel about the collective unconscious, the anima, the I Ching),· 271, 277-281 (Mabel was working that winter with her psychoanalyst, A. A. Brill, in New York City). 17 H. T. Moore, The Intelligent Heart: The Story of D. H. Lawrence (rev. ed., New York, 1964), pp. 413, 419. 18 From a letter of Dec. 7, 1960, in Rolfe's unpublished MS., Encounter with Jung, and, together with the quotation in the next sentence, quoted with Mr. Rolfe's kind permission. 19 Journal of Analytical Psychology XIII:1 (Jan. 1968), p. 68. 20 E. C. Parsons, Taos Pueblo (General Series in Anthropology, 2; Menasha, Wisc., 1936), p. 29 and passim. 21 Letters, ed. G. Adler, Vol. 1. 22 Handwritten letter, unpublished, courtesy of the Wickes Estate and Franz Jung. 23 "On

Psychic Energy," CW 8, 86. 24 Symbols of Transformation, CW 5, 480. 25 Handwritten letter, courtesy of the Wickes Estate and Franz Jung. Two persons whom Jung names can be identified with fair certainty. Lay is probably Wilfred Lay (1872-1955), teacher and writer on psychology, who learned Chinese in order to read the I Ching. See Jung's letter to him, Apr. 20, 1946, in Letters, Vol. 1. Mrs. Zinno is surely Henri Fink Zinno, Cary F. Baynes' sister, who lived in Zurich during the 1920's and 1930's and attended Jung's Seminars. 26 Letters, 2 (1975), xxxiii. 27 cw 2, 174. Handwritten letter in the Jelliffe papers, Library of Congress, Washington, D.C. Published by courtesy of Franz Jung. See N. D. C. Lewis' chapter of Jelliffe in Psychoanalytic Pioneers (New York, 1966), edited by F. Alexander, S. Eisenstein, and M. Grotjahn, pp. 224-233. Incidentally, Jelliffe was Mable Dodge's psychoanalyst before A. A. Brill took her over. I am indebted to Arcangelo D' Amore, M.D., for access to a copy of this letter. Carbon copy of typewritten letter in the Jelliffe papers, Library of Congress. This and the foregoing quotation published by courtesy of Carel Goldschmidt, Trustee for the Smith Ely Jelliffe Estate. William L. Jelliffe, who died Jan. 21, 1925, in New York of an accidental pistol-shot wound. A graduate of Yale 1923, he was then a medical student at Columbia. (New York Times, Jan. 22, 1925, p. 1.) Handwritten letter in the Jelliffe papers, Library of Congress. Published by courtesy of Franz Jung. New York Times, Feb. 26, 1925, p. 1. Twenty years later, on Sept. 24, 1945, Jung wrote to an American friend: "It is now 35 years [sic] since I was once in the Senate in Washington with the late Medill McCormick. There on the steps of the Capitol I told him that the U.S. were on the march to the domination of the Pacific and to the Imperium Americanum." (Published by courtesy of Franz Jung.) The "35 years" has to be a slip; McCormick did not enter the Senate until 1919, and during the two previous years was in the House. First published in Quadrant (New York), Winter 1975 and reprinted in W. McGuire and R. F. C. Hull, eds., C. G. Jung Speaking (Princeton, 1977), pp. 30-31. Kristine Mann, M.D. (1873-1945), was a founder of the Analytical Psychology Club of New York and of its library, now named in memory of her. See Letters, ed. Adler, Vol. 1, p. 357. Handwritten letter, courtesy of the Wickes Estate and Franz Jung. New York Times, Mar. 26, 1925, p. 25; June 6 and 7, 1931, both p. 1. Ironically, when McCormick (Princeton 1921) died in 1973, the Princeton Alttmni Weekly (Feb. 20, 1973, p. 16) added its bit of error to the chronicle of Jung's travels: "McCormick's special interest was in study with Dr. Carl Jung, the Swiss psychoanalyst, with whom he made a trip to Africa to study the problems of the black man, following a year's study among American Blacks." Hannah, p. 15 8. Private communication from Mrs. George F. Porter, May 19, 1976.

1. Lutyens, Krishnamurti: The Awakening Years (London, 1975), pp. 111, 196-8, 219.

Typewritten letter, in the White papers, National Archives (see above, n. 10). Quoted with Mrs. Porter's kind permission. Carbon copy of typewritten letter in the White papers. Chicago Tribune, Feb. 24, 1927, p. 1 (I am indebted to Mrs. Linda Peterson and to Dr. Richard S. Peterson, formerly of the Newberry Library, for research on George F. Porter and Fowler McCormick.) New York Herald-Tribune, March 4, 1927, p. 4. According to Mr. Franz Jung (private communication), the bequest proved to be mining stock of slight value. Lutyens, p. 243.

1. http://www.springpublications.com/aboutspring.html

Emptiness comes as the first of the three contemplations. All things are looked upon as empty. **(2022-02-02 04:15)**

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[1]Psychology of Yoga and Meditation

Emptiness comes as the first of the three contemplations. All things are looked upon as empty.

Then follows delusion.

Although it is known that they are empty, things are not destroyed, but one attends to one's affairs in the midst of the emptiness.

But though one does not destroy things, neither does one pay attention to them; this is contemplation of the center. While practicing contemplation of the empty, one also knows that one cannot destroy the ten thousand things, and still one does not notice them.

In this way the three contemplations fall together. But, after all, strength is in envisioning the empty.

Therefore, when one practices contemplation of emptiness, emptiness is certainly empty, but delusion is empty also, and the center is empty.

It needs a great strength to practice contemplation of delusion; then delusion is really delusion, but emptiness is also delusion, and the center is delusion too.

Being on the way of the center, one also creates images of the emptiness; they are not called empty but are called central.

One practices also contemplation of delusion, but one does not call it delusion, one calls it central.

As to what has to do with the center, more need not be said. Carl Jung, Psychology of Yoga and Meditation, Page 252

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_3?crid=1X6Q4KQ3NJJH5&keywords=jung+yoga+meditation&qid=163959667

Carl Jung on "Mask" - Quotations Anthology (2022-02-03 04:13)

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Carl Jung on “Mask” Anthology

A glance at the legends of the saints, or at Zola’s novels Lourdes or The Dream, will provide numerous examples of this. Yet the constellations are not always quite so crude and obvious, often they are more subtle influences, masked by symbolisms, that sway our thoughts and actions Carl Jung, CW 3, Para 92

At a time when a large part of mankind is beginning to discard Christianity, it may be worth our while to try to understand why it was accepted in the first place. It was accepted as a means of escape from the brutality and unconsciousness of the ancient world. As soon as we discard it, the old brutality returns in force, as has been made overwhelmingly clear

by contemporary events. We have had bitter experience of what happens when a whole nation finds the moral mask too stupid to keep up. The beast breaks loose, and a frenzy of demoralization sweeps over the civilized world. Carl Jung, CW 5, Para 341

He who throws Christianity overboard and with it the whole basis of morality, is bound to be confronted with the age-old problem of brutality. We have had bitter experience of what happens when a whole nation finds the moral mask too stupid to keep up. The beast breaks loose, and a frenzy of demoralization sweeps over the civilized world Carl Jung, CW 5, Para 341

It is principally among women that I have found the predominance of introverted feeling. "Still waters run deep" is very true of such women. They are mostly silent, inaccessible, hard to understand; often they hide behind a childish or banal mask, and their temperament is inclined to melancholy Carl Jung, CW 6, Para 640

In the introverted sensation type a compulsion neurosis results as soon as the unconscious becomes antagonistic. The archaic intuitions come to the surface and exert their pernicious influence, forcing themselves on the individual and producing compulsive ideas of the most perverse kind. Hysterical features are masked by symptoms of exhaustion Carl Jung, CW 6, Para 654

A mask of the collective psyche, a mask that feigns individuality, making others and oneself believe that one is individual, whereas one is simply acting a role through which the collective psyche speaks . . . [it is] a compromise between individual and society as to what a man should appear to be. Carl Jung, CW 7, Page 157

The persona is a complicated system of relations between individual consciousness and society, fittingly enough a kind of mask, designed on the one hand to make a definite impression upon others, and, on the other, to conceal the true nature of the individual. Carl Jung, CW 7, Para 305

The term persona is really a very appropriate expression for this, for originally it meant the mask once worn by actors to indicate the role they played Carl Jung, CW 7, Para 245

It is only because the persona represents a more or less arbitrary and fortuitous segment of the collective psyche that we can make the mistake of regarding it in toto as something individual. It is, as its name implies, only a mask of the collective psyche, a mask that feigns individuality, making others and oneself believe that one is individual, whereas one is simply acting a role through which the collective psyche speaks Carl Jung, CW 7, Para 245

When we analyse the persona we strip off the mask, and discover that what seemed to be individual is at bottom collective; in other words, that the persona was only a mask for the collective psyche Carl Jung, CW 7, Para 246

Every calling or profession has its own characteristic persona. It is easy to study these things nowadays, when the photographs of public personalities so frequently appear in the press. A certain kind of behaviour is forced on them by the world, and professional people endeavour to come up to these expectations. Only, the danger is that they become identical with their personas—the professor with his text-book, the tenor with his voice. Then the damage is done; henceforth he lives exclusively against the background of his own biography. The garment of Deianeira has grown fast to his skin, and a desperate decision like that of

Heracles is needed if he is to tear this Nessus shirt from his body and step into the consuming fire of the flame of immortality, in order to transform himself into what he really is. One could say, with a little exaggeration, that the persona is that which in reality one is not, but which oneself. A man cannot get rid of himself in favour of an artificial personality without punishment. Even the attempt to do so brings on, in all ordinary cases, unconscious reactions in the form of bad moods, affects, phobias, compulsive ideas, backslidings, vices, etc. The social "strong man" is in his private life often a mere child where his own states of feeling are concerned; his discipline in public (which he demands quite particularly of others) goes miserably to pieces in private. His "happiness in his work" assumes a woeful countenance at home; his "spotless" public morality looks strange indeed behind the mask—we will not mention deeds, but only fantasies, and the wives of such men would have a pretty tale to tell. As to his selfless altruism, his children have decided views about that. Carl Jung, CW 7, Para 307

The singularity of his [the chief's] outward tokens marks the individual off from the rest, and the segregation is still further enhanced by the possession of special ritual secrets. By these and similar means the primitive creates around him a shell, which might be called a persona (mask). Masks, as we know, are actually used among primitives in totem ceremoniesfor instance, as a means of enhancing or changing the personality. In this way the outstanding individual is apparently removed from the sphere of the collective psyche, and to the degree that he succeeds in identifying himself with his persona, he actually is removed. This removal means magical prestige Carl Jung, CW 7, Para 237

The term persona is really a very appropriate expression for this, for originally it meant the mask once worn by actors to indicate the role they played Carl Jung, CW 7, Para 245

It is only because the persona represents a more or less arbitrary and fortuitous segment of the collective psyche that we can make the mistake of regarding it in toto as something individual. It is, as its name implies, only a mask of the collective psyche, a mask that feigns individuality, making others and oneself believe that one is individual, whereas one is simply acting a role through which the collective psyche speaks Carl Jung, CW 7, Para 245

When we analyse the persona we strip off the mask, and discover that what seemed to be individual is at bottom collective; in other words, that the persona was only a mask for the collective psyche Carl Jung, CW 7, Para 246

Whoever looks into the mirror of the water will see first of all his own face. Whoever goes to himself risks a confrontation with himself. The mirror does not flatter, it faithfully shows whatever looks into it; namely, the face we never show to the world because we cover it with the persona, the mask of the actor. But the mirror lies behind the mask and shows the true face. Carl Jung, CW 9i, Para 43

We know today that this spirit was chiefly a mask; it was not the spirit of antiquity that was reborn, but the spirit of medieval Christianity that underwent strange pagan transformations, exchanging the heavenly goal for an earthly one, and the vertical of the Gothic style for a horizontal perspective (voyages of discovery, exploration of the world and of nature). Carl Jung, CW 9ii, Para 78

Personal complexes arise wherever there are conflicts with the instinctual disposition. These are the points of faulty adaptation, and their sensitiveness releases affects which tear

the mask of adaptedness off the face of civilized man Carl Jung, CW 10, Para 755

To make the reversal complete, all the powers of the underworld now hide behind reason and intellect, and under the mask of rationalistic ideology a stubborn faith seeks to impose itself by fire and sword, vying with the darkest aspects of a church militant. By a strange enantiodromia, the Christian spirit of the West has become the defender of the irrational, since, in spite of having fathered rationalism and intellectualism, it has not succumbed to them so far as to give up its belief in the rights of man, and especially the freedom of the individual. But this freedom guarantees a recognition of the irrational principle, despite the lurking danger of chaotic individualism Carl Jung, CW 11, Para 444

The process described above displays all the characteristic features of psychological compensation. We know that the mask of the unconscious is not rigid it reflects the face we turn towards it. Hostility lends it a threatening aspect; friendliness softens its features. It is not a question of mere optical reflection but of an autonomous answer which reveals the self-sufficing nature of that which answers. Carl Jung, CW 12 Para 29

We know that the mask of the unconscious is not rigid—it reflects the face we turn towards it. Hostility lends it a threatening aspect; friendliness softens its features. Carl Jung, CW 12, Para 29

Among the Taos Pueblos, a virgin was made pregnant by beautiful stones and bore a hero son, who, owing to Spanish influence, assumed the aspect of the Christ child. The stone plays a similar role in the Aztec cycle of legends. For instance, the mother of Quetzalcoatl was made pregnant by a precious green stone. He himself had the cognomen “priest of the precious stone” and wore a mask made of turquoise. The precious green stone was an animating principle and was placed in the mouth of the dead. Man’s original home was the “bowl of precious stone” Carl Jung, CW 13 Para 132

Here we have another of those well-known quaternities of opposites which are usually masked as a triad, just as the Christian Trinity is able to maintain itself as such only by eliminating the fourth protagonist of the divine drama. If he were included there would be, not a Trinity, but a Christian Quaternity. Carl Jung, CW 14, Para 237

Unfortunately, it is almost a collective ideal for men and women to be as unconscious as possible in the ticklish affairs of love. But behind the mask of respectability and faithfulness the full fury of neglected love falls upon the children. You cannot blame the ordinary individual, as you cannot expect people to know the attitude they ought to adopt and how they are to solve their love problems within the framework of present-day ideals and conventions. Mostly they know only the negative measures of negligence, procrastination, suppression, and repression. Carl Jung, CW 17, Para 218

What this child seemed to feel most was the unconscious of her father. If a man has no real relations with his wife, then obviously he seeks another outlet. And if he is not conscious of what he is seeking, or if he represses fantasies of that kind, his interest will regress on the one side to the memory-image of his mother, and on the other side it invariably fastens on his daughter, if there is one. This is what might be called unconscious incest. You can hardly hold a man responsible for his unconsciousness, but the fact remains that in this matter nature knows neither patience nor pity and takes her revenge directly or indirectly through illness and unlucky accidents of all kinds. Unfortunately, it is almost a collective ideal for men

and women to be as unconscious as possible in the ticklish affairs of love. But behind the mask of respectability and faithfulness the full fury of neglected love falls upon the children. You cannot blame the ordinary individual, as you cannot expect people to know the attitude they ought to adopt and how they are to solve their love problems within the framework of present-day ideals and conventions. Mostly they know only the negative measures of negligence, procrastination, suppression, and repression. And to know of anything better is admittedly very difficult Carl Jung, CW 17, Para 218

The two women will also offer quite different stories. The Seeress will tell the whole world about her ghosts. Hélène Smith, however, will talk, behind her mask, of very tangible realities. Carl Jung, ETH Lectures 1933-1934, Page 273

What the Europeans regard as Oriental calm and apathy seemed to me a mask; behind it I sensed a restlessness, a degree of agitation, which I could not explain. Carl Jung, Memories, Dreams an Reflections, Page 239

It is death to the soul to become unconscious. People die before there is death of the body, because there is death in the soul. They are mask-like leeches, walking about like spectres dead but sucking. Carl Jung, Visions Seminar, Page 90

Not in vain are little children afraid of their own mothers in the night. Primitive mothers can kill their children. It is absolutely incompatible with the daytime, for then they are most devoted mothers. But in the night they take away the mask and become witches; they upset children psychically, even kill them. Tor the more they are devoted to them in the wrong way the worse it is. Carl Jung, The Woman in the Mirror, Page 31

The timeless and masklike beauty of Greta Garbo made her a wonderfully acceptable anima figure, and of this her producers and directors were obscurely aware. William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 74

He [Jung] said that when I first came to analysis, I was terrifyingly superficial – a painted surface. I was a hollow mask with death inside. Katy Cabot, Jung My Mother and I, Page 363

the dream I told Jung when I visited him at Kusnacht in 1953. In the dream I was sitting nude on yellow female pollen in a holy medicine basket. The Navaho Wind God was looking down at me. When I told this dream to the medicine man I was working with at the time, he said, “It is a good dream. If you were a Navaho I would give a prayer over you.” “What difference does it make, I would like a prayer”, I said. So he recited the prayer sprinkling me with holy pollen as he gave it. It was then and during the Purifying Rite that my femininity was born and I removed my mask, or the persona, as Jung calls it, and became myself. The Indians felt this and accepted me as a friend, a woman friend they could trust. Maud Oakes, The Stone Speaks, Page 75

Dear Georges, I think I have found the solution: One must struggle very hard in order to avoid attaching oneself to the image-memory of the deceased. The image-memory has become an empty mask. One must search for an image of the deceased person as he or she is in the beyond, and then try to establish contact with this otherworldly image. With all my best thoughts, Marie-Louise von Franz, Homage to MLVF, Page 271

The only thing to do is to get the animus out of the way and the rest comes by itself.
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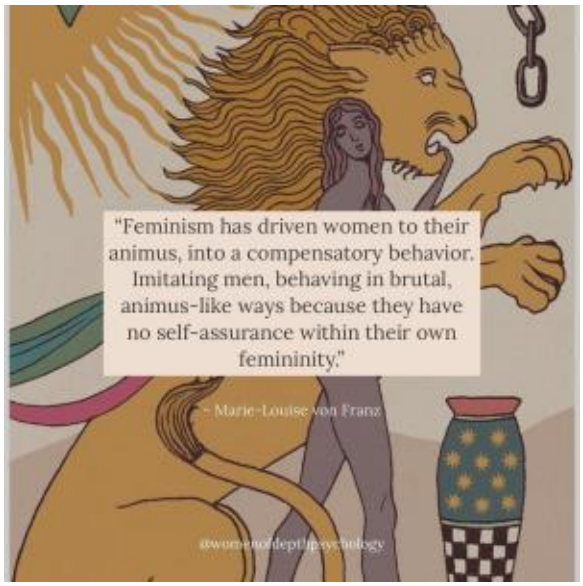
"Feminism has driven women to their animus, into a compensatory behavior. Imitating men, behaving in brutal, animus-like ways because they have no self-assurance within their own femininity."
~ Marie-Louise von Franz

[1]Remembering Jung by Marie-Louise Von Franz

“Feminism has driven women to their animus, into a compensatory behavior. Imitating men, behaving in brutal, in animus-like ways because they have no self-assurance within their own femininity.

Jung was really struck when he was in Southern India, which is matriarchal in their basic structure.

The women are beautiful, full of dignity going around in their saris. There, it’s a bit too much on the other side.

In every big family, the grandmother sits at the top of the table, and rules the whole thing. There, the women are proud of themselves, and bare themselves beautifully.

And with us, you have to try to be as much as possible a man to be halfway recognized.

The only thing to do is to get the animus out of the way and the rest comes by itself.

Then femininity recovers by itself in a natural way.” — Marie-Louise von Franz, Remember Jung, 1977

1. https://smile.amazon.com/23-Remembering-Jung-Conversation-Marie-Louise/dp/B009CGJXJM/ref=sr_1_2?dchild=1&keywords=remembering+jung+marie+louise+von+franz&qid=16

In the clamour of the many resides the power to snatch wish-fulfilments by force; (2022-02-03 05:37)

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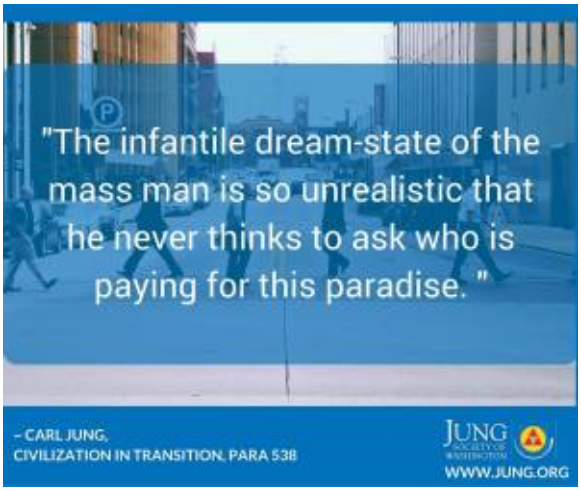
"The infantile dream-state of the mass man is so unrealistic that he never thinks to ask who is paying for this paradise."
- CARL JUNG,
CIVILIZATION IN TRANSITION, PARA 538
JUNG
WWW.JUNG.ORG

[1]Civilization in Transition

All mass movements, as one might expect, slip with the greatest ease down an inclined plane made up of large numbers.

Where the many are, there is security; what the many believe must of course be true; what the many want must be worth striving for, and necessary, and therefore good.

In the clamour of the many resides the power to snatch wish-fulfilments by force; sweetest of all, however, is that gentle and painless slipping back into the kingdom of childhood, into the paradise of parental care, into happy-go-luckiness and irresponsibility.

All the thinking and looking after are done from the top; to all questions there is an answer, and for all needs the necessary provision is made.

The infantile dream-state of the mass man is so unrealistic that he never thinks to ask who is paying for this paradise.

The balancing of accounts is left to a higher political or social authority, which welcomes the task, for its power is thereby increased; and the more power it has, the weaker and more helpless the individual becomes. Carl Jung, CW 10, Para 538

1. https://smile.amazon.com/Civilization-Transition-Collected-Works-Jung/dp/0691097623/ref=sr_1_1?crid=2IFWIZGVY8KZT&dchild=1&keywords=jung+vol+10&qid=1608903517&s

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One does not become enlightened by imagining figures of light, but by making the darkness conscious. **(2022-02-04 02:15)**

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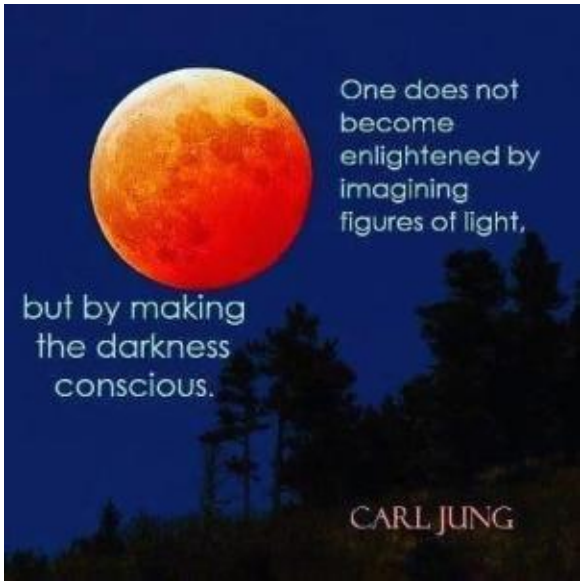

[1]Psychology and Alchemy

The plants at the foot of the figure are really rooted in the air.

Tree, tree nymph, and plants are all lifted up from the earth or, more probably, are on

the point of coming down to it.

This is also suggested by the fish as emissary of the deep.

The situation is in my experience an unusual one and may be due to theosophical influences.

Filling the conscious mind with ideal conceptions is a characteristic feature of Western theosophy, but not the confrontation with the shadow and the world of darkness.

One does not become enlightened by imagining figures of light, but by making the darkness conscious.

The latter procedure, however, is disagreeable and therefore not popular. Carl Jung, CW 13, Para 335

1. https://www.amazon.com/Psychology-Alchemy-Collected-Works-Vol-12/dp/0691018316/ref=sr_1_1?crid=1IEAUYWGEYHXZ&dchild=1&keywords=jung+and+alchemy&qid=1607593188&s

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Drafts of Memories Dreams Reflections by C.G. Jung recorded and edited by Aniela Jaffe (2022-02-04 03:16)

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CONFIDENTIAL

June 29, 1977

Dear Herb,

The parcel of typescript that you asked me to examine consists of drafts of MEMORIES, DREAMS, REFLECTIONS BY C. G. JUNG, recorded and edited by Aniela Jaffe' (Pantheon Books, 1963).

The material is in German except for some passages interpolated from Jung's 1925 Seminar in English. Much of it is carbon copy or photocopy.

The most important item of contents is, I believe, the so-called protocols: Mrs. Joffe's transcripts of her (shorthand?) notes of her conversations with Jung, each dated, from 21 Sept. 1956 to 23 May 1958.

In revised form, these were the basis of a great deal of MDR, but they undoubtedly contain material that was not retained in the final version. I have marked this folder "A."

The other folders (B to G: see list attached) contain a great many sheafs of typed drafts, not in any order; often successive versions of the same section; a few duplicates; an<d occasional cancelled passages.

Much of the material contains editing in hands that I can recognize: mostly Kurt Wolff's but also A. Jaffé' s and Wolfgang Sauerlander's.

I've not attempted to read all this (my German would be too slow), but by the evidence of proper names and other clues I can say with assurance that it all pertains to MDR. I've not attempted to rearrange the material— that would take hours of close study by a person intimately familiar with MDR in German; I've had the contents of each folder machine-numbered as it stands, in order to impose some order and obviate the loss of pages.

The folders should be saved, too.

The genesis of MDR is told in Mrs. Jaffe's introduction. The book was the brainchild of Kurt Wolff, acting as editor-in-chief of Pantheon Books. The plan was that Jung talk to Jaffe, then his secretary, and she transcribe her notes and work up the material in autobiographical form, under Wolff's editorship. (Folder B has some penciled notes jotted inside it of Jaffe's delivery of batches of the protocols, date, length, payment.) The drafts show Wolff's and Jaffe's intensive editorial labor in shaping the material.

Later in the process of composition, Jung wrote some parts of the book himself. These are here, too, but they also went through the same Wolff/ Jaffé editorial process. In other words, I believe there is no typescript here that can be considered pure Jung.

While some passages have been cancelled, I recognize a good deal more that was finally omitted from MDR but was not cancelled on these drafts.

Jack Barrett thought there were two chapters that had been excised before publication, but it's more a matter of passages throughout the material that were removed for one reason or another: some evidently by Kurt Wolff for editorial reasons (e.g., sketches of William James and of Einstein, which are rather thin), others because of family objections—"auntifications," Jung called them.

I note only a page or two referring to Toni Wolff ("T.W."), about a dream involving her; and a half page of thoughts when Emma Jung died: these were dropped. There may be more that I have missed.

The task of identifying, ordering, and evaluating this material, and detecting the passages that were deleted, could be carried out readily by only two people now alive: Aniela Jaffe' herself, and W. Sauerlander, who worked on it with Kurt Wolff and later after Wolff left Pantheon.

Otherwise, the work would require a person with idiomatic German and a Jungian background; the painstaking comparison with the published German version would be a very slow procedure.

Jack Barrett mentioned his and Paul Mellon's interest in reading a translation of the unpublished parts.

The only person who could both identify and translate them is Sauerlander.

(Or perhaps Richard and Clara Winston, but their experience of the Jung scene is limited to translating MDR more than 15 years ago; and their translation was revised by Richard Hull.)

Mrs. Jaffe's attitude toward these papers is unpredictable.

It occurs to me that she may silently have kept a copy of them also, inasmuch as this is a carbon copy.

I feel certain that she would be in favor of preserving the papers, but she would probably be opposed to any publication or airing of them now. As she is the author, in effect, her attitude is central.

The papers have to be regarded as the property of Pantheon Books, as they originated as a stage in Pantheon's project of MDR.

While Wolff had a personal role in their preparation, as the editor, he was acting as an employee of Pantheon.

He withdrew from Pantheon, and therefore from the work on this book, at a point when I believe a final version of the German had been agreed among Jung, Jaffe, and Pantheon (the other publishers, Rascher and Collins, to the best of my knowledge, did not participate in the editorial shaping), and when these earlier drafts were no longer required.

The translators worked thereafter from the final version. It appears to me that these papers were in his working files (in Switzerland, by then) and he kept them rather than turning them back to Pantheon—which, shortly afterward, was merged with Random House.

Whatever the right or wrong of it, Kurt's action preserved the material, which could have been lost or deliberately destroyed otherwise.

The primary–and very great—importance of these papers is that' they contain a great deal of biographical matter and of Jung's thought that is not recorded elsewhere.

They will be of very considerable value to a future biographer. In the second place, they are fascinating testimony of an elaborate literary and editorial process that involved Jung, Jaffe, and Kurt Wolff.

My opinion: in the larger, historical view, the papers should be preserved in an appropriate archive.

Rather than the Library of Congress (they are not part of the Bollingen papers), they should be placed in the Jung Archives in Zurich, after those archives have been taken over (later this year?) by either the University or the Federal Polytechnic Institute (ETH) and are no longer under the supervision of the Jung family, some members of which might still want to dispose of the papers.

Whether the papers should be deposited under seal for a certain time is something to consider.

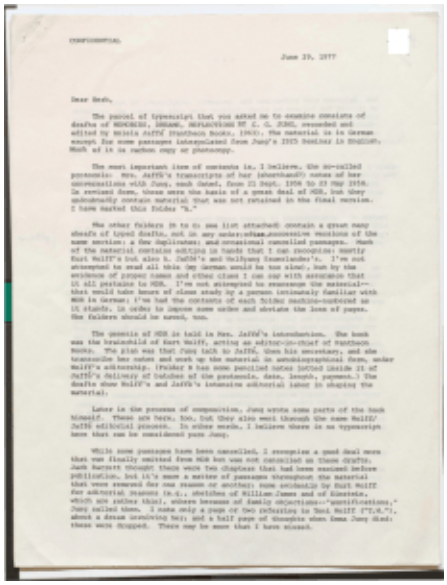
The decision about the papers should, I think, be made in consultation with Mrs. Jaffé and the director of Pantheon, Andre Schiffrin.

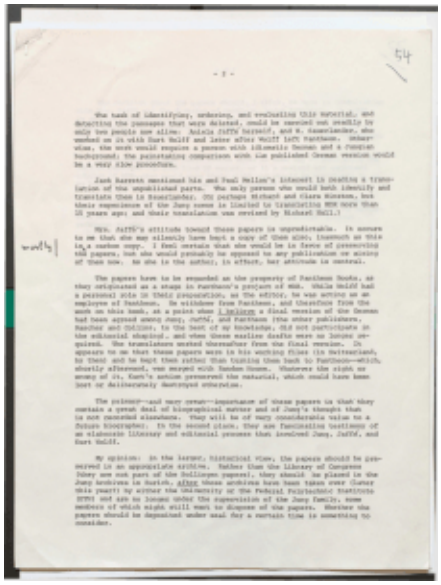
I would be against surrendering the original papers to either party, whatever their claims; but a complete xerox copy could be offered to each, and a copy should be retained by Princeton University Press/Bollingen Foundation, suitably safeguarded.

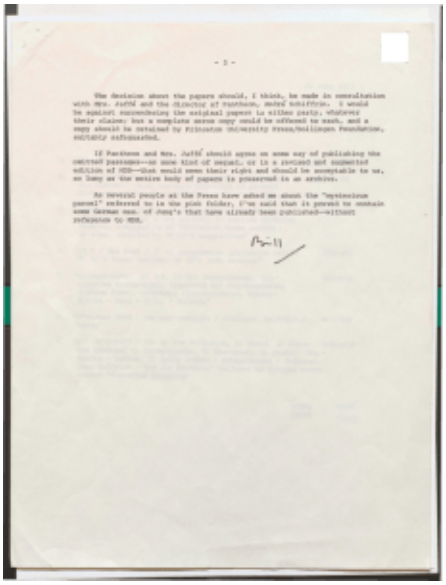
If Pantheon and Mrs. Jaffe should agree on some way of publishing the omitted passages—as some kind of sequel, or in a revised and augmented edition of MDR—that would seem their right and should be acceptable to us, so long as the entire body of papers is preserved in an archive.

As several people at the Press have asked me about the "mysterious parcel" referred to in the pink folder, I've said that it proved to contain some German mss. of Jung's that have already been published—without reference to MDR.

Bill Protocols (Rough Draft), Pages 230-232







Review of Romano Màdera, Carl Gustav Jung. L'opera al Rosso. **(2022-02-04 04:10)**

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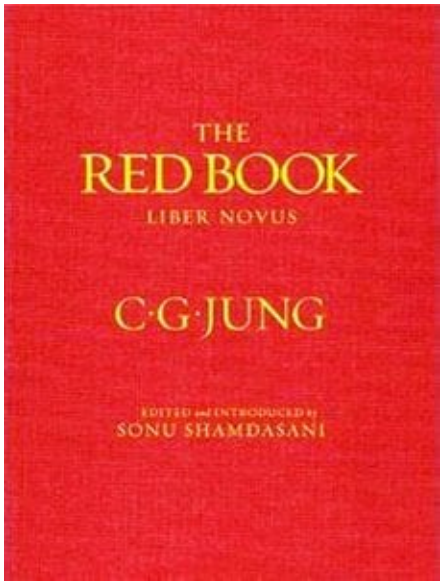

Eighteen years after Jung. Biografia e teoria (Màdera 1998), Romano Màdera, Professor Emeritus of philosophy at the University of Milan-Bicocca and Jungian analyst (member of the AIPA1 and of the IAAP2), dedicates a new monograph to C.G. Jung.

During the intervening period, Màdera has laid out the theoretical and practical roots of the ‘Analisi biografica a orientamento filosofico’ (ABOF–Philosophically-oriented biographical analysis), based upon the encounter between the most important approaches in the history of depth psychology, somewhat ecumenically brought together, and the renewal of practices of the ancient philosophical schools (taking inspiration from the works of Pierre Hadot) (Màdera 2012; Màdera 2013a; Màdera 2013b; De Fiori 2016).

Furthermore, this period saw a momentous event in the publication of Jung’s Red Book. Liber Novus, which opened up new perspectives in
the understanding of Jung’s work.

Whereas in Jung. Biografia e teoria Màdera dwelled on fundamental concepts deriving from the connections between biography and theory (Màdera and Tarca 2003), in Carl Gustav Jung. L’opera al rosso,

Jung’s work is instead examined using Liber Novus as a starting point, as the title suggests: ‘The work in red’. Liber Novus becomes the trigger for a reconsideration of Jung’s work, the key to elucidating its meaning. In this book, Màdera appears to succeed in reconciling the analyst’s view, confronted in his daily life with psychic material, with the wider perspective of the philosopher who is able to tease out connections between life, culture and history.

Throughout his inquiry, Màdera touches upon philosophical, historical and cultural questions whilst rethinking the intersection of psychotherapy and philosophy.

Published in the series ‘Eredi’ (Inheritors), whose purpose is to edit monographs on the symbolic legacy of distinguished authors, Carl Gustav Jung. L’opera al rosso is not merely a simple historical and conceptual introduction to the work of the Swiss psychologist, but a journey to the heart of Jung’s thought, presented through a kaleidoscope of images, visions and 1 AIPA - Associazione Italiana di Psicologia Analitica (Italian Association of Analytical Psychology).

Moreover, important parts of the text are dedicated to carefully evaluating the links between the questions that lie at the core of Liber Novus and the historical and cultural events of the 20th century, and also to outlining what part of Jung’s legacy still speaks to us today.

Liber Novus is presented as not only Jung’s answer to his personal trials, but also as the reflection of historical and cultural upheavals.

Màdera reminds us of the way in which the themes presented in Liber Novus bear witness to a time of change, a crucial paradigm shift in
European culture.

The Great War, for him, appears symptomatic of the crisis of the old traditionalist Europe and of the downfall of patriarchy, or what Màdera understands as the end of fathers as embodiments of the law.

In a biographical sense, Màdera argues that, after the break with Freud, Jung was ‘disappointed for the second time’ by fathers (Màdera 2016:18).

In the first two chapters of the book, ‘Imitation is Prohibited’ (Vietato imitare) and ‘Critique of the Fathers and the Crisis of Patriarchy’ (Critica dei padre e crisi del patriarcato), Màdera analyses the relationship between the historical crises of the time and the notion that ‘imitation’, meaning the structuration of personality by models, became out of date.

This is expressed clearly in a passage from Liber Primus: ‘Woe betide those who live by way of examples! Life is not with them.

If you live according to an example, you thus live the life of that example, but who should live your own life if not yourself? So live yourselves.’ (Jung, RB:231).

Consequently, Màdera sees the individuation process as it begins to emerge in Liber Novus as the imperative for everyone to find their own way, instead of following pre-mapped paths.

As Jung wrote in the same chapter of Liber Primus: ‘My path is not your path therefore I / cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life’ (Jung, RB: 231).

In this sense, Màdera argues that the ‘Murder of the Hero’, a pivotal section in the structure of Jung’s Liber Novus, is a metaphor for the crisis of patriarchy at the end of the 19th century, for which the Nietzschean ‘Death of God’ also stands as an image of a whole age on the wane.

In the chapter ‘The end of the hero and the sacrifice of the I’ (La fine dell’eroe e il sacrificio dell’io), the author underlines the analogy
between historical events (the murder of Archduke Franz Ferdinand) and biographical events (the dream of the murder of Siegfried).

According to Màdera, in Liber Novus, the murder of the hero reveals a psychic dynamic that takes place at the same time in the individual and in the collective, where killing the hero becomes necessary to avoid the search for an exterior scapegoat.

So, accepting the end of the hero involves realising the sacrifice in oneself. As Jung wrote in Memories, Dreams, Reflections, in reference to the dream of the murder of Siegfried reported in Liber Novus:

Siegfried, I thought, represents what the Germans want to achieve, heroically to impose their will, have their own way. ‘Where there is a will there is a way !’ I had wanted to do the same. But now that was no longer possible. The dream showed that the attitude embodied by Siegfried, the hero, no longer suited me. Therefore it had to be killed. […] This identity and my heroic idealism had to be abandoned, for there are higher things than the ego’s will, and to these one must bow. (Jung/Jaffé [1962]:180-181)

This theme is explored in the chapter ‘The shadow, the war and the scapegoat’ (L’ombra, la Guerra e il capro espiatorio). The murder
of Siegfried is read as the symbol of the end of an epoch and the sacrifice of the ‘I’.

This last point Màdera interprets as basically the springboard for Jung’s later theorisation of the disidentification with the persona.

Furthermore, Màdera examines the danger of the projection of the Shadow that is behind the dynamic of the scapegoat by drawing
on Erich Neumann’s Depth Psychology and a New Ethic (1949).

In the following chapter, ‘God is dead? An answer to Nietzsche’ (Dio è morto? Risposta a Nietzsche), Màdera goes from the dynamic
of the scapegoat to self-sacrifice, which he explains with these words:

In the catastrophe of the Great War that threw everyone against each other and stacked in the modern pyramids of sacrifice thousand of deaths, Jung sees the end of the hero, and believes to grasp the way of the overcoming of the demented mechanism of the scapegoat […]. When the way of the sacrifice of the other is understood as export and projection of the internal conflict, necessity appears to turn on himself what we charge to the other: a new way is opened, the one of the self-sacrifice (Màdera, 2016: 79).

This chapter is also the place in the book where Màdera explains why Liber Novus can be read in close relation to Nietzsche’s Zarathustra
and in which sense, as he writes, ‘Nietzsche is the double and the opponent that Jung will always meet again’ (Màdera 2016:55). In particular, Màdera sees in the ‘Supreme meaning’ (Übersinn) Jung’s answer to the
Nietzschean ‘Superman’ (Màdera 2016:89).

In the same chapter, Màdera relates the ‘divine child’ (göttliches Kind) at the end of Liber Primus, the new God which ‘reunifies what is divided’ and ‘joins the opposites’, to the notion of coniunctio that, he argues, is ‘the myth that defines Jung’s biography and constitutes the core of his thought’ (Màdera 2016:89).

Whereas, during the crisis of what Overbeck called ‘mythenbildende Kraft’ (mythbuilding force), and the crisis of ‘imitation’, it is no longer
possible to follow well-worn paths, Màdera stresses the important vista this opens up for Jung, enabling him to identify the regulatory function of the search for meaning as the fundamental therapeutic factor.

This last theme is at the core of the last two chapters of the book, where the author outlines what, according to his view, are the new territories opened up by Jung for posterity.

As he identifies in the chapter ‘Clinic of the Individuation’ (Clinica dell’individuazione), these new territories are characterised by four
fundamental factors: ‘the cognitive and therapeutical function of the image’, ‘the expressive value of the gesture and of the game’, ‘the irreproducible specificity of the biographical singularity’ and the ‘individual reelaboration of the outcome collectively inherited from the sense’ (Màdera 2016:103).

Finally, the legacy of Jung’s work is related by Màdera with the possibility offered by Jung’s thought for the renewal of philosophy as
a way of life and for opening up forms of lay spirituality.

These themes are explored in the seventh and final chapter, ‘Historical-biographical Psychology, Philosophy as Way of Life and Lay Spirituality’ (Psicologia storico-biografica, filosofia come stile di vita e spiritualità laica).

According to Màdera, Jung’s legacy consists primarily in having laid the basis for others to go beyond his thought. Since the time of models and prophets is over, Màdera writes: ‘the opening of the way from imitation to individuation is the clever paradox that allows us to abandon Jung—or any other master—to renew his teaching for the future’ (Màdera 2016:121).
Alessio De Fiori, PHANÊS Vol 1, 2018 • PP. 142-146

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1. https://phanes.live/539-2/

The "merely conscious" man who is all ego is a mere fragment, in so far as he seems to exist apart from the unconscious. **(2022-02-05 03:05)**

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[1]Psychology and Religion

Thinking in the magic circle of the Trinity, or trinitarian thinking, is in truth motivated by the "Holy Spirit" in so far as it is never a question of mere cogitation but of giving expression

to imponderable psychic events.

The driving forces that work themselves out in this thinking are not conscious motives; they spring from an historical occurrence rooted, in its turn, in those obscure psychic conditions for which one could hardly find a better or more succinct formula than the "change from father to son," from unity to duality, from non-reflection to criticism.

To the extent that personal motives are lacking in trinitarian thinking, and the forces motivating it derive from impersonal and collective psychic conditions, it expresses a need of the unconscious psyche far surpassing all personal needs.

This need, aided by human thought, produced the symbol of the Trinity, which was destined to serve as a saving formula of wholeness in
an epoch of change and psychic transformation.

Manifestations of a psychic activity not caused or consciously willed by man himself have always been felt to be daemonic, divine, or "holy," in the sense that they heal and make whole.

His ideas of God behave as do all images arising out of the unconscious: they compensate or complete the general mood or attitude of the moment, and it is only through the integration of these unconscious images that a man becomes a psychic whole.

The "merely conscious" man who is all ego is a mere fragment, in so far as he seems to exist apart from the unconscious.

But the more the unconscious is split off, the more formidable the shape in which it appears to the conscious mind—if not in divine form, then in the more unfavourable form of obsessions and outbursts of affect.

Gods are personifications of unconscious contents, for they reveal themselves to us through the unconscious activity of the psyche.

Trinitarian thinking had something of the same quality, and its passionate profundity rouses in us latecomers a naive astonishment.

We no longer know, or have not yet discovered, what depths in the soul were stirred by that great turning-point in human history.

The Holy Ghost seems to have faded away without having found the answer to the question he set humanity. Carl Jung, CW 11, Para 242

1. https://smile.amazon.com/Psychology-Religion-West-Collected-Works/dp/0691097720/ref=sr_1_1?crid=2GWSM90F0AG9M&dchild=1&keywords=jung+psychology+and+religion&qid

The more you advance daily in the knowledge of yourself, the more you always tend to higher things. **(2022-02-05 03:34)**

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[1]Psychology of Yoga and Meditation

What so excellent did Aristotle or Plato discover; what so excellent was such a crowd of philosophers able to discover?

Truly, without doubt, if they had been able by the keenness of their natural ability to ascend this mountain, if their efforts had sufficed for them to discover themselves, if they had known themselves fully, they would never worship idols, never bow the neck to a creature, never raise up the neck against the Creator.

Here those searching failed in the search.

Here, I say, they failed and were not able at all to ascend the mountain.

"Let man ascend to a high heart, and God shall be exalted" (Ps. 63: 7, 8).628 0 man, learn to know; learn to think about yourself and you have ascended to a high heart.

The more you advance daily in the knowledge of yourself, the more you always tend to higher things.

He who arrives at perfect knowledge of himself already takes possession of the summit of the mountain. 0 how few are those who ascend this far, either because they do not know or because they are not able.

It is very rare to ascend this mountain but much rarer to stand on its summit and to stay there. Richard of Hugo, Psychology Yoga Meditation, Page 285-286

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_3?crid=1X6Q4KQ3NJJH5&keywords=jung+yoga+meditation&qid=163959667

The images anticipate the dreams, and so the dream-material begins to peter out.
(2022-02-06 04:29)

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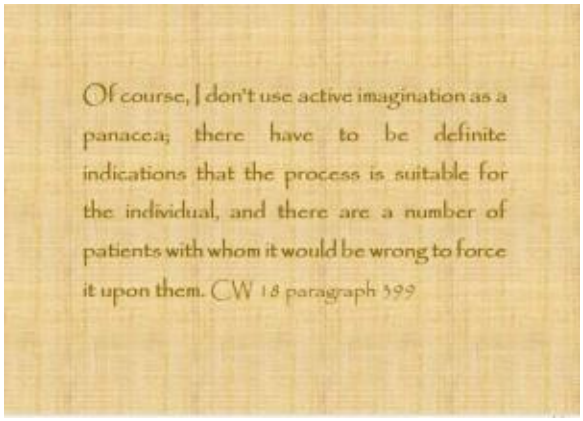
Of course, I don't use active imagination as a panacea; there have to be definite indications that the process is suitable for the individual, and there are a number of patients with whom it would be wrong to force it upon them. CW 18 paragraph 399

[1]Symbolic Life CW 18

I have tried that method with many patients and for many years, and I possess a large collection of such "opera." It is most
interesting to watch the process.

Of course I don’t use active imagination as a panacea; there have to be definite indications that the method is suitable for the individual, and there are a number of patients with whom it would be wrong to force it upon them.

But often in the later stage of analysis, the objectivation of images replaces the dreams.

The images anticipate the dreams, and so the dream-material begins to peter out.

The unconscious becomes deflated in so far as the conscious mind relates to it.

Then you get all the material in a creative form and this has great advantages over dream-material.

It quickens the process of maturation, for analysis is a process of quickened maturation.

This definition is not my own invention; the old professor Stanley Hall invented the term. Carl Jung, CW 18, Para 399

1. https://smile.amazon.com/Symbolic-Life-Miscellaneous-Writings-Collected/dp/0691098921/ref=sr_1_1?dchild=1&keywords=jung+vol+18&qid=1617297494&sr=8-1

The realization of the importance of self-knowledge did not, of course, begin with Jung. **(2022-02-06 04:34)**

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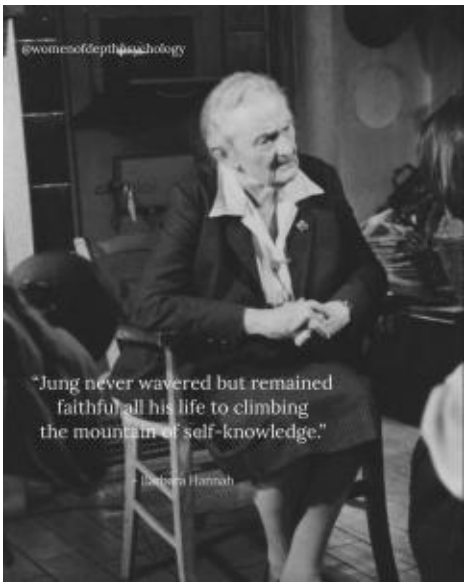
@womensofdepthpsychology
"Jung never wavered but remained faithful all his life to climbing the mountain of self-knowledge."
Barbara Hannah

[1]The Inner Journey by Barbara Hannah

[note: the book does say "serf-knowledge" but that is obviously a misprint.]

The realization of the importance of serf-knowledge did not, of course, begin with Jung.

As far as I know Pythagoras (sixth century B.C.) was the first to put it into words, and since then it has been revived from tune to time by particularly wise and far-seeing individuals all over the world.

Perhaps one of the clearest descriptions of the value of self-knowledge is to be found in the writings of Richard de St. Victor, a Scotsman and one of the most famous and learned monks of the Victorine order in the twelfth century.

In his book, "Benjamin minor," he writes:

The first and fundamental task of the mind, which strives to climb the summit of knowledge, must be to know itself. it is the summit of knowledge to know that one knows oneself completely.

The complete knowledge of the reasonable mind is a great and high mountain.

It is higher than the peaks of all worldly knowledge, it looks down from above on all the wisdom of the world and on all the knowledge in the world.

Richard de St. Victor continues by pointing out the weakness of philosophy in this respect:

What has Aristotle found of this kind, what has Plato found, what of such things has the great multitude of the philosophers found?

Verily and without doubt, if they had been able to climb this mountain of their penetrating mind, their effort would have sufficed to find themselves; had they known themselves perfectly, they would never have paid homage to idols, they would never have inclined to the hill of things created, they would never have lifted their head against the creator.

Here the searchers failed in the search.

Here, they did fail, and therefore it is impossible for them to climb the mountain.

"Man lifts himself on high in his innermost and God is uplifted." (Ps. 63 [Vulgate, 63, 7])

Learn to meditate, O man, learn to meditate on thyself, and thou wilt ascend in thine innermost.

The more thou improvest daily in self knowledge, the more thou wilt climb above thyself.

He who reaches perfect self-knowledge, has already reached the top of the mountain.

Anyone who knew Dr. Jung well will have realized that it was just this knowing himself that made him what he was.

There are no fake idols in his psychology; the whole thing is genuine through and through and is in my experience at least the one thing that never disappointed me.

Naturally the mountain of self-knowledge that Richard de St. Victor praises so highly here is not mere ego knowledge,

not just personal psychology, as Richard makes very clear when he quotes the passage: "Man lifts himself on high in his innermost and God is uplifted."

In medieval Christian language, Richard is saying the same thing here as Jung said seven hundred years later:

As to this self knowledge, this real penetrating knowledge of our own being, do not make the mistake of thinking that it means seeing through the ego.

To understand the ego is child’s play, but to see through the Self is something totally different.

The real difficulty lies in recognizing the unknown.

No one need remain ignorant of the fact that he is striving for power, that he wants to become very rich, that he would be a tyrant if he had the chance, that he is pleasure seeking, envious of other people, and so on.

Everyone can know such things of him or herself, because they are mere ego knowledge.

But Self knowledge is something completely different, it is learning to know of the things which are unknown.

It was in recognizing the unknown in himself that Jung most excelled and where he laid the foundation for his whole psychology.

I think Richard de St. Victor would have said that he reached the "top of the mountain" as few, if any, had done before him.

Nor would Richard have accused him of inclining "to the hill of things created" or of "lifting up his head against the creator," as he does not scruple to accuse the philosophers of doing, even Aristotle and Plato.

This is all the more remarkable when we remember that Jung grew up in the last quarter of the nineteenth century when the whole spirit of the age was turning more and more toward materialism.

In spite of their great merits in the field of personal psychology, both Freud and Adler succumbed to this trend and were unable to see beyond the material and personal.

So it must have been particularly difficult for Jung to swim directly against the current of his time and never "incline to the hills of things created."

And, as you know, the spirit of the time was also dead against the value of the individual, and more and more tended toward sinking the individual in the mass.

Even in the countries where some rights were still left to the individual, all introspection or self-examination was dismissed as morbid.

Yet Jung never wavered but remained faithful all his life to "climbing the mountain of self knowledge" and thus, as Richard says, not only saw all the wisdom and knowledge of the world spread out before him but saw far beyond there to the eternal in us or, in his own language, to the Self.

But climbing the mountain of self-knowledge, and above all getting a clear objective view of the Self, always entails having it out with the opposites.

It is easy enough to accept these intellectually and to talk of the really scalding hot pair of oppositesgood and evilas if they were dark and light, hot and cold, or any other natural pair of opposites.

But Jung was a parson’s son and I am sure you all remember his description of the agony he went through, already as a schoolboy, when on a day of "radiant sunshine" he thought of God sitting on a golden throne in the blue sky above Basel Cathedral and was suddenly brought up short by a "great hole in his thoughts and a choking sensation" and knew that to think the thought to the end meant "committing the most frightful of sins."

He could not sleep for two nights and the days were "sheer torture," which shows us clearly the burning problem that evil was, even then, to Jung.

After an agony of indecision, on the third night, he decided to risk thinking the thought to the end and to let the result show him whether he had understood God’s will correctly or not.

To his intense relief his by all traditional standards highly blasphemous thought proved indeed to have been what was asked from him and, instead of ”the expected damnation," grace and unutterable bliss descended on him and made him weep ”for happiness and gratitude." Barbara Hannah, The Inner Journey, Pages 18-20

1. https://smile.amazon.com/Inner-Journey-Lectures-Psychology-Analysts/dp/0919123899/ref=sr_1_1?dchild=1&keywords=barbara+hannah+inner+journey&qid=1617380963&sr=8-

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Nora Mindell - Obituary of Marie-Louise von Franz (2022-02-07 03:14)

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[1]Nora Mindell - Obituary of Marie-Louise von Franz

In Loving Memory of Dr. Marie-Louise von Franz by Nora Mindell

The first time that I met Dr. Marie-Louise von Franz was in 1964.

I was barely twenty-one years old, had just graduated from the first four years of an American university, and was in search of a different approach to the popular trends prevailing in psychology and psychotherapy in the United States at that time.

I had scoured the libraries for reading material and had suddenly come across a book of C. G. Jung's which excited and surprised me because his writings exuded life, profound spiritual reality, and a vast intelligence.

Shortly thereafter, a friend of mine visiting in Zurich reported that Jung had recently died and that a most unusual woman, a kind of spiritual successor, was carrying on his work

together with an inspired group of other pupils.

Then I had a most perplexing dream, one of the few that I remember from my youth.

In it, I was standing to one side of Dr. von Franz as she was excavating a Greek site. But instead of relics and artifacts from the past, a complex pattern of vibrating, three-dimensional geometric figures emerged out of a mandala-shaped foundation, as though they formed the skeleton of a town or a city.

She beckoned to me to come closer and join in the dig.

The dream was quite obscure to me at the time, but so powerful and alluring that I found a way to visit Zurich and meet Dr. von Franz.

That first encounter will remain forever etched in my memory.

At the time, she occupied several rooms in the middle of the village of Kusnacht, a town on the outskirts of the city of Zurich.

She gave analysis in a large room separated from a small anteroom by a room divider.

In this small niche, as I briefly waited for my hour, I was accosted by a lovable bulldog named Nibby, who enthusiastically sniffed and licked me all over.

(Only afterward did 1 realize that he was tracking the smells of my own collie, whom I hadn't brought with me to the hour. That was a mistake I quickly learned to correct in future sessions. The two dogs became fast friends, and I was able to enjoy peace during my hours, relatively speaking, when I brought my dog, Cleo.)

Then Dr. von Franz suddenly stood before me, shook my hand, and led me into her main room, where she sat me down in front of her and began to question me in depth.

I was overwhelmed by a striking variety of impressions; first of all by this small, stocky, attractive woman, her intense gaze, her colorful, sophisticated level of conversation in English, and her no-nonsense, earthy manner (even evident in several food stains visible on her tailored suit; I later learned that she privately enjoyed such indications of natural imperfection in contrast to the elegant, sterile atmosphere of her childhood).

Dr. von Franz was in a class of her own.

One might describe her as eccentric, but that is too superficial a characterization.

There was an aura of numen about her, and a powerful sense of brilliance, but most of all, a sensitivity and living connection to a transcendental dimension of reality emanating from her that deeply moved me, although I could only struggle to grasp it at the edges.

She was surrounded by stacks of books and an amazing array of objects (some priceless, others personal and interesting) along with some patrician pieces of antique furniture—family

heirlooms, no doubt.

The entire picture revealed manifold aspects of her unique personality.

It is impossible to actually convey in words the many different facets that struck me in that initial hour.

Throughout our conversation, I was repeatedly touched and fascinated by what she said and by the way in which she spoke to me out of the depths of what seemed to be a deep, unseen source.

At the same time, she was full of humor, curious about mundane matters in daily life, and at times refreshingly revealing about her own personal opinions.

When I finally summoned enough courage to ask her if she would consider giving me analysis (fantasizing all the while how unrealistic my wish must be), she politely declined, explaining that the sanitation pipelines underlying Kusnacht had been overflowing in a recent dream of hers, a warning that she was overworked.

Then she patiently went through a litany of names and remarks about possible alternative candidates.

After a while, she suddenly became silent, as if she was pondering some private thought.

Then she smiled broadly, declaring: “Well, I guess there is nothing for it. I shall have to take you on myself.... But please don’t let Miss Hannah know, because I promised her I wouldn’t do this!”

I left the session shortly thereafter, stunned, joyful, and full of wonder and fear that she would change her mind, particularly if this lady who was not known to me did find out.

Over the years I came to know Dr. von Franz not only as an extraordinary analyst but also as a revered mentor and a most dear friend.

There are so many wonderful stories I could recount to honor her, one of the great women of this century, who will probably not be recognized as such because our Zeitgeist lags behind.

Among many things that Dr. von Franz taught me was to make my Latin soul aware of the fact that its emotional spontaneity (which I would enjoy giving rein to now by sharing some more recollections) longed to learn to bow and serve a deeper imperative of the objective psyche.

And so I feel that I must sacrifice my urge to relate more personal stories in order to attempt a different task, clearly laid out by my unconscious when I dreamed (in relation to writing a contribution to this Festschrift) that Dr. von Franz was alive again and needed my help to clear out her attic.

It was a rather challenging task because the attic contained a large living fish that she wanted me to carry down to the main room.

Fairy tales, Greek, Chinese, and African mythology—among so many other fields such as alchemy and mathematics—her life included a multitude of interests which she pursued with a depth of intelligence given to few, at the same time that she possessed a dedication to and heartfelt sense of the importance of irrational reality.

Her prolific and outstandingly creative career culminated in an investigation of Jung's thesis that the duality of spirit and matter rests on an underlying unity.

As she put it in her own words: "The empirical world of appearances is…[ultimately] based on a transcendental

background."2

After Jung completed his initial work on synchronicity, he speculated that the next step in understanding the unitary existence of psyche and matter would be to study the just-so character of natural numbers, namely, their qualitative as well as their quantitative characteristics.

He even suspected that natural numbers in their double capacity were inherent ordering factors mediating between psychic processes and empirical manifestations in physical reality.

Jung set down his concerns, intuitions, and thoughts on number in a note which was headed by a mysterious-looking equation:

I ¼ 1N ð1N lÞ

and was followed by a particular set of remarks about the just-so properties of the first five integers.3

This note formed one of the primary inspirations for von Franz's books Number and Time and Psyche and Matter, both stunning expressions of her extraordinary capacity to grapple with these revolutionary ideas in depth.

Even when she became ill in later years and could no longer hold a book upright to read by herself, she continued to devote herself to this study, deepening many of her ideas, expanding others, and working on new ones.

I often sat at her bedside or shared the traditional four o'clock tea, during which she frequently discussed the thoughts she was mulling over.4

Once, while chatting about Jung's note on number, she reported a dream about a huge fish swimming around in a tank along with many smaller ones.

She expressed the hope that others would "cook and serve" them one day, because the paradigms that Jung and she dealt with were ever so essential to expanding the confines of our dominant principles in modern science as well as in psychology.5

This was the association to my dream that led to my decision to have von Franz "speak" through this writing and present several insights that she was brooding over which are not

directly included in her published works, as far as I know.

She was naturally struck by the introductory equation in Jung's note on number (which is on line 1) and explained that the symbol 1N represented the pleroma for Jung.

She pointed out that the pleroma was alluded to in the Gospel of St. John in which Christ lived in the plenitude of the father and was the plenitude of the father.6

The pleroma represents the plenitude of everything, and because it is everything, it is also nothing.

Like the contents of an egg, there is no chick, she added, but the chick is potentially contained in it.7

The Gnostics employed the term pleroma to describe a metaphysical state of fullness in which all psychic potentials intermingle.

In this state of latent promise, the opposites are preexistent and every facet of existence is contaminated with everything else.8

The pleromatic condition signifies deepest unconsciousness and designates the potential condition of all forms which are not yet differentiated or actualized.9

According to Jung, this represents the potential archetypal world as the underlying pattern out of which all creation arises.

The pleroma is the primordial condition of the collective unconscious in which all paradoxes are abolished and time is eternal.

In essence, it denotes for Jung the timeless, preexistent world plan or antecedent model latent in God's mind, according to which He realized actual creation.

In later conversation, von Franz pointed out that the unus mundus is practically an identical concept to the pleroma, but the unus mundus is more Neoplatonic and rational, whereas the pleroma is more complete, mysterious, and irrational.10

The Gnostic pleroma signifies a more dynamic and creative plenitude in Jung and von Franz's estimation.

It is the creative, primordial wellspring, the "mother of the world," the flower of Hellenistic culture, a concept which strongly emphasizes the sacred divine nature of the origins pictured as the "High God" (one of many names), also called the "Nothing of Water, Air and Fire," a male god, yet a quasi-hermaphroditic being as well.

A modern parallel to the pleroma and unus mundus is the relativistic world-body (block universe) of Minkowski and Einstein, with three space coordinates and one time coordinate forming a four-dimensional continuum which might be only potentially existent.11

The experience of the so-called Einstein–Podolsky–Rosen paradox also suggests a potential Oneness in the realm of matter.

Successful tests on such EPR correlations have shown that particles that were once united and are separated afterward continue to behave as though they knew about the ongoing states of each other, without the presence of causal influences.

(This fact holds true even when the two particles are separated by long distances.)12

Von Franz also pointed to information in line 13 of Jung's note which helps to

unravel the mystery of line 1. Line 13 reads:

ἕ sò pa : 1N ð1N IÞ ¼ Kenosis ἕ sò pᾶ (hen to pan) is a Greek term meaning that one is one and the whole; namely, one has two characteristics—it is the basic counting unit and, at the same time, it is the totality of all numbers.

Dr. von Franz explained the double function of numbers as follows:

"When you count, you are bound to be dealing with the totality of the cosmos. Therefore, when you say 'I,' what you mean is the cosmos but for 'I,' i.e., the cosmos minus 'I,' because this 'I' steps out of the totality, the totality is minus 'I.' When I say 'I,' I augment the world by 'I,' which steps out of the totality … or I diminish the totality by 'I.'"'

Playfully, von Franz went on to expound this idea by pointing to her teacup on the table and noting that her teacup had now stepped out of the totality and become an individual, distinct object.

"So, when I say one teacup," she carried on, "the totality has already lost a teacup, and that is why Jung wrote: ð1N – IÞ."13

By adding infinity to the term N (which is usually used to define the set of natural numbers 1, 2, 3, 4, etc.), Jung used the new term to imply something not real but potentially existent.

Out of this primordial state of oneness (1N), a paradoxical one (I) emerges as creation begins to unfold; this process is at the same time "one among the many" (hen) and simultaneously time bound up with totality as one is the whole (pan).

In a similar vein, Jesus declared in John 12:45 "And he that seeth me seeth him that sent me." To allude to this inexplicable mysterium, Jung designates one with a slash (I) and not a normal "1."14

Therefore, we must emphasize that as von Franz pointed out in Number and Time, C. G. Jung was the first in contemporary times to bring the two definitions of one together, namely the normally accepted quantitative approach in which "1" is the first counting unit and a second definition of "1" as in "1N – I," that is, infinity minus one.

The process of the "1" emerging out of the "I," that is, out of the oneness totality (that von Franz referred to above) is known as kenosis, a powerful symbol of a mysterious transformation process whereby God empties Himself of His Totality, for example, as seen in Christian

doctrine.

Although in the Gospel of St. John, Jesus lived in the plenitude of the Father, according to Phil. 2:6–8, He “ekenosed” Himself, incarnating into a concrete form of reality.

Before creation, God was the potential all-embracing cosmos, the pure divinity.

Then he “ekenosed” himself into Mr. Meyer. With a big chuckle, von Franz rolled her eyes at the humorous marvel of this staggering transformation.15

Breaking out into a radiant smile she added: “That kenosis of God pretty much blows us away.”

And she concluded that this element is what motivated Jung to declare that the infinite set of natural numbers represents—if anything at all—an abstract cosmogony derived from the monad.16

Furthermore, as referred to by Jung in his “Seven Sermons,” the primordial continuity of the pleroma also contains the drive toward discontinuity and differentiation. 17

In a like manner, von Franz spoke about the eternal circle in which quantity and quality are not yet separated, but you can intuit a certain potential for a specific order or structure to come into existence and start to unfold.

She called these potentials the “seeds.”18

As soon as these seeds begin to enter time and become observable, something is taken away from the primal totality; the plenitude gets impoverished.

This situation is the starting point for the next impoverishment to take place.

But it does not simply involve a mechanical procedure of evolution.

Qualitatively speaking, you cannot simply compare changes from one state to another without observing the entire situation that has previously transpired.

For instance, when you take one teacup out of the totality, you then have the totality minus one teacup.

But when you remove the second teacup, you remove it from a new set of holistic conditions emerging out of the first step of the “totality minus one.”

This means, in reality we are viewing temporarily oriented numbers, not simply numbers ordered into a stationary set of quantities.

Every step in relationship to infinity influences and shapes the step to come.

“Actually, I would call this process-oriented mathematics,” von Franz pronounced.19

It is a big fish, mind-boggling, because this factor demonstrates that in reality you can

never exactly predict what will emerge next from the original unity.

The transformation of life processes varies unpredictably from moment to moment in terms of what evolves next when you try to measure them qualitatively and quantitatively at the same time.

Herein lies the nature of the irrational individuality of processes unfolding in time.

“By the way,” von Franz continued, “a certain set of patterns exist—let’s call them Bewegungskonfigurationen [configurations of movement] that you can observe manifesting in this unfolding process.”20

They constitute our most accurate pictures of reality and are similar to the concept of trajectories in modern science.21

This term indicates the path followed by a moving object.

What we observe in terms of immediate perception is the object at different points in time and different positions in space.

This moving configuration, a trajectory, comes closer to describing our own ever-changing perceptions of reality, according to von Franz, in contrast to traditional Western platonic mathematics, which is more concerned with static, timeless concepts.

By way of concluding, von Franz sighed as she commented that Jung’s ideas were so ambiguous and difficult, they needed a breadth of heart and an unusual sensitivity of spirit to comprehend them from the paradoxical viewpoint of infinity versus the “here and now.”

Science had a long way to go…. She shook her head obscurely.22

May I personally add that my affection for her and my dedication to attempting to follow the quest that she undertook toward unraveling the underlying mystery of the unity of matter and spirit remains enduring.

I will also never stop cherishing our times together for the rest of my life.

Last night we sat chuckling over a cup of tea in my dream. Nora Mindell, Psychological Perspectives, 61: 440–447, 2018

English Translation of a Handwritten Note by C. G. Jung on the First Five Natural Whole Numbers, Courtesy of The M.-L. von Franz Institute for Studies in Synchronicity

(Note: Line numbers added for reference)

1 I ¼ 1N – ð1N – IÞ This formula is a 2 petitio principii. I can 3 only be explained by means of itself.

4 Properties: 1. Cannot multiply itself by itself, 5 6 2. and can not reduce itself by division, nor can it divide 7 itself by any other whole number. 8 3. The One in and of itself does not count.9

The number sequence begins first 10 with 2.

11 4. If 1 counts, it is the first uneven 12 prime number.

13 ἕ sò pᾶ : 1N ð1N IÞ ¼ Kenosis.

14 2. 1. Can multiply itself by itself

15 like all other numbers.

16 2. Can only be divided by itself 2 2 ¼ I, in

17 this respect it is an even prime number, all other

18 prime numbers [are] uneven.

19 3. The first number that counts.

20 4. The sum of I þ I ¼ 2x 1N – ð1N – IÞ ¼1N – ð1N – 2Þ.

21 3. 1. Can only divide itself by itself like

22 the 2.

23 2. Is the first uneven prime number aside from the 1.

24 Prime numbers¼aperiodic intervals in the number sequence.

25

26

27

28 3. Sum of 2þI ¼ capable of increase, divisible only through itself, 29 ¼ prime number þ incapable of multiplication and indivisible.

30 4. 1. The first self-multiple, namely 22.

31 [1.] 4 points ¼ 3-sided pyramid. First body.

32 2. Equations of the 5th degree can no longer be solved

33 6¼ property of 4.

34 3. Sum of the first two prime numbers I þ 3, i.e.

35 that which is not capable of multiplication by itself and is indivisible

36 þ that which is capable of multiplication and is divisible by itself.

37 (duplication 2x þ 2) ¼ Axiom of Maria 3 þ I o.[r?] 4 —I [?].

38 5. 1. Prime number.

39 2. Whole number 4 þ I.

40 Sum of the divisibles 3 þ 2.

NOTES

1. Wondering whether this woman was a devoted housekeeper, I came to learn that Barbara Hannah was quite a lot more than that. I developed a friendship with her in her later years and deeply cared for her. She was a singularly gifted personality in her own right, one of the most “individuated” people I have ever met.
2. M.-L. von Franz, Number and Time: Reflections Leading toward a Unification of Depth

Psychology and Physics (Evanston, Ill.: Northwestern University Press, 1974), p. 9.

1. The one used by Jung here is a slash, in contrast to the conventional way of writing “one” in conventional mathematics. The note was given to Dr. von Franz shortly before his death with the comment that he was too old to continue working on it and passed the task on to her. See von Franz (Zurich: Scientific Historical Collection of the Swiss Federal Institute of Technology).
2. Often I was in the company of my close colleagues, Dr. David Eldred and Dr. Roy Freeman, during these discussions.
3. Personal communication, March 5, 1994.
4. Personal communication, January 26, 1997. This notion is expressed in the Bible as Christ being God’s envoy and representative on earth. See J. Becker, Das Evangelium nach Johannes: Kapitel 11-21 (Wurzburg: Gutersloher Verl.-Haus Mohn, 1991), pp. 484–494.
5. Personal communication, January 26, 1997.
6. C. G. Jung, Dream Analysis—Notes of the Seminar Given in 1928–1930 by C. G. Jung

(Princeton, N.J.: Princeton University Press, 1984), p. 131ff.

1. Ibid., p. 593.
2. Personal communication, April 5, 1997. Jung uses the term unus mundus frequently (i.e., in volumes 10 and 14) to designate the matrix of the collective unconscious as the "universal seed bed" preconditioning all forms of concrete reality in psyche and matter. See C. G. Jung, Civilization in Transition, CW, vol. 10 (Princeton, N.J.: Princeton University Press, 1964), par. 780; and Mysterium Coniunctionis, CW, vol. 14 (Princeton, N.J.: Princeton University Press, 1963), pars. 325ff, 413ff.
3. A. Wenzl, Die philosophischen Grenzfragen der modernen Naturwissenschaft (Stuttgart: Kohlhammer, 1954).
4. The original idea was laid out in A. Einstein, B. Podolski, and N. Rosen, "Can quantum-mechanical description of physical reality be considered complete?" in Physical Review, vol.

47 (1935), pp. 777–780; and C. P. Enz, "Wolfgang Pauli between quantum reality and the royal path of dreams," in Symposia on the Foundations of Modem Physics 1992: The Copenhagen Interpretation and Wolfgang Pauli (Helsinki, Finland, June-August 1992), K. V. Laurikainen and C. Montonen, eds. (Singapore: World Scientific), p. 198. I am grateful to Daniel Zimmermann for making me aware of the two examples in this paragraph and the references in notes 11 and 12.

1. Personal communication, November 11, 1995.
2. My appreciation goes to D. Zimmermann for confirming that this "nut" was cracked correctly.
3. Personal communication, January 26, 1997.
4. C. G. Jung, Memories, Dreams, Reflections (New York: Random House, 1963), p. 310f.
5. Ibid., pp. 378–390.
6. Personal communication, June 9, 1996.
7. Ibid.
8. Ibid.
9. R. Karr, Goldmann Lexikon Physik. Vom Atom zum Universum (M€unchen: Wilhelm

Goldmann, 1999), p. 90.

1. Personal communication, May 18, 1996.

The late Nora Mindell, Ph.D., trained and completed her doctorate with Dr. Marie-Louise von Franz. Dr. Mindell was a Zurich-based Jungian analyst and president as well as one of the founders of The M.-L. von Franz Institute for Studies in Synchronicity in Zurich, where she served as scientific director from 1994 to 2009.

Dr. Mindell wrote numerous lectures on the institute's research endeavors, in particular studying the psychodynamics of severely ill children, and published several articles (in Switzerland and the United States) in affiliation.

Previously, she served as adjunct professor at the Union Institute and other U.S. colleges in their affiliation with the Graduate Studies Program in Europe.

ACKNOWLEDGMENT

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1. https://doi.org/10.1080/00332925.2018.1536505

My soul you-are you there? I have returned, I am here again. (2022-02-07 03:29)

[paypal _donation _button border="5"]

Leonora Carrington
My soul, where are you? Do you hear me? I speak, I call you—are you there? I have returned, I am here again...
Carl Jung
The Red Book

My soul you-are you there? I have returned, I am here again.

I have shaken the dust of all the lands from my feet, and I have come to you, I am with you.

After long years of long wandering, I have come to you again. Should I tell you everything I have seen, experienced, and drunk in?

Or do you not want to hear about all the noise of life and the world?

But one thing you must know: the one thing I have learned is that one must live this life.

This life is the way, the long sought-after way to the unfathomable, which we call divine.

There is no other way, all other ways are false paths. I found the right way, it led me to you, to my soul. I return, tempered and purified.

Do you still know me? How long the separation lasted! Everything has become so different. And how did I find you?

How strange my journey was! What words should I use to tell you on what twisted paths a good star has guided me to you?

Give me your hand, my almost forgotten soul. How warm the joy at seeing you again, you long is avowed soul. Life has led me back to you.

Let us thank the life I have lived for all the happy and all the sad hours, for every joy, for every sadness.

My soul, my journey should continue with you. I will wander with you and ascend to my solitude."

The spirit of the depths forced me to say this and at the same time to undergo it against myself since I had not expected it then.

I still labored misguidedly under the spirit of this time, and thought differently about the human soul.

I thought and spoke much of the soul. I knew In many learned words for her, I had judged her and turned her into a scientific object. I did not consider that my soul cannot be the object of my judgment and knowledge; much more are my judgment and knowledge the objects of my soul.

Therefore the spirit of the depths forced me to speak to my soul, to call upon her as a living and self-existing being.

I had to become aware that I had lost my soul.

From this we learn how the spirit of the depths considers the soul: he sees her as a living and self-existing being, and with this he contradicts the spirit of this time for whom the soul is a thing dependent on man, which lets herself be judged and arranged, and whose circumference we can grasp.

I had to accept that what I had previously called my soul was not at all my soul ,but a dead system.

Hence I had to speak to my soul as to something far off and unknown, which did not exist through me, but through whom I existed.

He whose desire turns away from outer things, reaches the place of the soul.

If he does not find the soul, the horror of emptiness will overcome him, and fear will drive him with a whip lashing time and again in a desperate endeavor and a blind desire for the hollow things of the world.

He becomes a fool through his endless desire, and forgets the way of his soul, never to find her again.

He will run after all things, and will seize hold of them, but he will not find his soul, since he would find her only in himself

Truly his soul lies in things and men, but the blind one seizes things and men, yet not his soul in things and in men.

He has no knowledge of his soul. How could he tell her apart from things and men?

He could find his soul in desire itself but not in the objects of desire.

If he possessed his desire, and his desire did not possess him, he would lay a hand on his soul, since his desire is the image and expression of his soul.

If we possess the image of a thing, we possess half the thing.

The image of the world is half the world. He who possesses the world but not its image possesses only half the world, since his soul is poor and has nothing.

The wealth of the soul exists in images He who possesses the image of the world, possesses half the world, even if his humanity is poor and owns nothing But hunger makes the soul into a beast that devours the unbearable and is poisoned by it.

My friends, it is wise to nourish the soul, otherwise you will breed dragons and devils in your heart. Carl Jung, Red Book, Pages 231-232

1. https://smile.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_1?crid=1CICZOC9JHL4G&dchild=1&keywords=jung+red+book+readers+edition&qid=1613154904&sp

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The primordial image, or archetype, is a figure—be it a daemon, a human being, (2022-02-07 04:05)

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[1]The Spirit in Man, Art and Literature

The primordial image, or archetype, is a figure—be it a daemon, a human being, or a process—that constantly recurs in the course of history and appears wherever creative fantasy is freely expressed.

Essentially, therefore, it is a mythological figure.

When we examine these images more closely, we find that they give form to countless typical experiences of our ancestors.

They are, so to speak, the psychic residua of innumerable experiences of the same type.

They present a picture of psychic life in the average, divided up and projected into the manifold figures of the mythological pantheon.

But the mythological figures are themselves products of creative fantasy and still have to be translated into conceptual language.

Only the beginnings of such a language exist, but once the necessary concepts are created they could give us an abstract, scientific understanding of the unconscious processes that lie at the roots of the primordial images.

In each of these images there is a little piece of human psychology and human fate, a remnant of the joys and sorrows that have been repeated countless times in our ancestral history, and on the average follow ever the same course.

It is like a deeply graven river-bed in the psyche, in which the waters of life, instead of flowing along as before in a broad but shallow stream, suddenly swell into a mighty river.

This happens whenever that particular set of circumstances is encountered which over long periods of time has helped to lay down the primordial image Carl Jung, CW 15, Para 127

1. https://smile.amazon.com/Spirit-Literature-Collected-Works-Jung/dp/0691017751/ref=sr_1_1?crid=1TETYYECMPOMN&dchild=1&keywords=jung+vol+15&qid=1612889993&sprefix

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Review of The Correspondence of C.G. Jung and Adolf Keller. by Marianne Jehle-Wildberger. (2022-02-08 03:58)

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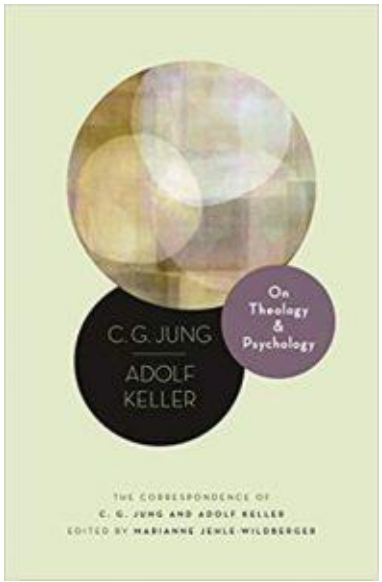

Review of On Theology & Psychology. The Correspondence of C.G. Jung and Adolf Keller. Edited by Marianne Jehle-Wildberger.

Translated by Heather McCartney with John Peck. Philemon Series. Princeton: Princeton University Press, 2020 ISBN: 978-0-691-19877-4. 336 pp.

Since 2003, the Philemon Foundation has not only produced high standard scholarly editions of Jung's hitherto unpublished primary texts such as the Liber Novus (2009), the ETH Lectures (2019ff.) or the Black Books (2020), but has also been instrumental in the proper contextualisation of these works through the publication of Jung's most important correspondences: The Jung-White Letters (2007),

The Correspondence of C.G. Jung and Erich Neumann (2015) and now The Correspondence of C.G. Jung and Adolf Keller (2020).

Whereas the letter exchange with Erich Neumann is closely linked thematically and biographically to Jung's correspondence with James Kirsch (2011), the letters with reformed protestant minister Adolf Keller (1872-1963) have strong ties with the correspondence with the
Catholic priest Victor White (1902-1960).

Both clergymen were respected theologians in their field and offered Jung the opportunity to discuss Christian spirituality against the background of his psychological theory of individuation.

However, whereas the contact with White only began in 1945, when the main pillars of Jung's psychology stood already firm in the ground, the personal contact with Keller reaches all the way back to 1907—at that time based on the shared interest in Freud's psychoanalysis.

In contrast to his friend and fellow clergyman Oskar Pfister (1873-1956), Keller decided to stay with Jung after the schism within the psychoanalytic movement and the formation of an independent Swiss group.

His wife, Tina Keller-Jenny, became a patient of Jung around 1915 in the midst of Jung's psychological self-exploration minutely recorded in the Black Books. Thus, it is fair to say that the Kellers were close to the beating eart of the newly emerging psychology that is so intricately linked to Jung's personal experience.

During Jung's subsequent attempts to find an expression for these visionary experiences within an existing conceptual framework the discussions and correspondences with theologians like Keller became of significant importance.

Jung grew up in a pastor's home and was well versed in the liturgy and teachings of the Swiss Reformed Church.

His formative years fell into heyday of liberal theology with its historico-critical reading

of the Holy Scriptures. Clergymen like Jung's father experienced a weakening of their personal faith, something that his son did not forget to notice in his memoirs (MDR, p. 53).

Keller experienced a similar unsettling encounter with liberal theology during his first semesters of studies in Basel.

Later in Berlin he came across the teachings of Julius Kaftan, whose theology centred more around the practical concerns of the human spirit.

As the editor of the correspondence, Marianne Jehle-Wildberger pointed out in her seminal study Adolf Keller.

Ecumenist, World Citizen, Philanthropist (2013) that Keller belonged to the so-called 'theological meditators' who tried to find common ground between the different fractions of the theological debate in German Protestantism.

His mediating standpoint would also allow for a rather frictionless inclusion of Jung's psychology into his personal theological understanding.

This started to change when Keller came across Karl Barth's The Epistle to the Romans, which, in its second edition of 1921, could be seen as the swan song of liberal theology.

Once Keller started to embrace Barth's dialectical theology, his position was more difficult to reconcile with Jung's psychological image of God.

Barth's notion of God as 'the complete other' seemed diametrically opposed to the personal and intimate experience of God that Jung had in mind when he cited the writings of Meister Eckhart and other mystics.

Jung strongly rejected dialectical theology on the ground of its inability to speak to the human soul.

It was therefore not surprising that Jung's interest shifted towards more spiritually inclined Protestant circles in the 30s, and to Roman Catholicism in the 40s (Liebscher 2020).

How the friendship between Jung and Keller was able to navigate these theoretical differences over a period of more than forty years is one of the fascinating aspects of this correspondence.

The editor, Marianne Jehle-Wildberger, has meticulously carved out many more noteworthy facets of this letter exchange in her masterful introduction.

This is a piece of original and authentic historical research and, as always in the Philemon Series, the result of many years of intense scholarly work.

This correspondence together with the accompanying research by Jehle-Wildberger will set the tone of the debate on Jung's understanding of religion for many years to come. Martin Liebscher, PHANÊS Vol 3, 2020 • PP. 180-183

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1. https://phanes.live/phanes-3-2020/

...When an inner situation is not made conscious, it happens outside, as fate.
(2022-02-08 04:39)

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Leonora Carrington
The psychological rule says that when the intra situation is not made conscious, it happens outside, as fate...
Carl Jung CW 9

[1]Aion

The irreconcilable nature of the opposites in Christian psychology is due to their moral accentuation.

This accentuation seems natural to us, although, looked at historically, it is a legacy from the Old Testament with its emphasis on righteousness in the eyes of the law.

Such an influence is notably lacking in the East, in the philosophical religions of India and China.

Without stopping to discuss the question of whether this exacerbation of the opposites, much as it increases suffering, may not after all
correspond to a higher degree of truth, I should like merely to express the hope that the present world situation may be looked upon in the light of the psychological rule alluded to above.

Today humanity, as never before, is split into two apparently irreconcilable halves.

The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate.

That is to say, when the individual remains undivided and does not become conscious of his inner opposite, the world must perforce act out the conflict and be torn into opposing halves. Carl Jung, CW 9ii, Para 126

1. https://smile.amazon.com/Aion-Researches-Phenomenology-Collected-Works/dp/069101826X/ref=sr_1_1?dchild=1&keywords=jung+aion&qid=1613069107&sr=8-1

Hundreds of Quotations from Carl Jung Seminars with Citations (2022-02-09 04:15)

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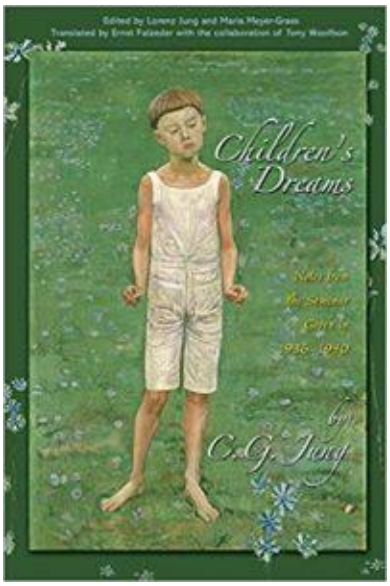

Carl Jung: Children’s Dreams Seminar

Around the eighth year there is a transition to ego consciousness, as we have already seen in previous children’s dreams. The child breaks away from the extremely close relatedness with the familial milieu; he has already acquired a certain experience of the world, and the libido, which had up to then been tied to the parents, detaches itself from them and often is introverted. Carl Jung, Children’s Dreams Seminar, Page 323.

We must not think that dreams necessarily have a benevolent intention. Nature is kind and generous, but also absolutely cruel. Carl Jung, Children’s Dreams Seminar, Pages 159-160.

This is the secret of dreams—that we do not dream, but rather we are dreamt. We are the object of the dream, not its maker. - Carl Jung, Children’s Dreams Seminar, Page 159.

The mental state of the first years of life does not differ from the collective unconscious; it is a world rich of images. Carl Jung, Children's Dreams Seminar, Page 182.

The child has to step out of this primordial world, to be able to really enter into life. Carl Jung, Children's Dreams Seminar, Page 184.

I am all for sending kids to public elementary schools, therefore, by no means to exclusive private schools, so that they can ingest the necessary dirt. Carl Jung, Children's Dreams Seminar, Page 213.

The latter [Madame de Guyon] a woman of the highest spiritual eroticism and of a strangely deep wisdom. Carl Jung, Children's Dreams Seminar, Pages 320-32

Men are rarely split off from sexuality, because it is too evident for them, but what they lack is Eros, the relational function. Carl Jung, Children's Dreams Seminar, Page 313.

Around the eighth year there is a transition to ego consciousness, as we have already seen in previous children's dreams. The child breaks away from the extremely close relatedness with the familial milieu; he has already acquired a certain experience of the world, and the libido, which had up to then been tied to the parents, detaches itself from them and often is introverted. Carl Jung, Children's Dreams Seminar, Page 323.

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Men are rarely split off from sexuality, because it is too evident for them, but what they lack is Eros, the relational function. Carl Jung, Children's Dreams Seminar, Page 313.

The relational function with the unconscious must not be transformed into a relational function with the conscious world! Carl Jung, Children's Dreams Seminar, Page 317.

In the Old Testament it says: "Your old men shall dream dreams." They had a wise anima who could open their inner ears. Carl Jung, Children's Dreams Seminar, Page 319.

Moreover, the unconscious has a different relation to death than we ourselves have. For example, it is very surprising in which way dreams anticipate death. Carl Jung, Children's Dreams Seminar, Page 343.

The four always expresses the coming into being of what is essentially human, the emergence of human consciousness. Carl Jung, Children's Dreams Seminar, Page 367.

Around the birth of Christ, there follows the Age of Pisces. Pisces is a water sign. That is probably why we have to look for the spirit in the water, in life's flow of images, and in the unconscious. And now we are on the threshold of the sign of Aquarius. The air element is assigned to it, and it is symbolized by an angel or a human being, instead of an animal. Here the spirit is meant to become something subtle again, and man to become who he is. Carl Jung, Children's Dreams Seminar, Pages 354-355.

But there's absolutely no way around it, because we can be sure: the simpler a dream is, the more we are confronted with general and fundamental problems. Carl Jung, Children's Dreams Seminar, Page 368.

In religious instruction, we more and more refrain from making children acquainted with these images, and instead offer them moral teaching, in which the devil is ignored altogether. Carl Jung, Children's Dreams Seminar, Page 369.

The infantile soul is no tabula rasa at all, as presumed by modern psychology, but the ancient images are always already there a priori. Carl Jung, Children's Dreams Seminar, Page 369.

Thus the devil is a preliminary stage of individuation, in the negative it has the same goal as the divine quaternity, namely, wholeness. Although it is still darkness, it already carries the germ of light within itself. Carl Jung, Children's Dreams Seminar, Page 372.

If a primordial image forces itself onto consciousness, we have to fill it with as much substance as possible to grasp the whole scope of its meaning. Carl Jung, Children's Dreams Seminar, Page 368.

The division into four is a principium individuationis; it means to become one or a whole in the face of the many figures that carry the danger of destruction in them. It is what overcomes death and can bring about rebirth. Carl Jung, Children's Dreams Seminar, Page 372.

Nobody will ever become conscious if he does not hit his head on something. Carl Jung, Children's Dreams Seminar, Page 377.

Only when we bear our situation and accept our depression will it be possible for us to change internally. Carl Jung, Children's Dreams Seminar, Page 373.

As the unconscious has a tendency to project itself into the outer world, there is a danger that one might get dissipated in the environment, instead of staying with oneself. Carl Jung, Children's Dreams Seminar, Page 373.

In the process of individuation, too, new contents can announce themselves in this devouring form and darken consciousness; this is experienced as a depression, that is to say, as being pulled downward. - Carl Jung, Children's Dreams Seminar, Page 373.

When the unconscious intrudes into spaces of consciousness, it is automatically split into its pairs of opposites. Carl Jung, Children's Dreams Seminar, Page 408.

The fact that deity and devil belong together also plays a great role in alchemy. Carl Jung, Children's Dreams Seminar, Page 373.

The real purpose of the religious ceremonial is to revivify. It was created to lift man out of the ordinary, to disturb his habitual ways, that he may become aware of things outside. Carl Jung, Dreams Seminar, Page 399.

Children also contain a future personality within themselves, the being that they will be in the following years. Carl Jung, Children's Dreams Seminar, Page 50.

There are good circumstances when a good smack, morally or physically, is the most effective way to counter the great fascination of the images. Carl Jung, Children's Dreams Seminar, Page 184

Four flows emanate from the navel, two air- and two blood-vessels, so to speak, through which the growing child receives its food, the blood, and the pneuma. Carl Jung, Children's Dreams Seminar, Pages 365-366.

The children already live in a tomorrow, only they are not aware of it. Carl Jung, Children's Dreams Seminar, Page 50.

It is no sign of culture if a woman is only a daughter, or only a pregnant mother, or only a whore. Carl Jung, Children's Dreams Seminar, Page 321

The dream represents that tendency of the unconscious that aims at a change of the conscious attitude. Carl Jung, Children's Dreams Seminar, Page 5.

The color blue cannot be found in alchemy, but it is found in the East, where it takes the place of black and actually represents a color of the underworld. Carl Jung, Children's Dreams Seminar, Page 366.

The more we busy ourselves with dreams, the more we shall see such coincidences–chances. Remember that the oldest Chinese scientific book is about the possible chances of life. Carl Jung, Dreams Seminar, Page 45

When someone is able to perform the art of touching on the archetypal, he can play on the souls of people like on the strings of a piano. Carl Jung, Children's Dream Seminar, Page 150

For there is no coming into being and dying but in time. Carl Jung, Children's Dream Seminar, Page 101.

Nature itself speaks in such dreams. The wisdom of the child is the wisdom of nature, and it needs the utmost cunning to follow nature. Carl Jung, Children's Dream Seminar, Page 136.

The snake touches on the deepest instincts of man, so that from time immemorial one thought it to be in possession of great secrets. Carl Jung, Children's Dream Seminar, Pages 248-251.

When you dream of a savage bull, or a lion, or a wolf pursuing you, this means it wants to come to you. You would like to split it off, you experience it as something alien, but it just becomes all the more dangerous. The best stance would be: 'Please, come and devour me." Carl Jung, Children's Dreams Seminar, Page 19.

The flow of creation and destruction never ends. Carl Jung, Children's Dreams Seminar, Page 328.

Indians have no thoughts that would prevent consciousness from functioning, no devils that could devastate consciousness. Carl Jung, Children's Dreams Seminar, Page 409.

Thus, the alchemical process also begins with such a division into the four elements, by which the body is put back into its primordial state and so can undergo transformation. Carl Jung, Children's Dreams, Page 367.

If a fatal destiny is awaiting us, we are already seized by what will lead us to this destiny in the dream, in the same way it will overcome us in reality. Carl Jung, Children's Dreams, Page 159.

The human soul is something we only educate, but we are not interested at all in what it is! —Well, this is a critical age insofar as the child approaches school between the age of five and six. Carl Jung, Children's Dreams Seminar, Page 432

Yes, the lice are vampires, often also spirits. When a child is born in the Caucasus Mountains, they take a louse from the grandfather's head and plant it on the head of the grandchild. By this the soul has been transferred, because in the primitive view the spirits always accompany us, buzz around us like bats or like vampires; they suck the blood from us. Carl Jung, Children's Dreams Seminar, Page 465

It is surely her duty to feed the little pigs, to take care, that is, of these very primitive needs, or, in other words: sacrifices have to be made also to Aphrodite and the chthonic gods in the hierarchy of the soul powers, because otherwise they can make themselves felt in a very unpleasant way. Carl Jung, Children's Dreams Seminar, Page 459

Yes, this is the deity. Ignatius of Loyola, too, had such visions in which a globe appeared. This is the all-round, cosmic being, the world soul, the rotundum, the round one. And what would you say about the fact that the ball in the dream is red? Carl Jung, Children's Dreams Seminar, Page 441

A first step toward that has already been made; nevertheless, the child is still detained by a force effective in the unconscious, which probably does not originate in the child's own soul alone but creates an oppressive situation around him. Carl Jung, Children's Dreams Seminar, Page 428

Such events do not take place naturally but are caused by the atmosphere resulting from the unresolved unconscious of the parents. A thick wall separates these persons from their own souls, and the child then falls into it, is born out of this atmosphere and then bewitched by it, possessed by the darkness of which the parents have never wanted to be aware—and also have not been able to. Such dreams result from such conditions. Carl Jung, Children's Dreams Seminar, Page 422-423

An anima type would probably develop, a woman who always knows how to twist the father round her little finger so that he opens his fatherly arms and protects the poor little soul from the world. Carl Jung, Children's Dreams Seminar, Page 418-419

What has happened by this? Well, look for us the child is actually unity par excellence. With the eaten tiger, however, conflict moves into the soul of the child. The conflict had hitherto still been in the unconscious, but now it jumps at the child's consciousness. Carl Jung, Children's Dreams Seminar, Page 416

Above there is the anima rationalis, to use the medieval term, and below the anima vegetativa, only life as such. The moment it becomes conscious, the two aspects will reveal themselves. So what enters into the soul of the child? A whole tiger or a half tiger? Carl Jung, Children's Dreams Seminar, Page 416

In his book The "Soul" of the Primitive, Lucien Lévy-Bruhl gives a number of examples as evidence of the mystical view of primitives that certain humans and animals are actually one and the same. Carl Jung, Children's Dreams Seminar, Page 399

The child has been told a truth, the absolute, basic truth of humankind, for which there is no proof, of course. The proof lies in the truth itself. It is expressed by the soul and by what human beings have thought since time immemorial. These are the truths that live forever. Carl Jung, Children's Dreams Seminar, Page 378.

Thus our dream not only concerns the soul of this single child, but it pertains to much more, namely, to her parents, siblings, and the whole environment. I have to add that the child is from a German family, and that the father was very active politically. So there is no doubt that there is a great emphasis on the environment, and when exciting things happen there the child will be forced to take part in the emotional state of the family. Carl Jung, Children's Dreams Seminar, Page 371-372

The infantile soul is no tabula rasa at all, as presumed by modern psychology, but the ancient images are always already there a priori Carl Jung, Children's Dreams Seminar, Page 369

The ancient historical images, so immensely attractive to children's fantasy, no longer play any role at all today. This is a loss for our souls, because we don't give the soul a language to give expression to its contents. In religious instruction, we more and more refrain from making children acquainted with these images, and instead offer them moral teaching, in which the devil is ignored altogether. Carl Jung, Children's Dreams Seminar, Page 369

Snakes, and particularly red ones, are not only spirits of the dead, but can also represent emotional states, as you have heard in the paper. They stand for the heat of the soul, the fire of passion, and thus represent a more intense stage of development. Carl Jung, Children's Dreams Seminar, Page 365

The gray mouse is, as Mrs. Brunner has mentioned, an animal that stands in connection to the darkness of the soul; it represents that fleetingly glimpsed, dark nature of man that makes itself unpleasantly felt from time to time, above all at night. Carl Jung, Children's Dreams Seminar, Page 363

Mrs. Brunner has given you enough evidence that the mouse is a soul animal. She has also quite correctly pointed to the transparency of the mouse and interpreted it as spirituality. Carl Jung, Children's Dreams Seminar, Page 363

We can assume that the closeness of death has already cast its shadow on the soul of the child, and has raised questions in her such as: "Why did it come into being in the first place, if it will end anyway?" Or: "Why did it come into being? For what reason?" Carl Jung, Children's Dreams Seminar, Page 361

We can perhaps draw only one conclusion from the amplification for the inner situation of the girl: that her soul is thirsty—thirsty for living water. And this dream originates in the living water, only she is not able to grasp it. That is why she confides in the father: maybe he can grasp it. Carl Jung, Children's Dreams Seminar, Page 357

In our amplifications to the mouse we have heard that the soul leaves the body at night in the form of a mouse, to quench its thirst; it is said that in most cases this is the soul of a girl, and that if the mouse does not come back, the girl will die. In our dream, the girl sees her soul mouse, but it does not turn toward her. Carl Jung, Children's Dreams Seminar, Page 356

Although all the animals that appear in it are considered souls of the dead, they stand in logical connection with the inner development. What is alarming is only the absolute completeness of the archetypal vision, and this at an age when the archetypal images should be covered and suppressed by her own perceptions and experiences. Carl Jung, Children's Dreams Seminar, Page 356

We know that the little girl died one year after this dream. The dream does not reveal anything pathological to me, it has a lysis. Although all the animals that appear in it are considered souls of the dead, they stand in logical connection with the inner development. Carl Jung, Children's Dreams Seminar, Page 356

So this is a reversed Bardo Thödol, beginning with what is lowest and smallest, to bring all creatures home to the blessedness of the soul. The Tibetan teachings about the dead, however, incessantly remind us: "Realize that you are looking at yourself. This is you. Everything depends on your reality and that image becoming one." Carl Jung, Children's Dreams Seminar, Page 356

Through greed the soul becomes entangled in the world, it becomes earthen, dark, and evil. It is touched by the objects and the humans, and everything is gray and dark. Page 355

And about the final transformation: "When the soul has to realize that no creature at all can come into the Kingdom of God, it begins to feel itself, goes its own way and no longer seeks God. Only then does it die its highest death. In this death the soul loses all desire, all capability of thinking, all form, and is deprived of all essence. Now at last it finds itself in the highest primordial image, in which God lives and is active, where He is His own kingdom." Here the soul has found out that it itself is the "Kingdom of God." Carl Jung, Children's Dreams Seminar, Page 355

The lowest of these mandalas is the earth lotus. It corresponds to the gray mouse. It is the place of the world-bound souls. In its center there is the lingam, colored like a fresh sapling, perhaps reminiscent of a worm. Coiled around the lingam, the Kundalini serpent sleeps. In it sleeps the essence of the highest experience. Carl Jung, Children's Dreams Seminar, Page 355

Where previously there was fighting and activity, now there is also feeding and passivity. In the blue mouse the soul becomes the anima, which mirrors the contents. Life flows in and assumes a solid form. The thoughts become cool and clear. Carl Jung, Children's Dreams Seminar, Page 352

Blue coats are worn by the wise women who, as swan virgins, are linked to the water, to the mist, and to the sky. Mist rises from the water, rises up into the blue sky, to fall back on earth as rain. In alchemy and tarot, blue is the color of the moon, of silver, and of the soul.

Carl Jung, Children’s Dreams Seminar, Page 351

Let us have a look at their mythology: In the fairy tale “The Fisherman and His Wife,” the flounder appears as a wish-fish. It fulfills all the wishes of Ilsebill.155 But when she wants to be God Himself, she plunges back into her old misery. In Hofmannsthal’s Woman without a Shadow, seven little fish are the souls of unborn children. Carl Jung, Children’s Dreams Seminar, Page 350

The snake symbolizes the freeing of the energy, the aim at an object, aggressiveness, and drive. The turning red of the mouse shows that the heat of the soul develops out of the material soul, so that passionate wishing is no longer experienced as imposed by the outside, but as an inner compulsion. Before, the shadow entered into the mouse, now the animus is revived; the male instinctual force is awakened, which wants to conquer the world to possess it. And each new conquest feeds the fire and the heat. Carl Jung, Children’s Dreams Seminar, Page 349

Regarding the appearance of the snake in mythology: you remember what Ms. von Franz told us about the snake as an earth demon, as soul of the dead or the heroes, as a dark god of the Ophites, as the snake of the river bed, as movement, as vital force, as time, and as the snake of salvation Carl Jung, Children’s Dreams Seminar, Page 348

The entering worms are the soul of the matter; they take their element, matter, into the transparent mouse. This means that the soul, driven by greed, begins to “eat the world,” to get entangled in the world. The subtle mouse becomes a real, gray mouse. Darkness, impurity, the gray shadow enter into the pure vessel. Carl Jung, Children’s Dreams Seminar, Page 347

As to the interpretation: for a naive observer, the worms eat earth and transform earth into life, into movement, into greed. They transform matter into soul. They are life originating in death. Worms symbolize the first, unreflected movements of the soul—contents that are still colorless, still completely undifferentiated and incoherent, without feeling, without reason, the stirrings of the blind life instinct. Worms are the most primitive forms of psychical reality, hidden in matter. They belong to an unconscious level, in which the soul is still completely projected onto the outside, onto objects, and in which we experience the world only by blind devouring, by the resistance of the matter, and by involuntary innervation. Soul is here still little more than a physical-chemical substrate. Carl Jung, Children’s Dreams Seminar, Page 347

We may probably interpret the transparent mouse, therefore, as the subtle body of the dreamer. The girl sees her own, still hardly born soul. Transparent brings to mind glassy. Carl Jung, Children's Dreams Seminar, Page 346.

While the girl witch is dancing with Faust on the Brocken, a little red mouse jumps out of her mouth. Innocent children's souls and the souls of the just appear as white mice, those of the godless as red ones. The souls of unborn children, too, appear as white mice. There is a very widespread notion that the soul leaves the human body during sleep in the form of a mouse, sometimes to quench its thirst, sometimes to cause nightmares in people, animals, and trees— in that case, it is usually the soul of a girl. If the mouse does not return, the girl will die. To whistle after mice means to lure the souls into the afterworld. Mice are often signs of death. Gray and black mice generally indicate disaster. They spread the Black Death and other diseases. The white mouse appears as a fever demon but, on the other hand, also attracts fever. It is said that mice are created out of earth or putrefaction or are made by witches. Because of their gray color they are seen as tempest animals, coming from the clouds or the fog, or being brought by the wind. Carl Jung, Children's Dreams Seminar, Page 345

Yes, it's the old story of the nixie or the mermaid who gets caught in his net. It is the being that has no soul and therefore strives after it. And that's where the problem begins. In the dream, too, the boy's fishing is a playful occupation with something of which he is not yet aware that this is an adventure and involves danger. Carl Jung, Children's Dreams Seminar, Page 333.

As Jung has explained in the definitions in Psychological Types, the soul, our inner attitude, is represented in the unconscious by certain persons who show the characteristics that are commensurate with the soul. The character of the soul would in general complement the outer character and contain all those attributes missing in the conscious attitude. Carl Jung, Children's Dreams Seminar, Page 329

In the Tibetan Book of the Dead, this transitional stage is expressed by the symbolic forty-nine days, which is the period of time between death and rebirth. It is significant that the greatest chance of salvation occurs in the direct process of dying. So here we have to conceive of the dead body as the direct expression and the symbol of the magical transformational capacity of the soul, the anima. Carl Jung, Children's Dreams Seminar, Page 329

This nixie-elf-anima represents the soul in its entirety, uniting the good and the bad; it is moving, iridescent like a butterfly. The soul is a life-giving demon and plays its elfish game beneath and above human existence. Carl Jung, Children's Dreams Seminar, Page 326

It is the world of water, where all life floats in suspension; where the realm of the sympathetic system, the soul of everything living, begins; where I am indivisibly this and that; where I experience the other in myself and the other-than-myself experiences me. . .. Our concern with the unconscious has become a vital question, a question of spiritual being or non-being. Carl Jung, Children's Dreams Seminar, Page 325

Many anima types have something masculine about them. But then, it is after all the soul image of a man. It is probably the unconscious feminine side in man which, however, does not completely lack maleness. That's why a man projects his anima onto a suitable woman who shows some male characteristics. For then she can also be a friend; the relationship is not just a heterosexual experience, but also friendship, and this is very important. Carl Jung, Children's Dreams Seminar, Page 321

It is strange that there are not many kinds of anima in a man's soul, but only one anima. Women, on the other hand, have a multiplicity of animuses. Carl Jung, Children's Dreams Seminar, Page 317

The fatefulness of the soul image announces itself very early. Whenever the anima figure appears in a boy's dream we have to be careful, because she represents life as such: that which moves herself as well as the dreamer. Carl Jung, Children's Dreams Seminar, Page 313

Yes, this girl has actually all the advantages of a soul image, and the noblest feelings have been associated with her. So it was impossible for him to associate her with the other side—his anima image would have been soiled. This is also the deeper reason for the anima to wash her hands. Carl Jung, Children's Dreams Seminar, Page 312

I have to point out that we have to be very cautious in the case of little children, when we think in terms of the personality and try to find a rational explanation. We must never forget that the infantile soul is no tabula rasa—this would be the greatest misconception—but we always have to keep a door open—to what? Carl Jung, Children's Dreams Seminar, Page 311

We have to consider the claim, therefore, that the prima materia, that earth of paradise, that primordial chaos, is hidden in the fecal matter, as a significant contribution to the psychology of this place. Carl Jung, Children's Dreams Seminar, Page 308

He wanted to teach them how to pray and said to them: “Our Father which art in heaven . . .” They said, however: “Our Father which art not in heaven . . .”—They simply could not repeat it otherwise. So he had to dismiss them again. And that is why they never received immortal souls. We have to imagine the girl in the dream as such an elfish being. Carl Jung, Children’s Dreams Seminar, Page 305

We have shown the connection between the nature of the girl and the elves. Elves don’t have souls. In her playful way, the girl now does something very significant: she washes her hands. Carl Jung, Children’s Dreams Seminar, Page 302

Yes, there is a split. The dreamer has never really known who he is, where he actually belongs. You will find such a doubleness in those numerous people in whose soul prenatal remnants still exist. These may rise in visions or dreams, but mostly sink back into the unconscious again. It is only in a psychological treatment that these images are again remembered. Carl Jung, Children’s Dreams Seminar, Page 298

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When he was told the meaning of the dream, both currents flowed together. Up to then they had never come together, and he had never really known: am I in this one or in the other one? Now he became a whole. He had found his soul. Carl Jung, Children’s Dreams Seminar, Page 298

In India the sweating corresponds to the tapas. This is a kind of self-brooding. By the concentration of the soul powers on this one point, on the central point of the self, it is hatched like an egg. One is enclosed in it oneself, as in the retort or in the uterus. Carl Jung, Children’s Dreams Seminar, Page 298-299

Thus we may hope that this tension between the two souls will lead the dreamer—or has led him already—to the place where he will be able to tolerate the dichotomy, that is, to himself. Carl Jung, Children’s Dreams Seminar, Page 290

Then, in the revealing look up to the high ego on the pyramid, however, he will be fascinated like a Narcissus by his own mirror image and by inner reality, blinded by the boundless possibilities of the soul. In fantasies and daydreams he will, for instance, climb heights that are denied to him by reality. Carl Jung, Children's Dreams Seminar, Page 290

From the image, in which he sees this soul out there, far away, split off from him, and nearly unreachable, we might conclude that later on in life he will identify too one-sidedly with the conscious ego. Carl Jung, Children's Dreams Seminar, Page 290

When, in the development of this child, the great amnesia will have obscured the Bardo world with its primeval images, such a dream will shine like a spark from the lost paradise, and remind him that he, who lives down on earth, also has an immortal, versatile soul of divine nature. Carl Jung, Children's Dreams Seminar, Page 290

Basically, however, his adaptation to reality is only superficial, a pseudo-adaptation, because his soul is somewhere else entirely. Carl Jung, Children's Dreams Seminar, Page 289

The result is an image of the insoluble tension between limitedness and eternity, reality and dream, actuality and ideal, body and soul, mortality and immortality. Carl Jung, Children's Dreams Seminar, Page 287

When we apply this to our dream we could say that the Ka soul, the sidereal or subtle body of the child, sits on top of the pyramid: in general terms, the desire for perfection and boundlessness, for salvation and immortality, embodied in the dreamer. Carl Jung, Children's Dreams Seminar, Page 287

"The soul is an example of this: it too imagines many things [. . .] outside the body, just as God does." Carl Jung citing Ruland, Children's Dreams Seminar, Page 287

The Egyptians, according to whose belief the soul consisted of about fourteen parts or forces, know a part of the soul they called the Ka soul. It was immortal and its body, conceived as half physical and half spiritual, was absolutely identical with the person, even after his death. Carl Jung, Children's Dreams Seminar, Page 286

In fairy tales this vessel also appears as a glass casket, in which the soul slumbers, waiting for salvation (Snow White in the casket of glass). In the Visio Arislei, an alchemical text, a triple glass house is the place where the heroes are condemned to death in great heat, only to find new life again. Carl Jung, Children's Dreams Seminar, Page 284

To conclude, the symbol of the pyramid provides the following indications for our dream: it is an archetypal image, a body mandala, in whose depths the body of the king rests as a mummy, and at whose summit the glorification of the soul takes place. Carl Jung, Children's Dreams Seminar, Page 282

Often the tops of Egyptian pyramids were gilded or made of a specially gleaming stone. It was assumed that after the Pharaoh's death his soul, that is, his image, the Ka soul, would travel through the underworld and then be transformed into the god Osiris, or rise to Atum, the highest god of light, exactly at this top of his grave. Carl Jung, Children's Dreams Seminar, Pages 281-282

When this part of the soul becomes conscious it can cause immense disturbance. That is why one may touch this encapsulated world only with utmost caution, because otherwise there is the danger that all of a sudden a second personality erupts. Carl Jung, Children's Dreams Seminar, Page 254

It was also generally assumed that the souls of the dead would live on as chthonic snake gods, as inhabitants of the underworld where they became guardians of a treasure. Carl Jung, Children's Dreams Seminar, Page 244

The author goes on to say that the name lion was chosen because of the soul substance, and that dog or camel could have been chosen just as well, just as any other name of an animal, simply because it represents that living being which is drawn out of the first matter. Carl Jung, Children's Dreams Seminar, Page 226

One alchemical passage reads: "In this way the stone has been compared to the animals, because of the blood being their life substance, for the soul of each animal is in the blood." Carl Jung, Children's Dreams Seminar, Page 226

This snake simply replaces the source; it symbolizes the water of life. It is an alchemical idea that dragons or serpents—serpens mercurii—live in the middle of the earth, the

imperfect metal, and are, so to speak, the anima, the soul of the metal. Carl Jung, Children's Dreams Seminar, Page 216

The child had a premonition of the instinctual hell into which she will enter. In alchemy, this state of instinctual hell is represented as a snake with three heads, the so-called serpens mercurii. It leads the soul into the afterworld and is identical with the Gnostic Nous. Carl Jung, Children's Dreams Seminar, Page 203

This means in our own nature, in the unconscious, in the natural soul, there is such a figure, and it is clearly expressed in our dream. Carl Jung, Children's Dreams Seminar, Page 198

Without doubt, the fairy is the superior, enigmatic, magical being, a kind of helpful spirit. Fairies, like elves, are beings of nature; they do not have Christian souls but are beings of nature who come from nature and live in nature. Carl Jung, Children's Dreams Seminar, Page 198

In the visions of Zosimos, too, the philosopher is only a bystander, watching. There, too, the figure of the guide burns himself, to show the alchemist the

way. The soul guide appears in the dream and shows him: this will have to happen to bring about what you are looking for. Carl Jung, Children's Dreams Seminar, Page 197

A very little child who dies before baptism is not condemned, not stigmatized as some hellish brute, but simply deprived of the Visio Dei. It is up to the mercy of God what to do with this unfinished soul. Carl Jung, Children's Dreams Seminar, Page 188

The Bardo lifespan is forty-nine days. The souls live, so to speak, in a collective world, and are confronted with spirits and other images of life, "images of all creatures," as Goethe says in Faust. Carl Jung, Children's Dreams Seminar, Page 183

And if she lets herself be seized, and suffers the fire's heat, the soul will be formed out of the unconscious body and spirit, the soul that is able to float, as the body's essence of light, between heaven and earth with the wings of the spirit. Carl Jung, Children's Dreams Seminar, Page 178

In the mirror we see our true nature, the image of our soul; reflection brings about insight and knowledge. Carl Jung, Children's Dreams Seminar, Page 176

In the hidden fire above heaven, all things are preserved. Through fire, which consumes the material form, the soul becomes the pure image, godlike and immortal. Carl Jung, Children's Dreams Seminar, Page 175

In Heraclitus we find the idea that the souls turn into water. In recent years, one Gurdjieff claimed that the moon was so fertilized by the many souls of soldiers killed during the last World War that a green spot appeared on it. Carl Jung, Children's Dreams Seminar, Page 167

The moon actually is sometimes the place of departed souls, absorbing the souls. If it absorbs many souls, it is said to become humid. The psyche is, after all, the humid breath—"psychros" is cold, and is related to "to blow." Carl Jung, Children's Dreams Seminar, Page 167

And it may come to mind that the same idea is found in Egypt, the idea of the burial chambers, above which there is the Ka, the semi-material soul of the Egyptian. Carl Jung, Children's Dreams Seminar, Page 165

The motif of multiplicity indicates a splitting of the soul. We find this motif particularly often in the dreams of schizophrenics. Carl Jung, Children's Dreams Seminar, Page 156

All cults of cremation have an idea in common, to assist the dead person on his way to the hereafter, that is, to assist in resurrection by freeing the soul through destruction of the mortal remains: the soul can thus float into the next world, into heaven. Carl Jung, Children's Dreams Seminar, Page 154

After death follows the resurrection. It can take place only if the form of the deceased's body has been preserved by embalming. Ba, the soul, often rendered as a bird, has to be able to visit the embalmed body; its way goes through the tomb shaft, situated in the pyramid. Carl Jung, Children's Dreams Seminar, Page 153

The pyramid [. . .] is entirely based on the Egyptians' ideas on life after death: man is composed of at least three parts, the body, the soul (Ba), and the Ka, a being of its own, for whom it is hard to find a translation. Carl Jung, Children's Dreams Seminar, Page 153

At noon the shadow is shortest, giving rise to the fear that it might disappear altogether. This would be uncanny, for then one would have lost the shadow, the connection to the earth; one has suffered a loss of soul. Carl Jung, Children's Dreams Seminar, Page 129

The dream shows a typical process in the infantile soul that is so subtle, however, that the usual education does not notice it at all. Carl Jung, Children's Dreams Seminar, Page 123

For the monster is actually the soul of the doll/pupa in herself, the primal being, the dark abyss in man, which playfully creates life and creation. Carl Jung, Children's Dreams Seminar, Page 122

We also find this triad in the development of Goethe's Faust: the boy charioteer, the homunculus, and Euphorion. The boy charioteer is the soul-guiding function. Here we find the motif of "puer aeternus." Carl Jung, Children's Dreams Seminar, Page 120

Just like a primitive man, the child brings the doll to life with the images of her unconscious, and so animates, "en-souls," it. Carl Jung, Children's Dreams Seminar, Page 113

The problem is how to fill him with soul and thus make him into a real human being. But the vial of the homunculus is smashed to pieces on Galatea's chariot and pours out into the sea waves, whereupon the homunculus rises again as a living man out of the waters of the unconscious. Carl Jung, Children's Dreams Seminar, Page 113

The notion of the soul is connected to the fur, the skin, the shirt, the outer form, for shirt (e.g., the swan shirt) and fur stand for a great potential of transformation in the Teutonic tradition. Carl Jung, Children's Dreams Seminar, Page 106

The staff represents guidance; it will become a guide as an inner law when someone came into the inner ring of fire and remains suspended in the soul fire. Carl Jung, Children's

Dreams Seminar, Page 102

The soul oscillates between air and water. It is always the go-between for the two principles marking the extremes: below there is earth, the material matter; above there is pneumatikos (spirit), air, and fire. Dry, hot air—this is the spirit. Carl Jung, Children's Dreams Seminar, Page 101

The word "psyche" (soul) is connected to "physein" (Greek, to blow); psychos corresponds with psychros (Greek, cold, damp). "The soul of a drunkard is moist," says Heraclitus. Carl Jung, Children's Dreams Seminar, Page 100-101

Here Hermes also has to be mentioned, the thief of the sun cattle of Helios, also the escort of the souls in the underworld. So the man mentioned in the dream can probably be interpreted as a fatherly archetype. Carl Jung, Children's Dreams Seminar, Page 93

A Celtic legend tells of a bridge of horrors, not broader than a string. Moreover, in a Persian collection of legends there appears the so-called Chinvat bridge, on which angels and demons fight over the souls of the people crossing it. Carl Jung, Children's Dreams Seminar, Page 90

If consciousness is weak, it can get into the wake of that content from the collective unconscious and be towed away by it. This is possession, "the peril of the soul. Carl Jung, Children's Dreams Seminar, Page 80

When you have pictures from your ancestors, you can single out parts of your face and detect them in the various pictures of the ancestors. The same is true for the whole body, and likewise with the soul. Carl Jung, Children's Dreams Seminar, Page 73

The student from Prague, who sells his own reflection to the devil, no longer has any image, that is, the soul has left the body, and this means disaster. Carl Jung, Children's Dreams Seminar, Page 67

That is why the primitives do not want to be photographed, out of fear that their double, their soul image, be taken away from them, thus causing a loss of soul. Carl Jung,

Children’s Dreams Seminar, Page 67

The ancient Greeks, too, found the mirror, when it appeared in a dream, uncanny. It meant the death of a person; this is so because the image one sees in the mirror is one’s own double. It is the Ka of the Egyptians. It is an image of the soul. Carl Jung, Children’s Dreams Seminar, Page 67

That is why one avoids speaking about certain things or thinking of something particular—because then one can be robbed of one’s soul or devoured by the fantasies. Carl Jung, Children’s Dreams Seminar, Page 66

We feel it may be justified to assume that this problem is not a conscious problem of the infantile soul, but rather a general one that finds expression in this dream: the fight of the spirit against physical matter, the longing of the creature to be saved from the bonds of the flesh, the fight of the higher against the lower powers. Carl Jung, Children’s Dreams Seminar, Page 62

In Goethe’s poem Erlking, the king tries to lure the soul of a boy away from his real father, to become a playmate for his own daughters! In the end, he takes it with force. Carl Jung, Children’s Dreams Seminar, Page 55-56

In Persia, the dog is the companion of the dead. To give it bread is a ceremony: one gives it bread instead of the body, meaning, don’t tear me apart, don’t tear my soul apart, but guide it to the destination through the desert of Hades. Carl Jung, Children’s Dreams Seminar, Page 52

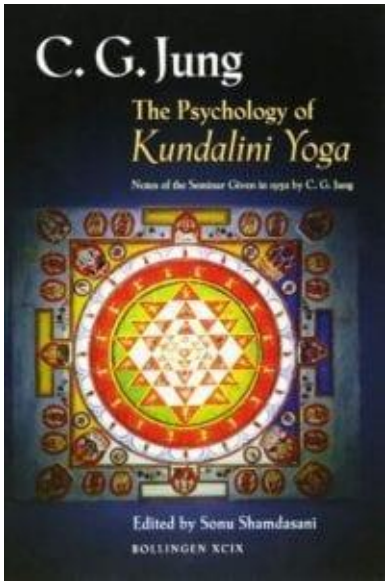
The inevitable inner growth of the animal soul creates the big, dark spots in human life: “To earth, this weary earth, ye bring us, To guilt ye let us heedless go.” Carl Jung, Children’s Dreams Seminar, Page 52

This is the great difficulty: that we have to reach, from the completely unconscious animal soul, the stairs on which we can ascend to the heights. The Pueblo Indians have a mythical image for this: in the development of mankind, one cave on top of the other has to be reached. Carl Jung, Children’s Dreams Seminar, Page 52

We do not have to look far to find such universal images. They are already found in language, not to mention those that probably rest at the bottom of our souls. Carl Jung, Children's Dreams Seminar, Page 27

As to the interpretation: for a naive observer, the worms eat earth and transform earth into life, into movement, into greed. They transform matter into soul. They are life originating in death. Worms symbolize the first, unreflected movements of the soul—contents that are still colorless, still completely undifferentiated and incoherent, without feeling, without reason, the stirrings of the blind life instinct. Worms are the most primitive forms of psychical reality, hidden in matter. They belong to an unconscious level, in which the soul is still completely projected onto the outside, onto objects, and in which we experience the world only by blind devouring, by the resistance of the matter, and by involuntary innervation. Soul is here still little more than a physical-chemical substrate. Carl Jung, Children's Dreams Seminar, Page 347

Carl Jung: Kundalini Seminar



In Sahasrara there is no difference. The next conclusion could be that there is no object, no God, there is nothing but Brahman. There is no experience because it is One, without a second. It is asleep, it is not, and that is why it is nirvana. Carl Jung, Kundalini Seminars, Page 59.

We are entangled in the roots, and we ourselves are the roots. Carl Jung, Kundalini Seminar, Page 29

Energy is not to be observed in nature; it does not exist. What exists in nature is natural force, like a waterfall, or a light, or a fire, or a chemical process. Carl Jung, The Psychology of Kundalini Yoga, Page 7.

There we apply the term energy, but energy in itself does not exist, despite the fact that you can buy it at the electrical works. But that is merely a metaphorical energy. Energy proper is an abstraction of a physical force, a certain amount of intensity. Carl Jung, The Psychology of Kundalini Yoga, Page 7.

For in reality energy is not substantial: it is a conformity of things, say, or the intensity of various physical or material processes. Carl Jung, The Psychology of Kundalini Yoga, Page 8.

We make roots, we cause roots to be, we are rooted in the soil, and there is no getting away for us, because we must be there as long as we live. Carl Jung, Kundalini Seminar, Page 29

It is most important that you should be born; you ought to come into this world—otherwise you cannot realize the self, and the purpose of this world has been missed. Carl Jung, Kundalini Seminar, Page 28

It is utterly important that one should be in this world, that one really fulfills one's entelechia, the germ of life which one is. Carl Jung, Kundalini Seminar, Page 28

You see, the shoot must come out of the ground, and if the personal spark has never gotten into the ground, nothing will come out of it; no linga [creative core] or Kundalini will be there, because you are still staying in the infinity that was before. Carl Jung, Kundalini Seminar, Page 29

For you should leave some trace in this world which notifies that you have been here,

that something has happened. If nothing happens of this kind you have not realized yourself; the germ of life has fallen, say, into a thick layer of air that kept it suspended. Carl Jung, Kundalini Seminar, Page 28

Everything that has life is individual—a dog, a plant, everything living—but of course it is far from being conscious of its individuality. Carl Jung, Kundalini Seminar, Page 5

Individuation only takes place when you are conscious of it, but individuation is always there from the beginning of your existence. Carl Jung, Kundalini Seminar, Page 5

The instinct of individuation is found everywhere in life, for there is no life on earth that is not individual. Carl Jung, Kundalini Seminar, Page 4

The world itself becomes a reflection of the psyche. Carl Jung, Kundalini Seminar, Page 50

There are plenty of people who are not yet born. They all seem to be here, they walk about—but as a matter of fact, they are not yet born, because they are behind a glass wall, they are in the womb. Carl Jung, Kundalini Seminar, Page 28

They are in the world only on parole and are soon to be returned to the pleroma [fullness] where they started originally. They have not formed a connection with this world; they are suspended in the air; they are neurotic, living the provisional life. Carl Jung, Kundalini Seminar, Page 28.

You must believe in this world, make roots, do the best you can, even if you have to believe in the most absurd things—to believe, for instance, that this world is very definite, that it matters absolutely whether such-and-such a treaty is made or not. Carl Jung, Kundalini Seminar, Page 29

You see, the shoot must come out of the ground, and if the personal spark has never gotten into the ground, nothing will come out of it; no linga [creative core] or Kundalini will be there, because you are still staying in the infinity that was before. Carl Jung, Kundalini Seminar, Page 29

Today, instead of the sea or leviathan, we say analysis, which is equally dangerous. Carl Jung, Kundalini Seminar, Page 17

We could not possibly judge this world if we had not also a standpoint outside, and that is given by the symbolism of religious experiences. Carl Jung, Kundalini Seminar, Page 27

Small children are very old; later on we soon grow younger. In our middle age we are youngest, precisely at the time when we have completely or almost completely lost contact with the collective unconscious, the samskaras. We grow older again only as with the mounting years we remember the samskaras anew. Carl Jung, The Psychology of Kundalini Yoga, Page 74.

Individuation is not that you become an ego—you would then become an individualist. You know, an individualist is a man who did not succeed in individuating; he is a philosophically distilled egotist. Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.

If you succeed in remembering yourself, if you succeed in making a difference between yourself and that outburst of passion, then you discover the self; you begin to individuate. Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.

Without personal life, without the here and now, we cannot attain to the supra-personal. Personal life must first be fulfilled in order that the process of the supra-personal side of the psyche can be introduced. Carl Jung, The Psychology of Kundalini Yoga, Page 66.

001 The klesas are urges, a natural instinctive form in which libido first appears out of the unconscious; that is the psychological energy, or libido, in its simplest form of manifestation.

Now, according to tantric teaching, there is an urge to produce a personality, something that is centered, and divided from other beings, and that would be the kle□a of discrimination.

It is what one would describe in Western philosophical terms as an urge or instinct of individuation. Carl Jung, Kundalini Seminar, Page 4

002 Hatred is the thing that divides, the force which discriminates.

It is so when two people fall in love; they are at first almost identical. Carl Jung, Kundalini Seminar, Page 5

003 You see, the analytical process tears up hatred by the roots by explaining the suksma aspect, namely, the aspect on the level of understanding, of abstraction, theory, wisdom. Carl Jung, Kundalini Seminar, Page 8

004 You see the Eastern mind is concretistic—when it arrives at a conclusion or builds up an abstraction, the latter is already a substance; it is almost visible or audible—one can almost touch it. Carl Jung, Kundalini Seminar, Page 8

005 If we assume that Muladhara, being the roots, is the earth upon which we stand, it necessarily must be our conscious world, because here we are, standing upon this earth, and here are the four corners of this earth.

We are in the earth mandala.

And whatever we say of muladhara is true of this world.

It is a place where mankind is a victim of impulses, instincts, unconsciousness, of participation mystique, where we are in a dark and unconscious place. Carl Jung, Kundalini Seminar, Page 15

006 Therefore, the very first demand of a mystery cult always has been to go into water, into the baptismal fount. Carl Jung, Kundalini Seminar, Page 16

007 At all events, the moon is always understood as the receptacle of the souls of the dead.

They migrate to the moon after death, and the moon gives birth to the souls in the sun.

She first gets quite full of dead souls—that is the pregnant full moon—and then she gives them to the sun, where the souls attain new life (a Manichean myth).

So the moon is a symbol of rebirth. Carl Jung, Kundalini Seminar, Page 22

008 So, to put it on a psychological level, it seems evident that even in our consciousness, of which we believe that it is “nothing but,” and perfectly clear and self evident and banal—even in that field there is the spark of something that points to another conception of life. Carl Jung, Kundalini Seminar, Page 25

009 On the one side the personal aspect, in which all the personal things are the only meaningful things; and another psychology in which the personal things are utterly uninteresting and valueless, futile, illusory. Carl Jung, Kundalini Seminar, Page 26

010 Now, if the yogin or the Western person succeeds in awakening Kundalini, what starts is not in any way a personal development, though of course an impersonal development can influence the personal status, as it does very often and very favorably. Carl Jung, Kundalini Seminar, Page 27

011 That is one of the great difficulties in experiencing the unconscious—that one identifies with it and becomes a fool.

You must not identify with the unconscious; you must keep outside, detached, and observe objectively what happens. Carl Jung, Kundalini Seminar, Page 27

012 Even if we must recognize that there is a non-ego experience, it is a long way until

we realize what it might be.

That is the reason why these experiences are secret; they are called mystical because the ordinary world cannot understand them, and what they cannot understand they call mystical—that covers everything.

But the point is that what they call mystical is simply not the obvious. Carl Jung, Kundalini Seminar, Page 28

013 Therefore the yoga way or the yoga philosophy has always been a secret, but not because people have kept it secret.

For as soon as you keep a secret it is already an open secret; you know about it and

other people know about it, and then it is no longer a secret. Carl Jung, Kundalini Seminar, Page 28

014 But if you touch the reality in which you live, and stay for several decades if you leave your trace, then the impersonal process can begin.

You see, the shoot must come out of the ground, and if the personal spark has never gotten into the ground, nothing will come out of it; no linga or Kundalini will be there, because you are still staying in the infinity that was before. Carl Jung, Kundalini Seminar, Page 29

015 One sees all that very beautifully in the Catholic rite of baptism when the godfather holds the child and the priest approaches with the burning candle and says: Dono tibi lucem eternam" (I give thee the eternal light)—which means, I give you relatedness to the sun, to the God. Carl Jung, Kundalini Seminar, Page 31

016 If you succeed in remembering yourself, if you succeed in making a difference between yourself and that outburst of passion, then you discover the self; you begin to individuate. Carl Jung, Kundalini Seminar, Page 39

017 We are allowed to behold only the purusha, to behold his feet up there.

But we are not the purusha; that is a symbol that expresses the impersonal process.

The self is something exceedingly impersonal, exceedingly objective.

If you function in your self you are not yourself—that is what you feel.

You have to do it as if you were a stranger: you will buy as if you did not buy; you will sell as if you did not sell. Carl Jung, Kundalini Seminar, Page 40

018 The concept of the five elements is a part of the Samkhya philosophy, which is pre-Buddhistic, belonging to the seventh century B.C. at the latest.

All subsequent Hindu philosophies, like the Upanishads, took their origin in the Samkhya philosophy. Carl Jung, Kundalini Seminar, Page 43

019 So you could really say that the kitchen is a digestive tract projected from the human body.

And it is the alchemistic place where things are transformed. Carl Jung, Kundalini Seminar, Page 44

020 You see, values, convictions, general ideas are psychical facts that are nowhere to be met with in natural science.

One cannot catch them with a butterfly net, nor can one find them under microscopes.

They become visible only in Anahata. Carl Jung, Kundalini Seminar, Page 45

021 Now according to tantric yoga, the purusha is first seen in anahata: the essence of man, the supreme man, the so-called primordial man then becomes visible.

So purusha is identical with the psychical substance of thought and value, feeling.

In the recognition of feelings and of ideas one sees the purusha. Carl Jung, Kundalini Seminar, Page 45

022 For instance, the great war has taught practically everybody that the things that have the greatest weight are the imponderabilia, the things you cannot possibly weigh, like public opinion or psychical infection.

The whole war was a psychical phenomenon. Carl Jung, Kundalini Seminar, Page 46

023 We have not yet found the bridge between the ideas of physics and psychology.

Therefore collectively we have not crossed the distance between Anahata and visuddha. Carl Jung, Kundalini Seminar, Page 46-47

024 For in visuddha we reach beyond our actual conception of the world, in a way we reach the ether region. Carl Jung, Kundalini Seminar, Page 47

025 It [Visuddha] is the world of abstract ideas and values, the world where the psyche is in itself, where the psychical reality is the only reality, or where matter is a thin skin around an enormous cosmos of psychical realities, really the illusory fringe around the real existence, which is psychical.

The concept of the atom, for instance, might be considered as corresponding to the abstract thinking of the visuddha center. Carl Jung, Kundalini Seminar, Page 47

026 For visuddha means just what I said: a full recognition of the psychical essences or

substances as the fundamental essences of the world, and by virtue not of speculation but of fact, namely as experience. Carl Jung, Kundalini Seminar, Page 47

027 You see, that is a picture of psychical existence over or beyond the manipura form.

It is nothing but a thought—nothing has changed in the visible world; not one atom is in a different place from before.

But one thing has changed: the psychical substance has entered the game. Carl Jung, Kundalini Seminar, Page 48

028 But to cross from avatar to visuddha one should unlearn all that.

One should even admit that all one’s psychical facts have nothing to do with

material facts.

For instance, the anger which you feel for somebody or something, no matter how justified it is, is not caused by those external things. Carl Jung, Kundalini Seminar, Page 49

029 We are perhaps identical even with our own worst enemy.

In other words, our worst enemy is perhaps within ourselves.

If you have reached that stage, you begin to leave avatar, because you have succeeded in dissolving the absolute union of material external facts with internal or psychical facts. Carl Jung, Kundalini Seminar, Page 49

030 You begin to consider the game of the world as your game, the people that appear outside as exponents of your psychical condition.

Whatever befalls you, whatever experience or adventure you have in the external world, is your own experience.

For instance, an analysis does not depend upon what the analyst is.

It is your own experience.

What you experience in analysis is not due to me; it is what you are. Carl Jung, Kundalini Seminar, Page 50

031 You know that the series of animals begins in muladhara with the elephant that supports the earth, meaning that tremendous urge which supports human consciousness, the power that forces us to build such a conscious world.

To the Hindu the elephant functions as the symbol of the domesticated libido,

parallel to the image of the horse with us.

It means the force of consciousness, the power of will, the ability to do what one wants to do. Carl Jung, Kundalini Seminar, Page 51

032 So in crossing from muladhara to svadhisthana, the power that has nourished you hitherto shows now an entirely different quality: what is the elephant on the surface

of the world is the leviathan in the depths. Carl Jung, Kundalini Seminar, Page 51

033 So the makara is just the reverse: the water elephant, the whale dragon that devours you, is the thing that has nourished and supported you hitherto—just as the benevolent mother that brought you up becomes in later life a devouring mother that swallows you again. Carl Jung, Kundalini Seminar, Page 51

034 In manipura the ram is the symbolic animal, and the ram is the sacred animal of Agni, the god of fire. That is astrological.

The ram, Aries, is the domicilium of Mars, the fiery planet of passions, impulsiveness, rashness, violence, and so on. Agni is an apt symbol. It is again the elephant, but

in a new form. Carl Jung, Kundalini Seminar, Page 51

035 The next animal is the gazelle, again a transformation of the original force.

The gazelle or antelope is not unlike the ram, living upon the surface of the earth—the difference being that it is not a domesticated animal like the male sheep, nor is it a sacrificial animal. Carl Jung, Kundalini Seminar, Page 51

036 It is an animal of earth, but it is almost liberated from the power of gravity.

Such an animal would be apt to symbolize the force, the efficiency, and the lightness of psychical substance—thought and feeling.

It has already lost a part of the heaviness of the earth.

Also, it denotes that in avatar the psychical thing is an elusive factor, hardly to be caught. Carl Jung, Kundalini Seminar, Page 52

037 And you know that when the psyche manifests itself in reality, it is usually against us.

For inasmuch as it is not against us, it is simply identical with our consciousness.

Our consciousness is not against us, and we consider everything to be our own conscious doing, but the psychic factor is always something that we assume to be not our doing. Carl Jung, Kundalini Seminar, Page 53

038 That is, we meet there [Visuddha] all the power which led us into life, into this conscious reality.

But here it is not supporting muladhara, this earth.

It is supporting those things which we assume to be the most airy, the most unreal, and the most volatile, namely, human thoughts. Carl Jung, Kundalini Seminar, Page 55

039 That is only the fifth cakra, and we are already out of breath—literally so—we are beyond the air we breathe; we are reaching, say, into the remote future of mankind, or of ourselves. Carl Jung, Kundalini Seminar, Page 56

040 The ajna center, you remember, looks like a winged seed, and it contains no ani-

mal.

That means there is no psychical factor, nothing against us whose power we might feel. Carl Jung, Kundalini Seminar, Page 57

041 But in the ajna center the psyche gets wings—here you know you are nothing but psyche.

And yet there is another psyche, a counterpart to your psychical reality, the non-ego reality, the thing that is not even to be called self, and you know that you are going to disappear into it.

The ego disappears completely; the psychical is no longer a content in us, but we

become contents of it. Carl Jung, Kundalini Seminar, Page 57

042 The cakras however, are symbols.

They bring together in image form complex and manifold ideas of ideas and facts. Carl Jung, Kundalini Yoga Seminar, Page 60

043 They symbolize highly complex psychic facts which at the present moment we could not possibly express except in images.

The cakras are therefore of great value to us because they represent a real effort to give a symbolic theory of the psyche. Carl Jung, Kundalini Yoga Seminar, Page 61

044 Muladhara is localized in the pelvis and at the same time represents our world, and this paradox can be expressed only by a symbol.

It is the same with the apparent contradiction contained in the fact that we think of consciousness as located in our heads, and nonetheless we live in the lowest cakra, in Muladhara. Carl Jung, Kundalini Yoga Seminar, Page 62

045 In our consciousness we sit enthroned on high and look down upon nature and animals.

To us archaic man is Neanderthal man, little better than an animal.

We do not see in the very least that God appears as an animal also. Carl Jung, Kun-

dalini Yoga Seminar, Page 62

046 But by means of psychology or tantric philosophy we can achieve a standpoint from which we can observe that suprapersonal events do take place within our own psyche.

To look at things from a suprapersonal standpoint is to arrive at the suksma aspect. Carl Jung, Kundalini Yoga Seminar, Page 63

047 The cakra system manifests itself in culture, and culture can therefore be divided into various levels such as that of the belly, heart, and head centers. Carl Jung, Kundalini Yoga Seminar, Page 63

048 When we clothe our knowledge in words, we are in the region of visuddha, or the throat center. Carl Jung, Kundalini Yoga Seminar, Page 63

049 The more primitive the conditions of life, the more valuable the psychic manifestations of this level.

We could say it is the first speech of nature.

Psychic manifestations belonging to svadhisthana are therefore often present in our dreams, and certain witticisms and the broad jokes of the Middle Ages are full of them. Carl Jung, Kundalini Yoga Seminar, Page 64

050 But the Indian concept of life understands humanity under the suksma aspect, and looked at from that standpoint everything becomes completely reversed.

Our personal consciousness can indeed be located in anahata or even in ajna, but nonetheless our psychic situation as a whole is undoubtedly in Muladhara. Carl Jung, Kundalini Yoga Seminar, Page 65

051 And as long as the ego is identified with consciousness, it is caught up in this world, the world of the Muladhara cakra.

But we see that it is so only when we have an experience and achieve a standpoint that transcends consciousness.

Only when we have become acquainted with the wide extent of the psyche, and no

longer remain inside the confines of the conscious alone, can we know that our consciousness is entangled in Muladhara. Carl Jung, Kundalini Yoga Seminar, Page 67

052 Our Ajna is caught in this world.

It is a spark of light, imprisoned in the world, and when we think, we are merely

thinking in terms of this world.

But the Hindu thinks in terms of the great light.

His thinking starts not from a personal but from a cosmic Ajna. Carl Jung, Kundalini Yoga Seminar, Page 67

053 Our culture represents the conscious held prisoner in Muladhara.

Looked at from the suksma aspect, everything is still in Muladhara.

Christianity also is based on the suksma aspect.

To it, too, the world is only a preparation for a higher condition, and the here and now, the state of being involved in this world, is error and sin. Carl Jung, Kundalini Yoga Seminar, Page 67

054 The sacraments and rites of the early church all meant freeing man from the merely personal state of mind and allowing him to participate symbolically in a higher

condition.

In the mystery of baptism—the plunge into svadhisthana —the “old Adam” dies and the “spiritual man” is born. Carl Jung, Kundalini Yoga Seminar, Page 67

055 Kundalini, which is to be awakened in the sleeping Muladhara world, is the suprapersonal, the non-ego, the totality of the psyche through which alone we can attain the higher cakras in a cosmic or metaphysical sense.

For this reason Kundalini is the same principle as the Soter, the Saviour Serpent of the Gnostics. Carl Jung, Kundalini Yoga Seminar, Page 68-69

056 The sastkvra are inherited germs, we might say—unconscious determinants, preexisting qualities of things to be, life in the roots.

But the puer aeternus is the sprout that buds from the roots, the attempt at synthesis and at a release from Muladhara.

Only by synthesizing the preexisting conditions can we be freed from them. Carl Jung, Kundalini Yoga Seminar, Page 69

057 With a sudden shock the child passes from this marvelous world of the collective unconscious into the sthula aspect of life or, expressed in another way, a child goes

into svadhisthana as soon as it notices its body, feels uncomfortable, and cries.

It becomes conscious of its own life, of its own ego, and has then left Muladhara. Carl Jung, Kundalini Yoga Seminar, Page 69-70

058 Citta is simply our organ of knowledge, the empirical ego into whose sphere Kundalini breaks.

Kundalini in essence is quite different from Citta. Carl Jung, Kundalini Yoga Seminar, Page 70

059 To meditate on the cakras we first have to extricate the original experience; hence we cannot adopt the readymade figures of yoga, and the question still remains whether our experiences fit into the tantric forms altogether. Carl Jung, Kundalini Yoga Seminar, Page 79

060 Ten or fifteen years ago, when patients brought me the first “mandalas,” I did not yet know anything about tantra yoga. Carl Jung, Kundalini Yoga Seminar, Page 79

061 Also, the religious exercises of Ignatius of Loyola are Christian counterparts

to the Indian meditations or to our fantasies from the unconscious. Carl Jung, Kundalini Yoga Seminar, Page 80

062 This detachment of consciousness is the freeing from the tamas and rajas, a freeing from the passions and from the entanglement with the realm of objects. Carl Jung, Kundalini Yoga Seminar, Page 83

063 Ego consciousness is, so to speak, like an animal that can speak and move freely.

The tree, however, signifies the not being-able-to-make-way and the rootedness of the plant. Carl Jung, Kundalini Yoga Seminar, Page 83

064 Individual problems cannot be understood in uniqueness; thus one is thankful for all references, such as Zimmer's book Artistic Form and Yoga in the Sacred Images of India, or the translation of the tantric texts by Avalon, which show that there have always been people with such problems. Carl Jung, Kundalini Yoga Seminar, Page 84

065 She came to see me because of this serpent, for she thought that it should be awakened.

Her problem was that she was not on earth.

She was only intuitive, entirely without a sense of reality. Carl Jung, Kundalini Yoga Seminar, Page 85

066 One day she came and said that the serpent in her belly had moved; it had turned around.

Then the serpent moved slowly upward, coming finally out of her mouth, and she

saw that its head was golden.

This is the shortest Kundalini path of which I have heard.

To be sure, it was not experienced but only intuited; but already this had a curing effect for the time being. Carl Jung, Kundalini Yoga Seminar, Page 85

067 I got to know about the cakras only later, but even then I did not say anything about it, so as not to disturb the process in my patients. Carl Jung, Kundalini Yoga Seminar, Page 85

068 We believe ourselves to live in the ajna center; we are convinced that we are masters in our own home.

But if we believe that our thoughts are our epiphenomenology and that we have had

them, we all too easily forget how often our thoughts have us.

By thinking that psyche and brain are identical we become godlike, but our emotions bring the lower centers in us again into effectiveness. Carl Jung, Kundalini Yoga Seminar, Page 85

069 The visuddha center expresses the word, and what surpasses this would be the center of abstraction. Carl Jung, Kundalini Yoga Seminar, Page 86

070 In all cases which involve such symbols, we may not forget the course of the sun as a main motive.

The analogy to Kundalini is the sun serpent, which later in Christian mythology is identified with Christ. Carl Jung, Kundalini Yoga Seminar, Page 86

071 The greatest difficulties for my comprehension were caused by the god in Bindu and Sakti.

With us, the anima always first appears so grotesque and banal that it is difficult to recognize the Sakti in it.

But then, what is God?

He is the pale reflection of the ever-invisible central god in bija, which one cannot grasp, who is like the rabbit which the hunter never hunts down. Carl Jung, Kundalini Yoga Seminar, Page 86

Zarathustra Seminar

A revelation always means a revealing will, a will to manifest which is not identical with your own will and which is not your activity. You may be overcome by it; it falls upon you. Carl Jung, Zarathustra Seminar, Page 876.

It is also possible that it was a new invention, for the circle is an archetypal image that can occur anywhere without a direct tradition. For instance, you find it used very beautifully in Emerson's Essays, in that chapter called Circles. Of course he was aware of St. Augustine, he quoted him, yet the use he made of it is not at all what St. Augustine would have made, which shows that it was a living archetypal fact in Emerson's case. Carl Jung, Zarathustra Seminar, Page 11-12

In our prejudiced age, our late Christianity, we only must say the word love, assuming that it is something very wonderful, and nobody asks who loves, who is doing the loving. But that is what we really want to know, because love is nothing in itself. Carl Jung, Zarathustra

Seminar, Pages

It is always a special human being who loves and the love is worth just as much as that individual. People think that they can apply love with no understanding, think love is only an emotional condition, a sort of feeling. Yes, it is a feeling, but what is the value of the feeling if it is not coupled with a real understanding? Carl Jung, Zarathustra Seminar, Pages 995-996

On the idea that the moment of creation, whether a work of art or person, carries the uniqueness of the moment in its character: This is substantiated in a way by the very awkward fact that the uniqueness of the particular moment in time in which a thing is created is characterized by certain qualities, as is proved by the fact that the horoscope can give the character of an individual. If it were impossible to deduce a human character from a horoscope, then of course that whole idea of the identity of the uniqueness of the self with the uniqueness of the moment when a thing comes into existence would not be valid; but as a matter of fact you can deduce from a horoscope, you can show the character of an individual to an amazing extent. Carl Jung, Zarathustra Seminar, Page 75

So the first science was astrology. That was an attempt of man to establish a line of communication between the remotest objects and himself. Carl Jung, Zarathustra Seminar, Page 1496.

For as soon as you cannot call an affect by a certain name – for instance, Cupid – it is in yourself. If you cannot say it is somewhere in space, in the planet Mars perhaps, it must be in yourself, and cannot be anywhere else. That causes a psychological disorder. We are apparently pretty far from these old facts because we don't realize the power of the archetypes; and we don't realize the mentality of a time when there were many gods, don't know what it would be like to be surrounded by divine, superior, demoniacal powers. We have the poetic conception, but that is nothing like the reality. So we don't know what it means to have lived in a time when these old gods descended upon man, when they became subjective factors, immediate magic. Carl Jung, Zarathustra Seminars, Page 1519

Yet individuation is not achieved without the body, it is born out of the body; but the body has to pay for it, it means that life is spent. Therefore when people go through the process of individuation, they don't come out of it looking younger; as a rule they look very much older, they may get grey hair from the experience. Carl Jung, Zarathustra Seminar, Page 839

Every light, every fire, comes to an end, and there would be utter darkness, but there is

still left the light of the self, which is the supreme light. Carl Jung, Zarathustra Seminar, Page 792.

So the self is not only an unconscious fact, but also a conscious fact: the ego is the visibility of the self. Carl Jung, Zarathustra Seminar, Page 977.

The self would be the preceding stage, a being that is more than man and that definitely manifests; that is the thinker of our thoughts, the doer of our deeds, the maker of our lives, yet it is still within the reach of human experience. Carl Jung, Zarathustra Seminar, Pages 977-978

The term self is often mixed up with the idea of God. I would not do that. I would say that the term self should be reserved for that sphere which is within the reach of human experience, and we should be very careful not to use the word God too often. Carl Jung, Zarathustra Seminar, Pages 977-978.

It [Self] is a restricted universality or a universal restrictedness, a paradox; so it is a relatively universal being and therefore doesn't deserve to be called "God." Carl Jung, Zarathustra Seminar, Pages 977-978

One man alone cannot reach the self. Carl Jung, Zarathustra Seminar, Page 787

The unconscious is that which we do not know, therefore we call it the unconscious. Carl Jung, Zarathustra Seminar, Page 1348

Nobody has ever known what this primal matter is. The alchemists did not know, and nobody has found out what is really meant by it, because it is a substance in the unconscious which is needed for the incarnation of the god. Carl Jung, Zarathustra Seminar, Page 886

You cannot be redeemed without having undergone the transformation in the initiation process. Carl Jung, Zarathustra Seminar, Page 502.

The term self is often mixed up with the idea of God. I would not do that. Carl Jung, Zarathustra Seminar, Pages 977-978.

You could think of it [Self] as an intermediary, or a hierarchy of ever-widening-out figures of the self-till one arrives at the conception of a deity. Carl Jung, Zarathustra Seminar, Pages 977-978.

You can never get to yourself without loving your neighbour—that is indispensable; you would never arrive at yourself if you were isolated on top of Mt. Everest, because you never would have a chance to know yourself. Carl Jung, Zarathustra Seminar, Page 1020

And if you lose yourself in the crowd, in the whole of humanity, you also never arrive at yourself; just as you can get lost in your isolation, you can also get lost in utter abandonment to the crowd. Carl Jung, Zarathustra Seminar, Page 1020

You cannot individuate if you are a spirit; moreover, you don't even know how spirit feels because you are in the body. Carl Jung, Zarathustra Seminar, Page 202

So if you speak of individuation at all, it necessarily means the individuation of beings who are in the flesh, in the living body. Carl Jung, Zarathustra Seminar, Page 202

It is just an illusion when you think the right thought in your head means a reality; it is a reality as far as a thought reality reaches; the thought itself is real, but it has not become a reality in space. Carl Jung, Zarathustra Seminar, Page 202

If you fulfil the pattern that is peculiar to yourself, you have loved yourself, you have accumulated and have abundance; you bestow virtue then because you have luster. Carl Jung, Zarathustra Seminar, Page 502

But if you hate and despise yourself—if you have not accepted your pattern— then there are hungry animals (prowling cats and other beasts and vermin) in your constitution which get at your neighbours like flies in order to satisfy the appetites which you have failed to satisfy. Carl Jung, Zarathustra Seminar, Page 502

You see, life wants to be real; if you love life you want to live really, not as a mere promise hovering above things. Carl Jung, Zarathustra Seminar, Page 508

Life inevitably leads down into reality. Carl Jung, Zarathustra Seminar, Page 508

Life is of the nature of water: it always seeks the deepest place, which is always below in the darkness and heaviness of the earth. Carl Jung, Zarathustra Seminar, Page 508

If you carefully sterilize everything that you do you make an extract the impurity and leave it at the bottom, and once the water of life is poisoned, it doesn't need much to make everything wrong. Carl Jung, Zarathustra Seminar, Page 1058

There is no morality, no moral decision, without freedom. There is only morality when you can choose, and you cannot choose if you are forced. Carl Jung, Zarathustra Seminar, Page 262

The self would be the preceding stage, a being that is more than man and that definitely manifests; that is the thinker of our thoughts, the doer of our deeds, the maker of our lives, yet it is still within the reach of human experience. Carl Jung, Zarathustra Seminar, Page 1348

Therefore it is absolutely necessary that, in the process of individuation, everybody should become aware of his creative instinct, no matter how small it is. Carl Jung, Zarathustra Seminar, Page 667

And mind you, the animus is as terrible a reality as the anima. Carl Jung, Zarathustra Seminar, Page 295

Through being creative one creates the thing that has come into existence in this moment, that was in a potential existence before. Carl Jung, Zarathustra Seminar, Page 73

Inasmuch as you say these creative forces are in Nietzsche or in me or anywhere else, you cause an inflation, because man does not possess creative powers, he is possessed by them. Carl Jung, Zarathustra Seminar, Page 57.

There is little difference between Nietzsche's life and the life of a saint; he forsook his ordinary life and went into the woods. Carl Jung, Zarathustra Seminar, Page 57

You see that quite clearly in the moment when you check the creative impulse; nothing is more poisonous to the nervous system than a disregarded or checked creative impulse. It even destroys people's organic health. Carl Jung, Zarathustra Seminar, Page 654.

All people who claim to be spiritual try to get away from the fact of the body; they want to destroy it in order to be something imaginary, but they never will be that, because the body denies them; the body says otherwise. Carl Jung, Zarathustra Seminar, Page 64.

I could say just as well that you could never attain the self without isolation; it is both being alone and in relationship. Carl Jung, Zarathustra Seminar, Page 797.

The spirit can easily be anything, but the earth can only be something definite. So remaining true to the earth would mean maintaining your conscious relationship to the body. Carl Jung, Zarathustra Seminar, Page 66

Don't run away and make yourself unconscious of bodily facts, for they keep you in real life and help you not to lose your real way in the world of mere possibilities where you are simply blindfolded. Carl Jung, Zarathustra Seminar, Page 66

You don't see the archetypal world but live like a pressed flower in the pages of a book, a mere memory of yourself. Carl Jung, Zarathustra Seminar, Page 972.

The great lure of the archetypal situation is that you yourself suddenly cease to be. You cease to think and are acted upon as though carried by a great river with no end. You are suddenly eternal. Carl Jung, Zarathustra Seminar, Page 240.

The indispensable condition is that you have an archetypal experience, and to have that means that you have surrendered to life. Carl Jung, Zarathustra Seminar, Page 972

If your life has not three dimensions, if you don't live in the body, if you live on the two-dimensional plane in the paper world that is flat and printed, as if you were only living your biography, then you are nowhere. Carl Jung, Zarathustra Seminar, Page 1343.

The archetype itself is an exaggeration and it reaches beyond the confines of humanity. Carl Jung, Zarathustra Seminar, Page 1343.

Man's greatest triumph was that God himself incarnated in man in order to illumine the world; that was a tremendous increase of consciousness. Carl Jung, Zarathustra Seminar, Page 967

It is a general truth that one can only understand anything in as much as one understands oneself. Carl Jung, Zarathustra Seminar, Page 742

It does not matter whether you do a thing or whether it happens to you; whether it reaches you from without or happens within, fate moves through yourself and outside circumstances equally. Carl Jung, Zarathustra Seminar, Page 896

Inasmuch as the living body contains the secret of life, it is an intelligence. Carl Jung, Zarathustra Seminar, Page 360.

Thought is a disembodied something because it has no spatial qualities. Carl Jung, Zarathustra Seminar, Page 360.

What is light without shadow? What is high without low? You deprive the deity of its omnipotence and its universality by depriving it of the dark quality of the world. Carl Jung, Zarathustra Seminar, Page 967

Our shadow is the last thing that has to be put on top of everything, and that is the thing we cannot swallow; we can swallow anything else, but not our own shadow because it makes us doubt our good qualities. Carl Jung, Zarathustra Seminar, Page 1090.

The extension [of the body] in space, therefore, creates a pluralistic quality in the mind. That is probably the reason why consciousness is possible. Carl Jung, Zarathustra Seminar, Page 360.

To ascribe infinite evil to man and all the good to God would make man much too important: he would be as big as God, because light and the absence of light are equal, they belong together in order to make the whole. Carl Jung, Zarathustra Seminar, Page 929

If you yourself can provide for it, then you are the whole mystery of the church: you are the transubstantiation. Carl Jung, Zarathustra Seminar, Pages 1012-1013

Do you think that somewhere we are not in nature, that we are different from nature? No, we are in nature and we think exactly like nature. Carl Jung, Zarathustra Seminar, Page 1277

So "I" is as if it were something abstract, yet in a vague way it coincides with your body; when you say "I" you beat your chest for instance, to emphasize the "I." Carl Jung, Zarathustra Seminar, Page 361.

So whatever comes from behind comes from the shadow, from the darkness of the unconscious, and because you have no eyes there, and because you wear no neck amulet to ward off evil influences, that thing gets at you, possesses and obsesses you. Carl Jung, Zarathustra Seminar, Page 1265.

You see, it is as if the self were trying to manifest in space and time, but since it consists of so many elements that have neither space nor time qualities, it cannot bring them altogether into space and time. Carl Jung, Zarathustra Seminar, Page 977.

And those efforts of the self to manifest in the empirical world result in man: he is the

result of the attempt. So much of the self remains outside, it doesn't enter this three-dimensional empirical world. Carl Jung, Zarathustra Seminar, Page 977.

The self is a fact of nature and always appears as such in immediate experiences, in dreams and visions, and so on; it is the spirit in the stone, the great secret which has to be worked out, to be extracted from nature, because it is buried in nature herself. Carl Jung, Zarathustra Seminar, Page 977.

It is even very important that the anima is projected into the earth, that she descends very low, for otherwise her ascent to the heavenly condition in the form of Sophia has no meaning...She is the one that is rooted in the earth as well as in the heaven, both root and branch of the tree. Carl Jung, Zarathustra Seminar, Page 533.

We suffer very much from the fact that we consist of mind and have lost the body. Carl Jung, Zarathustra Seminar, Page 251.

For the archetype is nothing human; no archetype is properly human. Carl Jung, Zarathustra Seminar, Page 1343.

Nietzsche's idea is that out of that lack of order, a dancing star should be born. Carl Jung, Zarathustra Seminar, Page 106

The relationship between religion and the unconscious is everywhere obvious: all religions are full of figures from the unconscious. Carl Jung, Zarathustra Seminar, Page 1351.

That center, that other order of consciousness which to me is unconscious, would be the self, and that doesn't confine itself to myself, to my ego: it can include I don't know how many other people. Carl Jung, Zarathustra Seminar, Page 783.

If they are physicians they should treat their own neurosis, otherwise they are just vampires and want to help other people for their own needs. Carl Jung, Zarathustra Seminar, Pages 824-825

If you can stand yourself, then you might be capable of loving somebody else; otherwise, it is a mere excuse, just a lie. And that cannot be repeated often enough. Carl Jung, Zarathustra Seminars, Page 699

The part of the unconscious which is designated as the subtle body becomes more and more identical with the functioning of the body, and therefore it grows darker and darker and ends in the utter darkness of matter. Somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: they contact the body. Somewhere there is a place where the two ends meet and become interlocked. And that is the [subtle body] where one cannot say whether it is matter, or what one calls "psyche. Carl Jung, Zarathustra Seminar, Page 441.

For what is the body? The body is merely the visibility of the soul, the psyche; and the soul is the psychological experience of the body. So it is really one and the same thing. Carl Jung, Zarathustra Seminar, Page 355.

You see, somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: the contact the body. Carl Jung, Zarathustra Seminar, Page 441.

The substance is always the same, but a new value is given to it, and the new value is the treasure. That is the secret of alchemy for instance. Carl Jung, Zarathustra Seminar, Page 653.

The ego says, “I will,” the self says “thou shalt.” Carl Jung, Zarathustra Seminar, Page 568.

We cannot do away with the living man by making him spirit-he must live here-and we must really assume that inasmuch as there is life it makes sense, and that life in not properly lived when we deny half of life. Carl Jung, Zarathustra Seminar, Page 539.

God never was invented, it was always an occurrence, a psychological experience-and mind you, it is still the same experience today. Carl Jung, Zarathustra Seminar, Page 916.

We know quite well that no man can ever become the self; the self is an entirely different order of things. Carl Jung, Zarathustra Seminar, Page 925.

You see, in the actual functioning of the psyche, it does not matter whether you do a thing or whether it happens to you; whether it reaches you from without or happens within, fate moves through yourself and outside circumstances equally. Carl Jung, Zarathustra Seminar, Page 896.

You can never come to your self by building a meditation hut on top of Mount Everest; you will only be visited by your own ghosts and that is not individuation: you are all alone with yourself and the self doesn't exist. Carl Jung, Zarathustra Seminar, Page 805.

Half of the psychogenetic diseases occur where it is a matter of too much intuition, because intuition has this peculiar quality of taking people out of their ordinary reality. Carl Jung, Zarathustra Seminar, Page 808.

Our unconscious is surely located in the body, and you mustn't think this a contradiction to the statement I usually make, that the collective unconscious is everywhere; for if you could put yourself into your sympathetic system, you would know what sympathy is-you would understand why the nervous system is called sympathetic. Carl Jung, Zarathustra Seminar, Pages 749-751.

It is the idea that the self is not identical with one particular individual. No individual can boast of having the self: there is only the self that can boast of having many individuals. Carl Jung, Zarathustra Seminar, Page 782.

So the first science was astrology. That was an attempt of man to establish a line of communication between the remotest objects and himself. Carl Jung, Zarathustra Seminar, Page 1496.

Nature herself is unconscious and the original man is unconscious; his great achievement against nature is that he becomes conscious. Carl Jung, Zarathustra Seminar, Page 1286.

There is no real life without archetypal experiences. The ordinary life is two-dimensional-it consists of pieces of paper-but the real life consists of three dimensions, and if it doesn't it is not real life, but is a provisional life. Carl Jung, Zarathustra Seminar, Page 970.

Zeus was director of Olympus, but he was responsible to the great board of directors of the world, the moira, an invisible influence, the "Faceless Corporation" of Olympus, so even Zeus could not do what he wanted. Carl Jung, Zarathustra Seminar, Page 917.

...You can dream other people's dreams, can get them through the walls. Carl Jung, Zarathustra Seminar, Page 1259.

For life comes to a man through the anima, in spite of the fact that he thinks it comes to him through the mind. He masters life through the mind, but life lives in him through the anima. Carl Jung, Zarathustra Seminar, Page 1105.

Individuation is only possible with people, through people. You must realize that you are a link in a chain, that you are not an electron suspended somewhere in space or aimlessly drifting through the cosmos. Carl Jung, Zarathustra Seminar, Page 103.

Therefore my formula: for the love of mankind and for the love of yourself-of mankind in yourself-create a devil. That is an act of devotion, I should say; you have to put something where there is nothing, for the sake of mankind. Carl Jung, Zarathustra Seminar, Page 1322.

Life that doesn't overcome itself is really meaningless: it is not life; only inasmuch as life surpasses itself does it make sense. Carl Jung, Zarathustra Seminar, Page 1105.

In the shadow we are exactly like everybody; in the night all cats are grey-there is no difference. Carl Jung, Zarathustra Seminar, Page 1090.

But in reality God is not an opinion. God is a psychological fact that happens to people. Carl Jung, Zarathustra Seminar, Page 1037.

One could say that the stratification of our population was historical; there are certain people living who should not live yet. They are anachronistic. They anticipate the future. Carl Jung, Zarathustra Seminar, Page 1037.

The self is a fact of nature and always appears as such in immediate experiences, in dreams and visions, and so on; it is the spirit in the stone, the great secret which has to be worked out, to be extracted from nature, because it is buried in nature herself. Carl Jung, Zarathustra Seminar, Page 977.

If your life has not three dimensions, if you don't live in the body, if you live on the two-dimensional plane in the paper world that is flat and printed, as if you were only living your biography, then you are nowhere. Carl Jung, Zarathustra Seminar, Page 972.

Just as you cannot see the atomic world without applying all sorts of means to make it visible, so you cannot enter the unconscious unless there are certain synthesized figures. Carl Jung, Zarathustra Seminar, Pages 1431-32.

Nature is awful, and I often ask myself, should one not interfere? But one cannot really, it is impossible, because fate must be fulfilled. It is apparently more important to nature that one should have consciousness, understanding, than to avoid suffering. Carl Jung, Zarathustra Seminar, Page 1416.

Voluptuousness, the lust principle, is Freud; passion for power is Adler; and selfishness-that is myself, perfectly simple. Carl Jung, Zarathustra Seminar, Page 1451.

You live inasmuch as these Mendelian units are living. They have souls, are endowed with psychic life, the psychic life of that ancestor; or you can call it part of an ancestral soul. Carl Jung, Zarathustra Seminar, Page 1401.

Therefore intuitives develop all sorts of physical trouble, intestinal disturbances for instance, ulcers of the stomach or other really grave physical troubles. Because they overleap the body, it reacts against them. Carl Jung, Zarathustra Seminar, Pages 1391-1392.

Fire is the artificial light against nature, as consciousness is the light which man has made against nature. Carl Jung, Zarathustra Seminar, Page 1286.

Our mind is the scene upon which the gods perform their plays, and we don't know the beginning and we don't know the end. Carl Jung, Zarathustra Seminar, Page 1306.

What is meant is, that you should be with yourself, not alone but with yourself, and you can be with yourself even in a crowd. Carl Jung, Zarathustra Seminar, Page 1484.

Therefore, the very foundation of existence, the biological truth, is that each being is so interested in itself that it does love itself, thereby fulfilling the laws of its existence. Carl Jung, Zarathustra Seminar, Page 1477.

To love someone else is easy, but to love what you are, the thing that is yourself, is just as if you were embracing a glowing red-hot iron: it burns into you and that is very painful. Carl Jung, Zarathustra Seminar, Page 1473.

If a complete or divine consciousness were possible, there would be no projection, which means that there would be no world, because the world is the definiteness of the divine projection. Carl Jung, Zarathustra Seminar, Page 132.

Of course you really don't make projections: they are it is a mistake when one speaks of making a projection, because in that moment it is no longer a projection, but your own property. Carl Jung, Zarathustra Seminar, Page 1493.

Such things can happen: a projection is a very tangible thing, a sort of semi-substantial thing which forms a load as if it had real weight. It is exactly as the primitives understand it, a subtle body. Carl Jung, Zarathustra Seminar, Page 1495.

Of course you really don't make projections: they are it is a mistake when one speaks of making a projection, because in that moment it is no longer a projection, but your own property. Carl Jung, Zarathustra Seminar, Page 1493.

…Wolves occasionally eat human beings if they are very hungry, but we also eat animals and by the millions, so we have absolutely no ground for blaming those animals for eating a man occasionally. Carl Jung, Zarathustra Seminar, Page 538.

Life inevitably leads down into reality. Life is of the nature of water: it always seeks the deepest place, which is always below in the darkness and heaviness of the earth. Carl Jung, Zarathustra Seminar, Page 508.

You see, if you are duly initiated, you surely lose all desire to found a religion because you then know what religion really is. Carl Jung, Zarathustra Seminar, Page 503.

The collective unconscious is the foundation of life, the eternal truth of life, the eternal basis and the eternal goal. It is the endless sea from which life originates and into which life flows back, and it remains forever the same. Carl Jung, Zarathustra Seminar, Page 380.

Go and preach Christ to yourself: You being to preach to yourself-you are the very first. For the man who wants to preach is one who wants to run away from his own problem by converting other people. Carl Jung, Zarathustra Seminar, Page 254.

We cannot say the side of the spirit is twice as good as the other side; we must bring the pairs of opposites together in an altogether different way, where the rights of the body are just as much recognized as the rights of the spirit. Carl Jung, Zarathustra Seminar, Page 235.

To love someone else is easy, but to love what you are, the thing that is yourself, is just as if you were embracing a glowing red-hot iron: it burns into you and that is very painful. Carl Jung, Zarathustra Seminars, 1472-1474

Soul and body are not two things. They are one. Carl Jung, Zarathustra Seminar, Page 355

Even a ghost, if he wants to make an effect on this earth, always needs a body, a medium; otherwise he cannot ring bells or lift tables or anything that ghosts are supposed to do. Carl Jung, Zarathustra Seminar, Page 168

You [the Self] should not storm at me. If you kill me, where are your feet?" That is what I (the ego) am. Carl Jung, Zarathustra Seminar, Pages 977-978.

The forest philosophers didn't go out into the forests in the beginning to try to find the self. They first live a full human life in the world and then comes the wood life. Carl Jung, Zarathustra Seminar, Page 797.

And that was the case in Buddha's own existence; he was a prince, a man of the world, and he had a wife, he had concubines, he had a child —then he went over to the saintly life. Carl Jung, Zarathustra Seminar, Page 797.

As long as you can explain yourself to a human being you are not crazy." C.G Jung, The Zarathustra Seminars Volume 1. Page 297

We have become participants in the divine nature. We are the vessel…of the deity suffering in the body of the "slave" (Phil. 2:5). Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

Individuation and individual existence are indispensable for the transformation of God. Human consciousness is the only seeing eye of the Deity. Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

Schiller is to me a philosopher. I think little of his poetry, but I think a great deal of his philosophy. Carl Jung, Zarathustra Seminars, Page 117

Sensitive, thinking people were tremendously shaken by all those events in France, and it was under the immediate impression of those events that Schiller discovered that problem of the pairs of opposites: the problem that man, on the one side, is a fairly civilized being, and on the other, quite barbarous. Carl Jung, Zarathustra Seminars Page 118

After Schiller, the line goes through Schopenhauer, but Schopenhauer was entirely pes-

simistic as to its solution; also he did not see it in just such a light. He was convinced that the world was a tremendous error. Carl Jung, Zarathustra Seminars, Page 118

In Schiller, it was a sort of aesthetic solution, very weak, as if he had not realized the length and the depth of the problem. To try to solve it by the vision of beauty is like trying to put out a great fire with a bottle of lemonade. Carl Jung, Zarathustra Seminars, Page 120

In Schiller's "Hymn to Joy," you find this idea of the compensation of the small misery of man through the greatness of the completely unconscious state of the Dionysian enthusiasm. Carl Jung, Zarathustra Seminars, Page 143

There is a story that Schiller could not write unless he smelt the peculiar odor of rotting apples, so he always had apples in a drawer of his writing table. And peculiar habits can take the place of such a fetish. We belittle these things because they are so utterly banal; we think it is merely curious, but if we look at them from the functional standpoint, we see that they plan an important part in the functioning of the psyche of those people. Carl Jung, Zarathustra Seminars, Page 528

Prof Jung: He was a great artist, but he was also a philosopher and we expect a philosopher to think. His work ran away with him and that was his weakness. Such a thing would not have happened to Goethe, or Schiller, or Shakespeare. That was his weakness: he was a genius with a big hole in him. Carl Jung, Zarathustra Seminars, Page 1255

Also those Evangels which were not accepted by the church, and therefore mostly destroyed, contained Gnostic teaching; we can substantiate this from the knowledge of the fragments which we still possess, the Gospel of the Egyptians, for instance, and among the Apocrypha of the New Testament, the Acts of St. Thomas, where the Holy Ghost is called Sophia and where she is the blessed mother. So already in its origins, Christianity was so closely surrounded by Gnostic and by Alexandrian wisdom that it is more than probable that Christ received a Gnostic initiation and possessed a rather profound understanding of the human soul and the peculiarities of spiritual development. 1031-1032.

If I don't know whether I should assume the human soul to be immortal, I simply take it in: I eat immortality, and see what the influence is on my digestion. Carl Jung, Zarathustra Seminar, Page 980

It [Human Body] becomes the divine cradle, the womb, the sacred vase in which the deity itself will be locked in, carried and born. Carl Jung, Zarathustra Seminar, Page 981

Prometheus stealing the fire from the immortal gods has become a savior of mankind, and man's greatest triumph was that God himself incarnated in man in order to illumine the world; that was a tremendous increase of consciousness. Carl Jung, Zarathustra Seminar, Page 967

I know nothing truer than that fact that something wants to live, to exist, to unfold: the tiger wants to be a tiger, the flower wants to be a flower, and the

snake, a snake, and man, a man. They all want to exist and to appear. Carl Jung, Zarathustra Seminar, Page 979

So if you want me to do something for you, if you want me to help you to manifest, you must be reasonable and wait. You should not storm at me. If you kill me, where are your feet?"7 That is what I (the ego) am. Carl Jung, Zarathustra Seminar, Page 978

The old prophets and philosophers say nothing is greater than man, but on the other side nothing is more miserable than man, for the ego consciousness is only a little spark of light in an immense darkness. Yet it is the light, and if you pile up a thousand darknesses you don't get a spark of light, you don't make consciousness. Carl Jung, Zarathustra Seminar, Page 965

Having ego consciousness means that you have a certain amount of disposable willpower, which of course means arbitrary feelings and decisions, disobedience of natural laws and so on; and that gives you a terrible feeling of being lost, cursed, isolated, and wrong altogether. And of course this causes feelings of shame. Carl Jung, Zarathustra Seminar, Page 966

So the dawn of consciousness was naturally a tremendous problem to man; he had to invent a new law-abiding world of obedience, the careful observance of rules; instead of the herd or the natural animal state, he had to invent an artificial state. Carl Jung, Zarathustra Seminar, Page 966

But we know that we can break out at any time and destroy as no volcano and no epidemic ever destroyed, and we chiefly injure our own species; we would not dream of making

an international war against flies or microbes or against whales or elephants-it isn't worthwhile but it is worthwhile when it is against man. Carl Jung, Zarathustra Seminar, Page 966

Of course we have the idea that the original condition was a wonderful paradise, but as a matter of actual fact man has always tried to move away from that unconsciousness. Carl Jung, Zarathustra Seminar, Page 967

The body is the original animal condition; we are all animals in the body, and so we should have animal psychology in order to be able to live in it. Carl Jung, Zarathustra Seminar, Page 967

But archetypes are much worse than human beings; you cannot put the blame on them because they are not visible and they have the most disagreeable quality of appearing in your own guise. They are somewhat of your own substance, so you feel how futile that would be. Carl Jung, Zarathustra Seminar, Page 968

But though you need water for your life, you can also be drowned in a surplus of water; you need the sun yet the sun can scorch you to death; you need fire yet you can be destroyed by fire. So the archetypes naturally work both good and evil, and it all depends upon your skill whether you can manage to navigate through the many elementary dangers of nature. Carl Jung, Zarathustra Seminar, Page 969

Therefore, you so often have the ship as a symbol: even religions are called ships or vehicles. You remember the Christian allegory where Christ is at the tiller of the church, and in German the word Schiff means the nave of the church-the church is a ship. It is the same in the East, the Hinayana and the Mahayana, the little and the great vessel, designate the two forms of Buddhism. Carl Jung, Zarathustra Seminar, Page 970

All these different personifications are always one and the same thing, the revelation of the thought that existed before man had the thought; and inasmuch as this thought is helpful, inasmuch as it reconciles a vital need of man to the absolute conditions of the archetypes, one could usefully say, "This is the Holy Ghost." Carl Jung, Zarathustra Seminar, Page 971

The Holy Ghost creates that symbol, that situation, or that idea or impulse, which is a happy solution of the postulates of the archetypes on the one side, and the vital needs of man on the other side. Carl Jung, Zarathustra Seminar, Page 971

So the Holy Ghost is like a devil and can fill the air with devils if you don't obey, but the moment you obey, all the spooks collapse. Carl Jung, Zarathustra Seminar, Page 972

If your life has not three dimensions, if you don't live in the body, if you live on the two-dimensional plane in the paper world that is flat and printed, as if you were only living your biography, then you are nowhere. You don't see the archetypal world but live like a pressed flower in the pages of a book, a mere memory of yourself. Carl Jung, Zarathustra Seminar, Page 972

Most people live like that in our time, an entirely artificial two-dimensional existence, and therefore they have no archetypal experience; for instance, a personal psychology, like that of Adler or Freud or any other educational experiment, is all two-dimensional. Carl Jung, Zarathustra Seminar, Page 972

So if I seem to avoid speaking of the Holy Ghost, it is not that I dis miss that idea entirely, but that we are living in this two-dimensional world where people are not up to archetypal experiences and therefore, instead of that language of the real life, one can only use the language of the two-dimensional paper life. Carl Jung, Zarathustra Seminar, Page 972-973

But if you live in a world where there is no neighbor but the eternal deity, you cannot blame a neighbor. Then you know that your neighbors are ghosts, archetypes, the elements of life. You cannot complain of neighbors when you are in a boat on the sea-there are no neighbors: you are then in an archetypal condition. Carl Jung, Zarathustra Seminar, Page 973

For the soil of our consciousness dries up and becomes sterile if we don't let in the flood of the archetypes; if we don't expose the soil to the influence of the elements, nothing grows, nothing happens we simply dry up. Carl Jung, Zarathustra Seminar, Page 974

We are always a bit between the devil and the deep sea, and therefore we always need the intervention of the Holy Ghost to tell us how to reconcile the most irrational and the most paradoxical. For man is a terror in that respect, the highest principle on the one side and a perfect beast on the other. Carl Jung, Zarathustra Seminar, Page 974

You see, archetypes mean archaic elements because they are forms of psychical life which have an eternal existence. They have existed since times immemorial and will continue to exist in an indefinite future. Carl Jung, Zarathustra Seminar, Page 976

So much of the self remains outside, it doesn't enter this three-dimensional empirical world. The self consists, then, of the most recent acquisitions of the ego consciousness and on the other side, of the archaic material. Carl Jung, Zarathustra Seminar, Page 977

The self is a fact of nature and always appears as such in immediate experiences, in dreams and visions, and so on; it is the spirit in the stone, the great secret which has to be worked out, to be extracted from nature, because it is buried in nature herself. Carl Jung, Zarathustra Seminar, Page 977

Therefore the term self is often mixed up with the idea of God. I would not do that. I would say that the term self should be reserved for that sphere which is within the reach of human experience, and we should be very careful not to use the word God too often. Carl Jung, Zarathustra Seminar, Page 977-978

So we should reserve that term God for a remote deity that is supposed to be the absolute unity of all singularities. The self would be the preceding stage, a being that is more than man and that definitely manifests; that is the thinker of our thoughts, the doer of our deeds, the maker of our lives, yet it is still within the reach of human experience. Carl Jung, Zarathustra Seminar, Page 978

The self makes terrible demands and really can demand too much. For it is the next manifestation of the unconscious creator that created the world in a marvelous dream. He tried for many millions of years to produce something that had consciousness, something like a human being. Carl Jung, Zarathustra Seminar, Page 978

So you can say everything of the self; you can say it is a devil, a god, nothing but nature. It is your worst vice, or your strongest conviction, or your greatest virtue. It is just everything-the totality. You can even say it is the Holy Ghost. It is the victory of the divine life in the turmoil of space and time. Carl Jung, Zarathustra Seminar, Page 979

Yet if we look on his works which we can observe through millions of years in the study of paleontology and anthropology, we see that the whole thing has gone on in an irregular way. It never had much system in spite of being exceedingly clever, so we assume that the creation was no systematic attempt but was just dabbling and experimenting and finally falling right, more or less. Carl Jung, Zarathustra Seminar, Page 980

Now under those conditions we are allowed to make the speculation that because the creator is blind he needs a seeing consciousness, and therefore he finally made man who was the great discovery. Carl Jung, Zarathustra Seminar, Page 981

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But in psychology the self is a scientific concept with no assumption as to its metaphysical existence. We don't deal with it as an existence and we don't postulate an existence, but merely form a scientific psychological concept which expresses that totality, the nature. Carl Jung Zarathustra Seminar, Page 983

We do not know what matter is: matter is the term for an idea used in physics which formulates the presumable nature of things; and so spirit is a peculiar quality or idea of something which is immaterial and in its essence perfectly unknown. Carl Jung, Zarathustra Seminar, Page 984

So the Holy Spirit is a formulation of certain phenomena which have nothing to do with the self directly, though you may naturally connect the two and say that wherever the self manifests, you. Carl Jung, Zarathustra Seminar, Page 985

Moreover one should not omit mentioning that the Christian dogma makes a very clear distinction between the aspect of the Son and the Holy Spirit. The latter is the divine breath and not a person. It is the life breath that flows from the Father into the Son. Carl Jung, Zarathustra Seminar, Page 986

You see, spirit to me is not an experience which I could substantiate in any way; it is a quality, like matter. Matter is a quality of an existence which is absolutely psychical. For our only reality is psyche, there is no other reality; all we say of other realities are attributes of psychological contents. Carl Jung, Zarathustra Seminar, Page 986

Now, Dr. Harding says the Holy Spirit is one and indivisible; yet it is part of the Trinity and thus only One inasmuch as it is God. The self, on the other hand, is per definitionem really

one and indivisible; therefore, it is called historically "the Monad" and is therefore like Christ, the Monogenes the Unigenitus, etc. Carl Jung, Zarathustra Seminar, Page 986

Now, if it is true that our time and space are relative, then the psyche, being capable of manifesting beyond time and space-at least its part in the collective unconscious is beyond individual isolation; and if that is the case, more than one individual could be contained in that same self. Carl Jung, Zarathustra Seminar, Page 987

You see, it is quite possible that our collective unconscious is just the evidence for the transcendent oneness of the self; since we know that the collective unconscious exists over an extraordinary area, covering practically the whole of humanity, we could call it the self of humanity. Carl Jung, Zarathustra Seminar, Page 987

People think that they can apply love with no understanding, think love is only an emotional condition, a sort of feeling. Yes, it is a feeling, but what is the value of the feeling if it is not coupled with a real understanding? Carl Jung, Zarathustra Seminar, Page 997

I make use of this as a piece of evidence for my thesis that Nietzsche is the ordinary historical man, the traditional Christian, and his peculiar standpoint in Zarathustra is just due to the fact that he is possessed by the archetype of Zarathustra that naturally would speak an entirely different language. Carl Jung, Zarathustra Seminar, Page 1000

It is so much nicer to be compassionate to other people than to themselves, and so much easier because they then keep on top; other people are to be pitied, other people are poor worms that ought to be helped, and they are saviors. Carl Jung, Zarathustra Seminar, Page 1001

If you give your compassion to yourself, if you are interested in the imperfect man in yourself, naturally you bring up a monster-all the darkness that is in man, all that with which man is cursed forever, without the grace of God or the compassion of Christ and his work of salvation. Carl Jung, Zarathustra Seminar, Page 1001-1002

The idea that every man has the same value might be a great metaphysical truth, yet in this space-and-time world it is the most tremendous illusion; nature is thoroughly aristocratic and it is the wildest mistake to assume that every man is equal. Carl Jung, Zarathustra Seminar, Page 1002

Anybody in his sound senses must know that the mob is just mob. It is inferior, consisting of inferior types of the human species. Carl Jung, Zarathustra Seminar, Page 1002

I am quite inclined to attribute immortal souls to animals; they are just as dignified as the inferior man. That we should deal with the inferior man on our own terms is all wrong. To treat the inferior man as you would treat a superior man is cruel; worse than cruel, it is nonsensical, idiotic. Carl Jung, Zarathustra Seminar, Page 1002

Christianity has done it: we owe it to Christianity that all men are equal and dignified and such nonsense, that God looks at all men in the same way. Carl Jung, Zarathustra Seminar, Page 1002

We have no responsibility in that respect; we take love like the weather or a gold mine or a fruit tree which we don't own but from which we can pick fruit, and nobody thinks of such a thing as creating that which loves us or that we love. Carl Jung, Zarathustra Seminar, Page 1004

We cannot take it for granted that love is something we just get somewhere. It must be produced. So it is a thing which has to be created because it doesn't yet exist. Carl Jung, Zarathustra Seminar, Page 1004-1005

But that must be so: if a church is not intolerant it doesn't exist. It needs must be intolerant in order to have definite form, for that is what the inferior man demands. It is always a sign of inferiority to demand the absolute truth. Carl Jung, Zarathustra Seminar, Page 1008

The superior man is quite satisfied that the supreme state of life is doubt of truth, where it is always a question whether it is a truth. A finished truth is dead. Carl Jung, Zarathustra Seminar, Page 1008

A living truth changes. If it is static, if it doesn't change, it is dead. Carl Jung, Zarathustra Seminar, Page 1008

The mystery of the Trinity for instance is immensely profound, expressing the most basic facts of our unconscious mind; therefore it is quite understandable that it played such a great role. So we cannot dismiss those church dogmas as perfectly useless or nonsensical. Carl Jung, Zarathustra Seminar, Page 1011

So we cannot dismiss those church dogmas as perfectly useless or nonsensical. They are carefully elaborated expressions that have certain effects on the unconscious, and inasmuch as the church is capable of formulating such things, it has a catching power. Carl Jung, Zarathustra Seminar, Page 1011

The church walls hold. They are tight. People live in peace inside those walls and are fed by the right kind of dogma, a dogma which really expresses the unconscious facts as they are. Carl Jung, Zarathustra Seminar, Page 1011

Protestantism is a festering wound in the body of the church, the wound in the body of Christ which has been infected and suppurating ever since. Carl Jung, Zarathustra Seminar, Page 1012

For you never can get to yourself without loving your neighbor-that is indispensable; you never would arrive at yourself if you were isolated on top of Mt. Everest, because you never would have a chance to know yourself. Carl Jung, Zarathustra Seminar, Page 1019

And if you lose yourself in the crowd, in the whole of humanity, you also never arrive at yourself; just as you can get lost in your isolation, you can also get lost in utter abandonment to the crowd. Carl Jung, Zarathustra Seminar, Page 1019

To fall into the extraverted principle and follow the object and forget about yourself, is just like going into the wilderness and losing humanity. Carl Jung, Zarathustra Seminar, Page 1020

Therefore, we are only right in following the prescription, "Love thy neighbor as thyself," when we are also entitled to say, "Love thyself as thy neighbor." If you are bold enough to love your neighbor, then you must be just enough to apply that love to yourself, whatever that love may be. Carl Jung, Zarathustra Seminar, Page 1020

Love can be anything between the worst stupidity and a great virtue, and only God can say whether it is perfectly pure gold. Usually it is not; it is a sliding scale of values. Carl Jung, Zarathustra Seminar, Page 1020

There is no absolutely unselfish love. Even a mother's devotion and love for her child is selfish, full of black substance, with only a little surplus which you can call ideal love. Carl Jung, Zarathustra Seminar, Page 1020

Now, it is surely true that our inferior function has all the qualities of mob psychology: it is our own mob, but in that mob is the creative will. The creative will always begins in the depths and never starts at the top. Carl Jung, Zarathustra Seminar, Page 1021

For the seed is not the tree and the seed doesn't make the tree unless there is the black earth: the black substance is needed in order to create something in reality. Carl Jung, Zarathustra Seminar, Page 1021

The seeds can remain for a long time without growing if circumstances are unfavorable; certain ideas can hover over mankind for thousands of years, and they never take root because there is no soil. Carl Jung, Zarathustra Seminar, Page 1022

The man of the crowd is no better than an amoral half-wit; he is a sort of monkey or a bull or something like that, and an institution which deals with such a man must have the right kinds of walls and gates, which are just coarse enough. Carl Jung, Zarathustra Seminar, Page 1023

The Reformation upset the church very badly, for Protestantism has no safe walls; there are a few spiritual walls left of the old fortress but they are not strong enough to be a protection against the creation of new ideas. Carl Jung, Zarathustra Seminar, Page 1024

Yes, that is perfectly true. On the few occasions that I have had to treat Catholics who were still pratiquants in the church, I found that they all suffered from a most remarkable extinction of fantasy-they had the greatest trouble about it. Carl Jung, Zarathustra Seminar, Page 1024

Eventually you bring up the thing you fear the most, mob psychology, which is indispensable for individuation. When you go through such an experience, you know it is a quest in which you may be killed. Carl Jung, Zarathustra Seminar, Page 1024

And the church is a safeguard; therefore I would never encourage people who find their peace safely ensconced in the church to bring up their fantasies. I would even advise a Protestant to go back into the lap of the Catholic church if he finds his peace there, even if his whole spiritual life should be completely destroyed. Carl Jung, Zarathustra Seminar, Page 1024

You see, there is no intelligence that can create a new church except the blind creativeness of the mob; the mob can create a new church as no intelligent fellow ever could. For to create a church you must be blind: you cannot have too much intelligence or consciousness. Carl Jung, Zarathustra Seminar, Page 1025

For example, the actual organized state of Russia, even the actual Germany or Italy, is a church really, a religious affair; and the laws within that church are far more fatal than the laws of the Catholic church. Carl Jung, Zarathustra Seminar, Page 1025

Very lately, however, I discovered that New Platonist and Pythagorean philosophers still survived in 1050 in Baghdad under the Caliphs. They even experienced a late blossoming then; we owe to them the existence of the so-called Corpus Hermeticum. Carl Jung, Zarathustra Seminar, Page 1026

He [Osiris] came at the end of a very special spiritual development, culminating in the Ptolemaic civilization, when the Osiris became the Osiris of every better man: the ordinary man had no Osiris because he had no decent burial. Then with Christ there was an Osiris for everybody and that simply uprooted the whole of antique civilization. Carl Jung, Zarathustra Seminar, Page 1026

The early Christians denied the Caesar; they didn't want to participate in sacrifices to a Roman Caesar because they only believed in an invisible Lord. That was another kind of prison, but it didn't injure them so much as when they were put in fetters or thrown into the arena, and some imaginative people could see more in it than in a Roman Caesar. Carl Jung, Zarathustra Seminar, Page 1027

And we have to parade with flags and a brass band in honor of the Caesar. That is what is actually happening, and that might be-l hope not-the new gospel with all the isms and flags and brass bands; we have the sacrifice to Caesarism, the absolute authority of the state, and we have a law which is no law because it is liable to change by an uncontrollable authority on top. Carl Jung, Zarathustra Seminar, Page 1027

"Differentiated" means aristocratic, different, independent, and that is the quality of the aristocratic superior function. Carl Jung, Zarathustra Seminar, Page 1029

So a savior is one who seizes, the Ergreifer who catches people like objects and whirls them into a form which lasts as long as the whirlwind lasts, and then the thing collapses and something new must come. Carl Jung, Zarathustra Seminar, Page 1030

You see, the teaching Christ received through his teacher, John the Baptist, must have been the ripe fruit of the time; otherwise it could not have been so in tune with

the surroundings, with all the great problems of the time. Carl Jung, Zarathustra Seminar, Page 1030

But we have evidence that John must have belonged to a certain religious movement, current in those days, which must have been something like the Essenes, also called the Therapeuts, who were chiefly occupied in healing the sick and interpreting dreams. Carl Jung, Zarathustra Seminar, Page 1031

Then we know from Philo Judaeus of Alexandria that monasteries existed in those days and that there were considerable settlements on the Dead Sea and in Egypt, and they naturally had a body of teaching. Carl Jung, Zarathustra Seminar, Page 1031

So we are almost forced to assume that Christ received Gnostic teaching and some of his sayings-like the parable of the Unjust Steward which we recently mentioned, and particularly the so-called "Sayings of Jesus" which are not contained in the New Testament-are closely related to Gnosticism. Carl Jung, Zarathustra Seminar, Page 1031

You know, Oannes is the Babylonian form of the Greek Johannes, and he is the one who

in the form of a fish comes out of the sea daily and teaches people wisdom and civilization and every good thing under the sun. Carl Jung, Zarathustra Seminar, Page 1033

Hermes the thrice-greatest is the aristocrat of aristocrats. Carl Jung, Zarathustra Seminar, Page 1033

Tot is the Egyptian equivalent of Hermes. He is also a mystery god. Hermes was the teacher of all wisdom, but a wisdom which is not for the mob, a wisdom which when it touches the mob causes a conflagration or a whirlwind; it is the thing that has to be kept secret. Carl Jung, Zarathustra Seminar, Page 1033

You see, that has once to be the pearls have to be cast before the swine eventually, since the swine are also human. You may try to save the pearls but once the moment will come and a man will appear who will hand them over to the herd; that great wind will come when it cannot wait any longer. Carl Jung, Zarathustra Seminar, Page 1034

Sure enough, wisdom is a woman, Sophia, and sure enough, she loves none but the warrior, but the warrior is not understood to be a being of air, a dancer upon the burial ground. He would be amidst all the dangers, really fighting the battle of life, not dancing in the clouds. Carl Jung, Zarathustra Seminar, Page 507

You know, we are an unbalanced race, so our nervous system is very inferior in a way; we are highly gifted, both wind- and flame-like, but we have little earth. Therefore we are chiefly bandits, warriors, pirates, and madmen. That is the characteristic of the West as may be seen in the expressions of our faces. Carl Jung, Zarathustra Seminar, Page 1080

Then through the revelation of the Christian symbolism, we learned the most important fact that the deity had found a means in the human psyche to be reborn, to be born through man. That is the message, the great symbolic teaching; and that of course increases the conscious psyche of man to an extraordinary degree. Carl Jung, Zarathustra Seminar, Page 981

That shame is of course a very typical reaction; it is a primitive reaction which clearly shows the distance that exists between the ego consciousness and the original unconsciousness of mere instinct. As long as man is in a merely instinctive animal condition, there is absolutely no ground for shame, no possibility of shame even, but with the coming of the

ego consciousness, he feels apart from the animal kingdom and the original paradise of unconsciousness, and then naturally he is inclined to have feelings of inferiority. Carl Jung, Zarathustra Seminar, Page 965

The creator has made a time-space cage; he split off the fourth dimension from space and the three remaining formed a marvelous cage in which things could be separated. And when time was added, the different conditions which evolved in space could be extended in the time dimension. There is extension in space and extension in time, so one could see things clearly, one could discriminate and that is the possibility of consciousness. Carl Jung, Zarathustra Seminar, Page 981

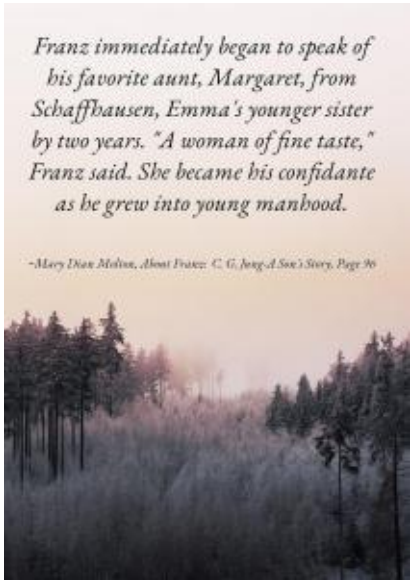
This figure of the chain is not my own invention. I found it the other day in a book by an old alchemistic doctor, as the so-called symbol of Avicenna;' the alchemists were mostly doctors and they developed their peculiar kind of psychology by means of very apt symbols. This one consists of an eagle flying high in the air, and from his body falls a chain which is attached to a toad creeping along on the earth. The eagle of course represents the air, the spirit, and in alchemy it had a very particular meaning. The eagle would remind any alchemist of the phoenix, the self-renewing god, an Egyptian inheritance. Carl Jung, Zarathustra Seminar, Page 967-968

Also the concept of energy is one by definition because you cannot say there are many different energies; there are many different powers but only one energy. So the idea of the self includes the idea of oneness because the sum of many things must be one. But it consists of many units: the actual empirical phenomenology of the self consists of a heap of innumerable units, some of which we call hereditary, the Mendelian units. Carl Jung, Zarathustra Seminar, Page 986

For instance, those old hierarchies like the one of Dionysius the Areopagite, father of scholastic philosophy, or the ideas of the Gnostics, or of Paul, all point to the same idea: namely, that the world has a peculiar hierarchic structure, that different groups of people are presided over, as it were, by one angel, and that those angels are again in groups and presided over by archangels-and so on, up to the throne of God. Carl Jung, Zarathustra Seminar, Page 988

The Mandaeans were disciples of John and they were Gnostics. Peculiarly enough, the Gnostic Evangel is also called the Evangel of St. John; this is obscure, but since it was written only at the beginning of the second century, it is possible that the name of John covers the Gnostic side of Christian origins; on the one side, he was decidedly an orthodox Jew and on

the other side he must have received the Gnostic teaching. Paul also had been a Gnostic, a disciple of a Jewish Gnostic, the Rabbi Gamaliel the elder; and we have definite evidence in his writings of a Gnostic education: he uses Gnostic terms, particularly in the Epistle to the Ephesians. Carl Jung, Zarathustra Seminar, Page 1031


Franz immediately began to speak of his favorite aunt, Margaret, from Schaffhausen, Emma's younger sister by two years. "A woman of fine taste," Franz said. She became his confidante as he grew into young manhood.
~Mary Dian Molitor, About Franz: C. G. Jung-A Son's Story, Page 96

Jung-Ostrowski Seminar

Primeval history is the story of the beginning of consciousness by differentiation from the archetypes. Carl Jung, Jung-Ostrowski, Page 32.

Shakti creates Maya to make Shiva visible; the female principle builds reality. Carl Jung, Jung-Ostrowski, Page 51

The greatest darkness is always felt through the opposite sex. Carl Jung, Jung-Ostrowski, Page 51

Individual existence is the crime against the gods, disobedience to God, the peccatum originale. Out of this projection of spiritual fire is born the anima. Carl Jung, Jung-Ostrowski, Page 32.

The anima comes out of an emotional act, taking place in darkness, the compensation for the crime against the fire; the anima is the compensating element that must be extracted from matter. Carl Jung, Jung-Ostrowski, Page 32.

When the Primeval Mother is overcome the anima can become a world consciousness; she must be chiseled from the earth. The seed of the anima is only productive when man can subordinate his libido to the female principle. Carl Jung, Jung-Ostrowski, Page 32.

The act of becoming conscious happens to man in darkness. If he can grasp and handle consciousness then the fire brought from Heaven becomes a sacrificial flame, not the wrath of the gods. The acquisition of consciousness by force creates a sense of guilt. Carl Jung, Jung-Ostrowski, Page 9.

Consciousness is only possible if a spark of the essence becomes detached from the unconscious, religiously one could say from God. Carl Jung, Jung-Ostrowski, Page 9.

Consciousness is obviously the supreme quality: the destiny of the world is to achieve entry into human consciousness. Man is the being God has sought not only to show him the world, but because the Creator needs man to illuminate his creation. Carl Jung, Jung-Ostrowski, Page 9.

We have to realize the inborn divine will, which is the process of individuation. Carl Jung, Jung-Ostrowski, Page 9.

If I am all things I cannot discover anything. I am a point that requires space and time to expand into consciousness. If I am all things I cannot distinguish myself from the rest or recognise what is different from me. Man is the dividing line of the acts of consciousness; he illuminates the night of the unconscious around him. Carl Jung, Jung-Ostrowski, Page 9.

With the contents of my consciousness I must live as naturally as a plant. If I act inadequately it is the ape in me that does it. Carl Jung, Jung-Ostrowski, Page 10.

The unconscious has first to be activated; then we must extricate ourselves, doubting all the things we have hitherto believed; then we can turn back and resume our place in the

collective unconscious. Carl Jung, Jung-Ostrowski, Page 10.

The light of consciousness needs to be clearly distinguished from the cunning of the unfathomable depths of the spirit. Carl Jung, Jung-Ostrowski, Page 10.

Attainment of consciousness is culture in the broadest sense and self-knowledge is therefore the heart essence of the process. Carl Jung, Jung-Ostrowski, Page 11.

If we say “God” we give expression to an image or a verbal concept, which has undergone many changes in the course of time. Carl Jung, Jung-Ostrowski, Page 11.

Life exists only where there is meaning; it does not matter what a person does provided it makes sense to him. Carl Jung, Jung-Ostrowski, Page 13.

Individuation cannot be achieved without a mystery. Carl Jung, Jung-Ostrowski, Page 13.

Christ himself associated with tax collectors and whores and accepted the thief crucified beside him. “I am the least of my brethren and my own shadow.” Carl Jung, Jung-Ostrowski, Page 13.

Even when we recognise that an erotic problem lies behind a neurosis we must not express it crudely lest we frighten the patient away. Carl Jung, Jung-Ostrowski, Page 14.

All of us reach our destinations travelling under false hypotheses. Columbus wanted to sail to India and found he had discovered America. Carl Jung, Jung-Ostrowski, Page 14.

Depressions always have to be understood teleologically. Carl Jung, Jung-Ostrowski, Page 14.

The psyche is also the scene of conflicts between instinct and free will, for instincts are without order and collide with the organised consciousness. Carl Jung, Jung-Ostrowski, Page 10.

To own a mystery gives stature, conveys uniqueness, and assures that one will not be submerged in the mass. Because a secret may cause suffering it is best to keep it to oneself. Carl Jung, Jung-Ostrowski, Page 14.

Too much secrecy causes neurosis and a split from reality, but having no mystery permits only collective thinking and Action. Carl Jung, Jung-Ostrowski, Page 14.

If the unconscious does not cooperate, if, that is, there are no dreams or fantasies, then it is very difficult to deal with a neurosis. Carl Jung, Jung-Ostrowski, Page 15.

Even in rearing a child it is often good for parents to react emotionally and not with cool superiority to the child's bad behaviour. Children often irritate their parents just to make them show emotion. Carl Jung, Jung-Ostrowski, Page 14.

If it is avoidable, the same analyst should not treat both, husband and wife. Both patients desire to have their analyst on their side. Carl Jung, Jung-Ostrowski, Pages 15-16.

Often people come for analysis who wish to be prepared to meet death. They can make astonishingly good progress in a short time and then die peacefully. Carl Jung, Jung-Ostrowski, Page16.

Inner development can advance enormously if there is knowledge of the nearness of the end. It seems as if a further step in consciousness has to be reached before the end of life. Carl Jung, Jung-Ostrowski, Page16.

After a stroke general debilitation or senile depression can occur. If the brain is damaged, consciousness can slip back many levels. The real personality has then departed; what remains carries on the fight against death. Conflicts do not reach the whole person anymore and are therefore not real conflicts any longer. Carl Jung, Jung-Ostrowski, Page 16.

If the question of an abortion arises the whole situation with all its implications must be taken into account. If the parents are married and healthy the child must be accepted, and the sacrifice of living a more modest life should be met if it is financially necessary. If the parents are not married the question must be weighed very carefully: would it be favourable or not, damaging or useful? Carl Jung, Jung-Ostrowski, Page 16.

There are patients who can accept neither the world nor themselves. It is the task of the analyst to bear with them until they can bear themselves. Carl Jung, Jung-Ostrowski, Page 16.

Everyone in the world is crying out to be accepted. The analyst must pay the price for the damage done to his patients by others before him. Carl Jung, Jung-Ostrowski, Page 16.

If the poles of the psyche are torn apart the analyst should take great care that the patient does not identify himself with one side of his conflict. Carl Jung, Jung-Ostrowski, Page 16.

When geometric symbols appear in dreams or drawings they are the original images of the primeval condition. Geometric designs may also appear if a schizophrenic destruction is threatening. Carl Jung, Jung-Ostrowski, Page 17.

Painting and drawing one's inner pictures is a form of self-enchantment for the purpose of inner change which creates what had previously been depicted. Carl Jung, Jung-Ostrowski, Page 17.

If someone has a mastery of total critical evaluation, it is possible for him to reach the processes of the unconscious through automatic writing instead of through "active imagination." Carl Jung, Jung-Ostrowski, Page 18.

The technique of active imagination can prove very important in difficult situations — where there is a visitation, say. It only makes sense when one has the feeling of being up against a blank wall. Carl Jung, Jung-Ostrowski, Page 18.

In difficult situations you talk to yourself, intuitively knowing that you are your self and also that other. Carl Jung, Jung-Ostrowski, Page 27.

Active imagination is only legitimate if one is confronted with an insurmountable obstacle in a situation where no one can give advice. Carl Jung, Jung-Ostrowski, Page 18.

Active imagination and automatic writing, painting and carving pictures from the unconscious, are all indirect methods of finding out what the unconscious means. Carl Jung, Jung-Ostrowski, Page 18.

The unconscious behaves as if the laws of our world did not exist. It flies to the roof contemptuous of the laws of gravity. We must bring its demands down to earth and somehow try to realize them. Carl Jung, Jung-Ostrowski, Page 19.

It is a very real help to find an expression that combines and satisfies the demands of the inner and outer worlds, the unconscious and the conscious. That is the achievement of the so-called transcendent function. Carl Jung, Jung-Ostrowski, Page 19.

The archetype signifies that particular spiritual reality which cannot be attained unless life is lived in consciousness. Carl Jung, Jung-Ostrowski, Page 21.

Archetypes are images in the soul that represent the course of one's life. One part of the archetypal content is of material and the other of spiritual origin. Carl Jung, Jung-Ostrowski, Page 21.

When all the archetypal images are properly placed in a hierarchy, when that which must be below is below, and that which must be above is above, our final condition can recapture our original blissful state. Carl Jung, Jung-Ostrowski, Page 21.

Archetypes are not matters of faith; we can know that they are there. Carl Jung, Jung-Ostrowski, Page 21.

The Bible says, “Whosoever shall say “Racha” to his brother is guilty of hellfire.” If we substitute “shadow” for “brother” and implicate the dark brother within, we open out this biblical word into new perspectives. Carl Jung, Jung-Ostrowski, Page 25.

“What ye have done to the least of your brethren ye have done unto me.” The least of me is my inferior function which represents my shadow-side. Carl Jung, Jung-Ostrowski, Page 25.

But what, if the inferior and neglected function expresses the will of God? Carl Jung, Jung-Ostrowski, Page 25.

When sacrifice is demanded it frequently implies the acceptance of our shadow- side. Carl Jung, Jung-Ostrowski, Page 25.

All “good people” suffer from irritability. Carl Jung, Jung-Ostrowski, Page 25.

An alchemical text says: “The mind should learn compassionate love for the body.” Carl Jung, Jung-Ostrowski, Page 25.

The unconscious shows us the face that we turn towards it. It smiles if we are friendly to it; but if we neglect it, it makes faces at us. Carl Jung, Jung-Ostrowski, Page 25.

There are always people who want to bring light into the world because they are afraid to reach down into their own dirt. Carl Jung, Jung-Ostrowski, Page 25.

But who can be humble who has not sinned? This is why sin is so important; this is why it is said that God loves the sinner more than ninety-nine righteous men. Carl Jung, Jung-Ostrowski, Page 25.

We should not want to try to escape upward or downward from the world. Carl Jung, Jung-Ostrowski, Page 25.

The self has inconceivable powers and possibilities, but it needs a world in which these powers and possibilities can become conscious. Carl Jung, Jung-Ostrowski, Page 35.

The self is not wholly personal. One has one's own personal view of it, but at the same time it is also, in a sense, more general. It is also the self of others, being greater than the individual. Carl Jung, Jung-Ostrowski, Page 35.

Objects and a world to contain them are necessary for consciousness, a place where differentiation occurs and can be experienced. Carl Jung, Jung-Ostrowski, Page 35.

The self is always present but does not know it … yet everything must be brought into consciousness. Carl Jung, Jung-Ostrowski, Page 35.

A man is both, ego and self. The ego recedes more and more to make room for the self, changing the individual until the ego has disappeared. Carl Jung, Jung-Ostrowski, Page 35.

It is said sometimes that Christ relinquished his divinity and became man. But that cannot be, for what can have become of the divinity? Carl Jung, Jung-Ostrowski, Page 35.

I do not know in what relation the ego stands to the self, but the self as a transcendent possibility is always present. Carl Jung, Jung-Ostrowski, Page 36.

As an ego I am less than my totality because I am only conscious of being an ego. The self is infinitely more extensive. Carl Jung, Jung-Ostrowski, Page 36.

The ego is a province, merely an administrative centre of a great empire. Carl Jung, Jung-Ostrowski, Page 36.

Man is an indescribable phenomenon because his self cannot be completely grasped. Carl Jung, Jung-Ostrowski, Page 36.

The self is simultaneously something abstract and something personal (supremely personal, indeed }. It is like the mana that is spread throughout nature which we can only make contact with through our experience of life or through ritual. Carl Jung, Jung-Ostrowski, Page 36.

Consciousness is the cradle of the birth of God in man. Carl Jung, Jung-Ostrowski, Page 39.

A religious life presupposes a conscious connection of the inner and outer worlds and it requires a constant, meticulous attention to all circumstances to the best of our knowledge and our conscience. Carl Jung, Jung-Ostrowski, Page 39.

We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God. Carl Jung, Jung-Ostrowski, Page 39.

I must know what the Church teaches but I must then ask myself what my own law is. Carl Jung, Jung-Ostrowski, Page 39.

When someone says, in the words of the “Our Father,” “Thy will be done,” we must find out, if he is capable of taking both the inside and the outside, the ego and the world, into account. Carl Jung, Jung-Ostrowski, Page 39.

The words of the Bible and the sayings of Christ are paradox. We too must be paradox, for only then do we live our lives, only then do we reach completeness and integration of our personalities. Carl Jung, Jung-Ostrowski, Page 40.

Biographies seem so unreal because they attempt to give a consistent picture of someone’s personality. Carl Jung, Jung-Ostrowski, Page 40.

The unconscious has its consciousness, it reveals it f. i. through dreams, for otherwise we could not know anything about it. Carl Jung, Jung-Ostrowski, Page 41.

To understand the God-Creator as absolute potential is to recognize a power which is endowed with meaning in space and time and in causality. Carl Jung, Jung-Ostrowski, Page 41.

The four aspects, the quaternity of the Creator- God are space, time, causality and meaning. Carl Jung, Jung-Ostrowski, Page 42.

Human consciousness is the second creator of the world. Carl Jung, Jung-Ostrowski, Page 42.

God seems to be unconscious: He does not seem to know men. He tries to see them as He is Himself. Carl Jung, Jung-Ostrowski, Page 42.

Man is also distinct from the angels because he can receive revelations, be disobedient, grow and change. God changes too and is therefore especially interested in man. Carl Jung, Jung-Ostrowski, Page 42.

Christian dogma brought immense advances in religious comprehensions. Carl Jung, Jung-Ostrowski, Page 42.

God the Father became the Son and His own soul, the Word that became flesh. Each son of God must awaken this new reality in himself. Carl Jung, Jung-Ostrowski, Page 42.

I am a son of God when I do the simplest things; but how difficult it is to do what is absolutely unimportant when I feel I am so significant. Carl Jung, Jung-Ostrowski, Page 42.

We must not forget that we are only ants ... but that even an ant is an imago Dei. Carl Jung, Jung-Ostrowski, Page 43.

The existence of the Church has its own validity. Anyone who drops out of the Church loses its maternal protection and is a prey to national confessionalisms. Carl Jung, Jung-Ostrowski, Page 45.

It takes an enormous inner strength to live through severance from the Catholic Church. It is a tremendous responsibility to endeavour to entice someone else away from the Church. Carl Jung, Jung-Ostrowski, Page 45.

When Christ is most luminous the Church receives the least light. The light of the Church is therefore greatest when the moon is in opposition to the sun. Carl Jung, Jung-Ostrowski, Page 45.

Many patients must grasp that there is much that lives in their psyche that is not consonant with the Church: it is the Spirit that continues to beget and bloweth where it listeth. Carl Jung, Jung-Ostrowski, Page 45.

One need not always be in opposition to the Church. The Church is valid up to the point where life goes on. Carl Jung, Jung-Ostrowski, Page 45.

There are often elements in the psyche that are absolutely heathen. They have to be domesticated in some way in Christianity, but there are still certain heathen elements that even the Church has not been able to absorb. Carl Jung, Jung-Ostrowski, Page 45.

The categories of good and evil cannot be suspended; they are continually alive and cannot be attached to material things. Carl Jung, Jung-Ostrowski, Page 47.

Evil is that which obstructs meaningful vitality. Carl Jung, Jung-Ostrowski, Page 47.

In the Middle Ages the flight to the spiritual world was still necessary. It was meaningful then to want to live spiritually and give little attention to the material, for meaning was directed towards the spirit. But it is meaningful today to want to descend with dignity to the chthonic world. Carl Jung, Jung-Ostrowski, Page 47.

The problem that is central and closest to our hearts already contains the lurking danger of evil. We must therefore beware of impetuous decisions and enthusiastic radical attitudes. Carl Jung, Jung-Ostrowski, Page 47.

The Holy Spirit has to come into contact with the material world and beget; He is the new Yahweh standing on the third step. Carl Jung, Jung-Ostrowski, Page 48.

Satan unlike Christ, was created, not begotten. When I create I am free and not dependent. Carl Jung, Jung-Ostrowski, Page 48.

I often have to say to an anxious mother, “It is your damned love and anxiety that are preventing your children from ever growing up.” Carl Jung, Jung-Ostrowski, Page 48.

Those who are always on the look out to do charitable works serve virtue out of their moral cowardice and fall into the worst depravity. Carl Jung, Jung-Ostrowski, Page 48.

It is a psychological fact that someone who is disloyal, or a liar can be capable of uttering the truth to an extent that we cannot fore see. Carl Jung, Jung-Ostrowski, Page 48.

To evade action is really to bury one’s talents. Carl Jung, Jung-Ostrowski, Page 48.

He who is most guilty is most innocent; the most holy man is the one most conscious of his sin. Carl Jung, Jung-Ostrowski, Page 48.

But if we think that God were responsible for the original sin, there would be no more mystery about sin. Carl Jung, Jung-Ostrowski, Page 48.

Adam and Eve would indeed have been inadequate people if they had not noticed which tree the right apples grew on. Carl Jung, Jung-Ostrowski, Page 48.

If we study the horoscopes of a murderer and his victim we find that the victim has murdered himself. Carl Jung, Jung-Ostrowski, Page 49.

A man often makes a decidedly infantile resistance to a woman and therefore at the same time to his own unconscious side. Carl Jung, Jung-Ostrowski, Page 51.

A man also has a secret fear of a woman's opinions. Carl Jung, Jung-Ostrowski, Page 51.

Yahweh had this fear of Sophia and yet she helped him to create the world; he took on too much, without moderation. Carl Jung, Jung-Ostrowski, Page 51.

A woman is more likely to acknowledge her own duality. A man is continually blinded by his intellect and does not learn through insight. Carl Jung, Jung-Ostrowski, Page 51.

A woman is necessary to force a man to live in the concrete world. Carl Jung, Jung-Ostrowski, Page 51.

There are women who believe that man will deflect them from their goals and men who often believe that women want to keep them from their work; yet the real causes are either fear of the other sex or of one's own unconscious. Carl Jung, Jung-Ostrowski, Page 51.

In a marriage neither partner sits on a throne. Carl Jung, Jung-Ostrowski, Page 52.

When an archetypal event approaches the sphere of consciousness, it also manifests itself in the outer life. Carl Jung, Jung-Ostrowski, Page 55.

When an archetype is constellated it can appear in the inner and the outer world at the same time. Each distinct case is an example of creation. Carl Jung, Jung-Ostrowski, Page 55.

I do not use the I Ching very often myself but it has always given me something. Carl Jung, Jung-Ostrowski, Page 56.

There is a story that says that when Mohammed ascended into Heaven the stone in the Temple of Jerusalem wanted to go too. The archetype manifests itself in the outer world as sympathia. Carl Jung, Jung-Ostrowski, Page 56.

Science can collect experiences and find averages but the central and essential phenomena are passed over. Science only reaches the crudest basic conclusions. Carl Jung, Jung-Ostrowski, Page 55.

Whole areas of life are considered by science to be non-existent so that it can concern itself with the laws of space and time. Carl Jung, Jung-Ostrowski, Page 55.

But in the world it is not what is usual or general that is essential, but the exceptional and the individual; there is no such thing as a normal person, even in biology. The result of science is to reduce everything abstractly to an average; in spite of all its ingenuity it cannot create identity. Carl Jung, Jung-Ostrowski, Page 55.

Physics does admit that there are exceptions that can be expressed as statistical truths, but it has no room for the a-causal Carl Jung, Jung-Ostrowski, Page 55.

The scientist is prejudiced by reason which acts to hide the world from him. Reality does not lie in statistical averages but in exceptions. Carl Jung, Jung-Ostrowski, Page 55.

I should like to study the theory of numbers. What is a number, an entity, a sequence, an archetype? We think we can perceive and grasp a number logically and suddenly it behaves quite differently from the way we expected. Carl Jung, Jung-Ostrowski, Page 55.

It is a fundamental phenomenon of mathematics that numbers are not just mathematical entities but individualities. Carl Jung, Jung-Ostrowski, Page 55.

We believe we are playing with equations and suddenly it transpires that certain equations express the laws of electric currents. God played and formulated currents. Carl Jung, Jung-Ostrowski, Page 55.

It is characteristic of the transcendent that it can be pictured and described by numbers; the passage of time, quantity, and identity, are spiritual substances. Carl Jung, Jung-Ostrowski, Page 60.

The character of the image is not determined by numbers. Pure spiritual substance is eternal. An image as such needs neither time nor space. Carl Jung, Jung-Ostrowski, Page 60.

Where numbers indicate a measure we move into the material. A concrete image is a manifestation requiring space in which the spirit clothes itself in the material in order to draw to man. Carl Jung, Jung-Ostrowski, Page 60.

Images and numbers are doors through which the spiritual can reach man. Carl Jung, Jung-Ostrowski, Page 60.

Newton experienced a breakthrough into the unconscious through his spiritual isolation. When we leave society and the community of human intelligences the spirits rise from the unconscious. Carl Jung, Jung-Ostrowski, Page 60.

As intelligent beings, however, we are dependent on human society; the unconscious is no substitute for reality. Carl Jung, Jung-Ostrowski, Page 60.

Newton was isolated by his discoveries and such spiritually isolated persons are more in danger of splitting — as Beethoven was, for example, when his music was not accepted. Carl Jung, Jung-Ostrowski, Page 60.

The announcement of an important truth, even with the best of intentions, can lead to an extraordinary mess. That was the fate of Prometheus. Carl Jung, Jung-Ostrowski, Page 60.

There is no difference between" my" objective unconscious (my pictures drawn from the objective unconscious) and the objective world or world events. Carl Jung, Jung-Ostrowski, Page 63.

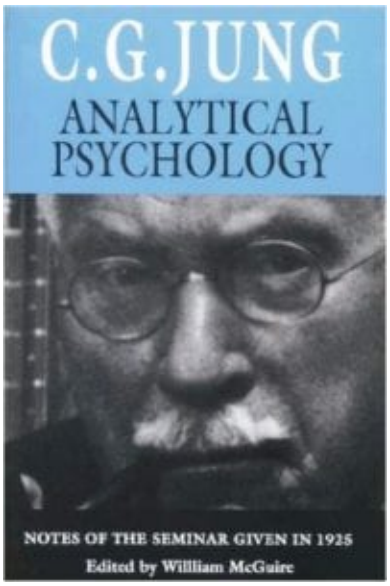
If "it" happens to me I do not have it any more in my hands than if it happened in Russia, in the air, in the house, or on the street. Carl Jung, Jung-Ostrowski, Page 63.

Whatever happens psychically in me I can perceive, but it is as objective as if it were taking place in Siberia. There is really no distinction; the flow of objective events passes through the outer as well as the inner senses. Carl Jung, Jung-Ostrowski, Page 63.

The contents of our psyche is a part of the larger, objective course of events. Carl Jung, Jung-Ostrowski, Page 63.

It seems to me that we are at the end of an era. The splitting of the atom and the nuclear bomb bring us a new view of matter. Carl Jung, Jung-Ostrowski, Page 63.

All misdirected mass-psychology leads to the destruction of the individual and the decay of civilization. Carl Jung, Jung-Ostrowski, Page 63.



Carl Jung: 1925 Seminar

Life is never so beautiful as when surrounded by death. Carl Jung, Seminar 1925, Page 85

In my own case the release of the unconscious was demanded. The conscious had become practically a tabula rasa, and the contents underneath had to be freed. Carl Jung, 1925 Seminar, Page 55

The criterion of art is that it grips you. Carl Jung, 1925 Seminar, Page 57

Just as the dream seeks to maintain a psychological balance by filling out the daytime conscious attitude by the unconscious elements, so art balances the general public tendency of a given time. Carl Jung, 1925 Seminar, Page 57

So modern art leads us away from the too great scattering of the libido on the external object, back to the creative source within us, back to the inner values. In other words, it leads us by the same path analysis tries to lead us, only it is not a conscious leadership on the part of the artist. Carl Jung, 1925 Seminar, Page 60

Analysis would have been unthinkable in the Middle Ages, because those men were freely expressing those values from which we have cut ourselves off today. Carl Jung, 1925 Seminar, Page 60

I had killed my intellect, helped on to the deed by a personification of the collective unconscious, the little brown man with me. Carl Jung, 1925 Seminar, Page 62

The fear the introvert feels rests on the unconscious assumption that the object is too much animated, and this is a part of the ancient belief in magic. Carl Jung, 1925 Seminar, Page 65

If I just tell the anima that she is working off some collective notion on me which I have no idea of accepting as part of my individuality, that does no good at all—when I am in the grip of an emotion it is no support to me to say it is a collective reaction. Carl Jung, 1925 Seminar, Page 49

The minute a thing goes into language it is ipso facto conditioned in its objectivity. Carl Jung, 1925 Seminar, Pages 63-64

Our mental processes cannot escape the intermingling with these preexisting images, so it is easy to see why a new idea always has to fight for its life against these ancestral predispositions. Carl Jung, 1925 Seminar, Page 64

The extravert is controlled by his relation to the thing without, the introvert by his relation to the thing within. Carl Jung, 1925 Seminar, Page 64

It is only through consciousness that the discrimination between inner and outer experience is achieved, and only by consciousness that a man can know he is connected with the outer object to the neglect of the inner and vice versa. Carl Jung, 1925 Seminar, Pages 64-65

The conscious extravert values his connection with the outer object and fears his own inner self. The introvert has no fear of himself, but great fear of the object, which he comes to endow with extraordinary terrors. Carl Jung, 1925 Seminar, Page 65

When the intellect or any superior function is pushed that far, it becomes bloodless and takes on an airy, gas-like character. Carl Jung, 1925 Seminar, Page 66

The extravert, on the other hand, takes his unconscious material in an introverted way, that is, with extreme caution and with many incantations to exorcise the inner power the object exercises over him. Carl Jung, 1925 Seminar, Page 66

We cannot get anywhere in analysis with thinking until it reaches its antinomy—that is, something is and is not true at one and the same time. Carl Jung, 1925 Seminar, Page 66

The same is true with feeling, and a differentiated feeling type must reach the point where the thing most loved is the thing most hated, before refuge will be sought in another function. Carl Jung, 1925 Seminar, Page 66

Why doesn't the inferior function come up at once? The inferior function is hooked up with the collective unconscious and has to come up first in the collective fantasies, which of course, in their first aspect, do not seem to be collective. Carl Jung, 1925 Seminar, Page 68

instinct is purposive. It works properly only under certain conditions, and as soon as it gets out of tune with these conditions it threatens the destruction of the species. Carl Jung, Seminar Given in 1925, Page 86.

Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body such as those things which occurred to the ancients. If I were going to symbolize it I would choose the Annunciation. Carl Jung, Seminar 1925, p. 111.

We can hardly predict today what the artist is going to bring forth, but always a great religion has gone hand in hand with a great art. Carl Jung, 1925 Seminar, Page 61

I used the same technique [Active Imagination] of the descent, but this time I went much deeper. The first time I should say I reached a depth of about one thousand feet, but this time it was a cosmic depth. Carl Jung, 1925 Seminar, Page 68

When one gets an intuition of the collective unconscious, if there is any creative power in the individual a definite figure is formed, rather than that the material comes through in a fragmentary form. Carl Jung, 1925 Seminar, Page 71

When an artist has a figure from the collective unconscious, he at once begins to play with it esthetically, and usually makes some concretization of it as a monument, etc. Carl Jung, 1925 Seminar, Page 71

When one assumes a perceptional attitude toward one's unconscious, an attitude often to be observed in certain intuitives, one makes no effort to assimilate the material into the personality. Carl Jung, 1925 Seminar, Page 73

Our effort today should be the double one of consciousness plus a full participation in life. Carl Jung, 1925 Seminar, Page 73

The common ideal of today is work at all costs, but many people simply work and do not live. We cannot depreciate the ideal of work, but we can understand that it is valueless when it divorces one from life. Carl Jung, 1925 Seminar, Page 73

If you leave all your energy and will in the superior function you slowly go to hell—it sucks you dry. Carl Jung, 1925 Seminar, Page 74

Today to bring up the inferior function is to live, but we pay dearly for it both in mistakes and in energy. Sometimes it is not our choice—the inferior function takes us unawares. Carl Jung, 1925 Seminar, Page 74

I had the feeling that I was an over-compensated psychosis, and from this feeling I was not released till August 1st, 1914. Carl Jung, 1925 Seminar, Page 48

Such a situation presented itself at the time of the spread of Christianity two thousand years ago. The spiritual values had at that time sunk into the unconscious, and in order to realize them again, people had to go to tremendous lengths in the repudiation of material values. Gold, women, art—all had to be given up. Carl Jung, 1925 Seminar, Page 74

We seek life, not efficiency, and this seeking of ours is directly against the collective ideals of our times. Carl Jung, 1925 Seminar, Page 74

Only those who have energy enough, or who have been gripped in spite of themselves, can go through this process, but once in it you have to bleed for it. It is a process that is going on all over the world today. Carl Jung, 1925 Seminar, Page 74

These people in the early Christian era were unaware of the general movement contemporaneous with them. They could not realize they were Christians, yet they were seeking initiation into all sorts of mysteries in search of the thing Christianity was offering. They could not accept it because of its origin in the hands of despised peoples. Carl Jung, 1925 Seminar, Page 75

Most of the troubles of our times come from this lack of realization that we are part of a herd that has deviated from the main currents. Carl Jung, 1925 Seminar, Page 75

When you are in a herd you lose the sense of danger, and this it is that makes us unable to see where we deviate from the deep currents of collectivity. Carl Jung, 1925 Seminar, Page 75

As a natural scientist, thinking and sensation were uppermost in me and intuition and feeling were in the unconscious and contaminated by the collective unconscious. Carl Jung, 1925 Seminar, Page 75

You cannot get directly to the inferior function from the superior, it must always be via the auxiliary function. Intellect will not hold together sensation and intuition, rather it will separate them. Such a destructive attempt will be checked by feeling, which backs up intuition. Carl Jung, 1925 Seminar, Page 75

I like to reserve the concept of will for that small amount of energy that is disposable by us in consciousness. Now if you put this small amount toward activating the instinctive process, the latter then goes on with a force much bigger than yours. Carl Jung, 1925 Seminar, Pages 76-77

The libido of man contains the two opposite urges or instincts: the instinct to live and the instinct to die. Carl Jung, 1925 Seminar, Page 77

You cannot get out of your skin until you become an eternal ghost. Carl Jung, 1925 Seminar, Page 79

The idea of the pairs of opposites is as old as the world, and if we treated it properly, we should have to go back to the earliest sources of Chinese philosophy, that is to the I Ching oracle. Curiously enough, the pairs of opposites do not appear as such in Egyptian thought, but they are a basic part of both Chinese and Indian philosophy. Carl Jung, 1925 Seminar, Page 80

So in the Upanishads, in contrast to the Chinese viewpoint, the emphasis is not on the opposites as such, but on the peculiar creative process between them. One could say therefore that the general point of view of the Upanishads is monistic. Carl Jung, 1925 Seminar, Page 81

Atman is the central thing between the opposites; they themselves are almost taken for granted. Lao-tse on the other hand, as we have seen, stresses the opposites, although he knows the way between the two, Tao, and accepts it as the essence of life. Carl Jung, 1925 Seminar, Page 81

The Upanishads appeal to people who are beyond the pairs of opposites. Carl Jung, 1925 Seminar, Page 82

Today we have lost to a great extent this sense of the immanence of thought, as one might put it, and have instead the illusion of making our thoughts ourselves. Carl Jung, 1925 Seminar, Page 82

We are not convinced that our thoughts are original beings that walk about in our brains, and we invent the idea that they are powerless without our gracious creative act; we invent this in order not to be too much influenced by our thoughts. Carl Jung, 1925 Seminar, Page 82

Of course it is quite useful to us to have the idea that our thoughts are free expressions of our intentional thinking, otherwise we would never be free from the magic circle of nature. Carl Jung, 1925 Seminar, Page 82

After all, we really can think, even if not with an absolute independence from nature; but it is the duty of the psychologist to make the double statement, and while admitting man’s power of thought, to insist also on the fact that he is trapped in his own skin, and therefore always has his thinking influenced by nature in a way he cannot wholly control. Carl Jung,

The legend says of the I Ching that a horse came up out of the Yellow River bearing on his back the trigrams out of which the symbols are built up. The sages copied it and it was known as the River Map. Carl Jung, 1925 Seminar, Page 83

We do not think thus, and so we no longer take our thoughts as nature; the very way thought processes work in us keeps us from the notion that nature has spoken to us when we have thought. Carl Jung, 1925 Seminar, Page 83

Obviously there is no law to prove that this is so, but we cannot assume that the products of our brains do not derive from nature; therefore I see no reason why we would not find astonishingly true things in the thought of the ancient sages, such as the I Ching represents. Carl Jung, 1925 Seminar, Page 84

He [Heraclitus] is singularly Chinese in his philosophy and is the only Western man who has ever really compassed the East. If the Western world had followed his lead, we would all be Chinese in our viewpoint instead of Christian. Carl Jung, 1925 Seminar, Page 84

Extreme fanaticism I found to rest on a concealed doubt. Torquemada, as the father of the Inquisition, was as he was because of the insecurity of his faith; that is, he was unconsciously as full of doubt as he was consciously full of faith. Carl Jung, 1925 Seminar, Page 85

I started with the primitive idea of the flowing out and the flowing in of energy, and from this I constructed the theory of the introverted and extraverted types. Carl Jung, 1925 Seminar, Page 86

The libido is not split in itself; it is a case of a balancing movement between opposites, and you could say that libido is one or that libido is two according as you concentrate now on the flow, now on the opposing poles between which the flow takes place. Carl Jung, 1925 Seminar, Page 86

The opposition is a necessary condition of libido flow, and so you may say that by virtue of that fact one is committed to a dualistic conception of the world; but you can also say that

the “flow”—that is, the energy—is one, and that is monism. If there is no high and low, no water flows; if there is high and low and no water, nothing happens; thus there is at the same time duality and oneness in the world, and it is a matter of temperament which viewpoint you choose to assume. Carl Jung, 1925 Seminar, Page 86

If you are a dualist like Lao-tse, and concerned chiefly with the opposites, all you will find to say about what is between might go into his words, “Tao is so still.” But if, on the other hand, you are monistic like the Brahmans, you can write whole volumes about Atman, the thing between the opposites. Carl Jung, 1925 Seminar, Page 86

But when we become aware of the opposites we are driven to seek the way that will re-solve them for us, for we cannot live in a world that is and is not, we must go forward to a creation that enables us to attain a third point superior to the pairs of opposites. Carl Jung, 1925 Seminar, Pages 86 - 87

We have to learn with effort the negations of our positions, and to grasp the fact that life is a process that takes place between two poles, being only complete when surrounded by death. Carl Jung, 1925 Seminar, Page 86

We could adopt Tao and Atman as our solutions, possibly, but only on the assumption that these terms have meant to their originators what our philosophical ideas mean to us. But that is not so; Tao and Atman grew, Atman out of the lotus, while Tao is the still water. Carl Jung, 1925 Seminar, Page 87

Suppose a patient comes to me with a great conflict and I say to him, “Read the Tao Tê Ching” or “Throw your sorrows on Christ.” It is splendid advice, but what does it mean to the patient in helping his conflict? Nothing. Carl Jung, 1925 Seminar, Page 87

Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body, such as those things occurred to the ancients. Carl Jung, 1925 Seminar, Page 87

If we release the energy of the collective unconscious until we have no more, then we arrive at differentiation. The archetypes are sources of energy. Carl Jung, 1925 Seminar, Page 99

If people who have no views of life catch hold of an archetypal idea, say a religious idea, they become efficient. Carl Jung, 1925 Seminar, Page 99

Moral views do not touch the collective unconscious. Carl Jung, 1925 Seminar, Page 99

Within the realm of willpower we have choice, but beyond that no choice at all. Carl Jung, 1925 Seminar, Page 99

As I am an introverted intellectual my anima contains feeling [that is] quite blind. In my case the anima contains not only Salome, but some of the serpent, which is sensation as well. As you remember, the real Salome was involved in incestuous relations with Herod, her stepfather, and it was because of the latter's love for her that she was able to get the head of John the Baptist. Carl Jung, 1925 Seminar, Page 100

In my case the anima contains not only Salome, but some of the serpent, which is sensation as well. Carl Jung, 1925 Seminar, Page 100

With Freud, the unconscious is always pouring out unacceptable material into the conscious, and the conscious has difficulty in taking up this material and represses it, and there is no balance. Carl Jung, 1925 Seminar, Page 100

In the history of Gnosis, this figure plays a great role, and every sect claims to have been founded by such a one. Carl Jung, 1925 Seminar, Page 101

When you think of a snake, you are always in touch with racial instinct. Horses and monkeys have snake phobia, as man has. Carl Jung, 1925 Seminar, Page 102

The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go beyond the point of safety, and beyond the limits of consciousness, as expressed by the deep crater. Carl Jung, 1925 Seminar, Page 102

The serpent leads the psychological movement apparently astray into the kingdom of shadows, dead and wrong images, but also into the earth, into concretization. Carl Jung, 1925 Seminar, Page 102

Inasmuch as the serpent leads into the shadows, it has the function of the anima; it leads you into the depths, it connects the above and the below. Carl Jung, 1925 Seminar, Page 102

He [Elijah] said I treated thoughts as if I generated them myself, but, according to his views, thoughts were like animals in a forest, or people in a room, or birds in the air. Carl Jung, 1925 Seminar, Page 103

For the understanding of the unconscious we must see our thoughts as events, as phenomena. We must have perfect objectivity. Carl Jung, 1925 Seminar, Page 103

We went far up, and reached a cyclopean wall, boulders piled up in a great ring. I thought, "Ha, this is a Druidic sacred place." We entered through an opening, and found ourselves in a large place, with a mound[ed] Druid altar. Carl Jung, 1925 Seminar, Page 104

The animal face which I felt mine transformed into was the famous [Deus] Leontocephalus of the Mithraic mysteries, the figure which is represented with a snake coiled around the man, the snake's head resting on the man's head, and the face of the man that of a lion. Carl Jung, 1925 Seminar, Page 104

It is the famous symbolism of the vessel, a symbolism that survives till 1925—see Parsifal. It is the Holy Grail, called the Vase of Sin (see King: The Gnostics and Their Remains). Also it is a symbol of the early Gnostics. Carl Jung, 1925 Seminar, Page 107

You may remember that Cumont remarks that if something had happened to disrupt Christianity in the third century, the world would be Mithraic today. Carl Jung, 1925 Seminar, Page 108

As soon as horizontal forms show in design it is the appearance of the rational functions, because they are on our earth. Carl Jung, 1925 Seminar, Page 110

In itself this religion [Mithraic] is as antiquated as can be. It is only relatively important as being the brother of Christianity, which has assimilated some elements from it. Carl Jung, 1925 Seminar, Page 112

The ringing of the bells in the celebration of the Mass probably comes from the Mithraic cult, where bells were rung at a certain point in the mysteries. Carl Jung, 1925 Seminar, Page 112

Also, Christmas day is a Mithraic feast. In early days, Christmas came on the 8th of January, and was a day taken over from the Egyptians, being the day celebrating the finding of the body of Osiris. Carl Jung, 1925 Seminar, Page 113

There is no man who could not exist without a woman—that is, he carries the necessary balance within himself if he be obliged to live his life that way, and the same thing applies to a woman with respect to a man, but if either sex is to have a complete life, it requires the other as a compensatory side. Carl Jung, 1925 Seminar, Page 114

Primitives show a much more balanced psychology than we do for the reason that they have no objection to letting the irrational come through, while we resent it. Carl Jung, 1925 Seminar, Page 114

For example, you can run across people who think themselves born without a religious sense, and this is just as absurd as if they said they were born without eyes. It simply means they have left all that side of themselves in the unconscious. Carl Jung, 1925 Seminar, Page 114

As another example, one is always hearing persons who have had some experience of analysis saying, “I won’t make up my mind about that, I’ll see what my dreams say.” But there are hosts of things which call for decisions from the conscious, and about which it is idiotic to “put it up” to the unconscious for a decision. Carl Jung, 1925 Seminar, Page 114

One can even come to clairvoyance; but when such a gift as the latter is developed, it makes the person permeable to all sorts of atmospheric conditions that may result in his misery. Carl Jung, 1925 Seminar, Page 115

So when you relieve the unconscious of non-realized contents, you release it for its own special functioning, and it will go ahead like an animal. Carl Jung, 1925 Seminar, Page 115

We look at an animal and say it is such and such a species, but if we knew that animal to be our ghost brother, it would be a different situation for us. Carl Jung, 1925 Seminar, Page 115

After all, an animal is not just a thing with fur on it; it is a complete being. Carl Jung, 1925 Seminar, Page 115

That is, Americans, being so split, turn to the East for the expression of the unconscious. Carl Jung, 1925 Seminar, Page 116

But if I ask myself how I establish an absolute or unconditioned connection with the world, my answer is that I can only do that when I am both passive and active at the same time, as much victim as actor. This only occurs for a man through woman. Carl Jung, 1925 Seminar, Page 117

If you give up the woman in reality, you fall a victim to the anima. It is this feeling of inevitability about his connection with woman that man dislikes the most. Carl Jung, 1925 Seminar, Page 117

Let us take as a sample the Catholic Mass. If we study this we must recognize it to be one of the most perfect things we possess. Carl Jung, 1925 Seminar, Page 119

Take the goodness expressed in Christianity, for instance. That is apparent to us but get outside of your own skin and into that of a Polynesian native, and Christianity looks very black indeed. Or ask the Spanish heretics who have been burned for the glory of God what they think of Christianity. Carl Jung, 1925 Seminar, Page 119

When a man knows his anima, she is both night and day to him. Carl Jung, 1925 Seminar, Page 120

A man may, as I have said, know the real woman also as lightness and darkness, but when he sees in a woman the magical quality that is the essence of She, he at once begins tremendous projections of the unconscious upon her. Carl Jung, 1925 Seminar, Page 120

A woman too has a peculiar attitude toward nature, much more trusting than that of a man. Carl Jung, 1925 Seminar, Page 123

I have been tremendously impressed with the animal character of the unconscious of woman, and I have reason to think that her relation to the Dionysian element is a very strong one. Carl Jung, 1925 Seminar, Page 124

It looks to me as if man were really further away from the animal than the woman—not that he has not a strong animal likeness in him, but it is not so psychological as in women. Carl Jung, 1925 Seminar, Page 124

It is as though in men the animal likeness stopped at the spinal cord while in women it extends into the lower strata of the brain, or that man keeps the animal kingdom in him below the diaphragm, while in women it extends throughout her being. Carl Jung, 1925 Seminar, Page 124

But that is altogether a mistake, for their [women] animalness contains spirituality, while in the man it is only brute. Carl Jung, 1925 Seminar, Page 124

There are always parts of your functions that are within your conscious, and parts that are without your conscious but still within the sphere of psychical activity. Carl Jung, 1925 Seminar, Page 131

I would like to speak now of the four functions in relation to reality, for it is my idea that each of them brings to the subject a special aspect of reality. Carl Jung, 1925 Seminar,

Page 131

Inasmuch as we can test the validity of intuition by seeing whether or not the possibilities do occur actually, and since millions of these possibilities arrived at by intuition have been realized, it is legitimate for the intuitive type to value his function as a means of understanding one phase of reality, that is, dynamic reality. Carl Jung, 1925 Seminar, Page 132

Insofar as you live in a world, you cannot escape forming a persona. You can say, “I won’t have such and such a persona,” but as you discard one you get another—unless, of course, you live on Everest. You can only learn who you are through your effects on other people. By this means you create your personality. Carl Jung, 1925 Seminar, Page 117

It was only in later days, when the Mithraic cult was being overcome, that the Christians took the 25th of December, the day celebrated by the followers of Mithras as the day of Sol invictus, for their Christmas. Carl Jung, 1925 Seminar, Page 113

Thinking is based on reality only indirectly, but nonetheless it can carry just as much conviction. Nothing is more real than an idea to a person who thinks. Carl Jung, 1925 Seminar, Page 132

Thinking, then, derives from the reality of the image, but has the image reality? To answer that question, let us turn to the field of natural science, where we can find abundant evidence of the potency of an image. Carl Jung, 1925 Seminar, Page 132

The great philosophers have spoken of them always as being eternal. It is these static images that underlie thinking. We could call them, if we chose, Logos. Carl Jung, 1925 Seminar, Page 133

Each function type has a special way of viewing feeling and is likely to find things about it which are untrue for the other types. Thus one of the points with respect to the functions that has been most combated is my contention that feeling is rational. Carl Jung, 1925 Seminar, Page 134

My books have been read largely by intellectuals, who have, of course, not been able to

see feeling from this aspect, because feeling in themselves is thoroughly irrational by reason of its contamination by elements from the unconscious. Carl Jung, 1925 Seminar, Page 134

Sometimes it is quite impossible to convince a person that he cannot grasp the trans-subjective world with one function alone, no matter how strong that function may be. Carl Jung, 1925 Seminar, Page 134

I have spoken more than once of the way an intuitive type can neglect reality, and you can, I am sure, supply an equal number of examples of the ways a feeling type can do the same thing. Carl Jung, 1925 Seminar, Page 135

Up to this time we have spoken of the subject as though it were unchanging in time, but as we know, the body is a four-dimensional entity, the fourth dimension being time. Carl Jung, 1925 Seminar, Page 136

Time means a past and a future, and so the individual is only complete when we add his actual structure as the result of past events, and at the same time the actual structure taken as the starting point of new tendencies. Carl Jung, 1925 Seminar, Page 137

We can speak of the conscious ego as the subjective personality, and of the shadow self as the objective personality. Carl Jung, 1925 Seminar, Page 139

For we do have effects on people which we can neither predict nor adequately explain. Instinct warns us to keep away from this racial side of ourselves. Carl Jung, 1925 Seminar, Page 139

If we became aware of the ancestral lives in us, we might disintegrate. An ancestor might take possession of us and ride us to death. Carl Jung, 1925 Seminar, Page 139

When it comes to the rather delicate task of locating the collective unconscious, you must not think of it as being compassed by the brain alone but as including the sympathetic nervous system as well. Carl Jung, 1925 Seminar, Page 140

The very primitive animal layers are supposed to be inherited through the sympathetic system, and the relatively later animal layers belonging to the vertebrate series are represented by the cerebrospinal system. Carl Jung, 1925 Seminar, Page 140

On this basis the main body of the collective unconscious cannot be strictly said to be psychological but psychical. Carl Jung, 1925 Seminar, Page 140

We cannot repeat this distinction too often, for when I have referred to the collective unconscious as “outside” our brains, it has been assumed that I meant hanging somewhere in mid-air. Carl Jung, 1925 Seminar, Page 141

After this explanation it will become clear to you that the collective unconscious is always working upon you through trans-subjective facts which are probably inside as well as outside yourselves. Carl Jung, 1925 Seminar, Page 141

It is of reality as it is that sensation speaks, not reality as it might have been nor as it might be, but as it is now. Therefore sensation gives only a static image of reality, and this is the basic principle of the sensation type. Carl Jung, 1925 Seminar, Page 132

He thinks the sensation type spends his life with corpses, but once he has taken up this inferior function in himself, he begins to enjoy the object as it really is and for its own sake instead of seeing it through an atmosphere of his projections. Carl Jung, 1925 Seminar, Page 90

In the same way I can see no sense in our blaming the war for things that have happened to us. Each of us carried within himself the elements that brought on the war. Carl Jung, 1925 Seminar, Page 92

The substance of energy so to speak is a dissipation of energy, that is, one never observes energy save as having movement and in a direction. Carl Jung, 1925 Seminar, Page 93

Coming back to the original point about the ambitendency, energy is not split in itself, it

is the pairs of opposites and also undivided—in other words, it presents a paradox. Carl Jung, 1925 Seminar, Page 93

Certainly seeing the top and the bottom is an introverted attitude, but that is just the place the introvert fills. He has distance between himself and the object and so is sensitive to types—he can separate and discriminate. He does not want too many facts and ideas about. Carl Jung, 1925 Seminar, Page 94

The extravert is always calling for facts and more facts. He usually has one great idea, a fat idea you might say, that will stand for a unity back of all these facts, but the introvert wants to split that very fat idea. Carl Jung, 1925 Seminar, Page 94

Introverts want to see little things grow big and big things grow little. Extraverts like great things—they do not want to see good things going into worse, but always into better. Carl Jung, 1925 Seminar, Page 94

Moreover, the introvert leans toward accepting enantiodromia easily, because such a concept robs the object of much power, while the extravert, having no desire to minimize the importance of the object, is willing to credit it with power. Carl Jung, 1925 Seminar, Page 94

In a Platonist's idea of life, there is always a limited number of primordial images, but still there are many, not just one—so the introvert has the tendency to be polytheistic. Carl Jung, 1925 Seminar, Page 95

Similarly, the unconscious pits itself against the conscious, and it is the special tragedy of man that in order to win consciousness he is forced into dissociation with nature. Carl Jung, 1925 Seminar, Page 38

Going back to the question of fantasizing, if once the resistance to free contact with the unconscious can be overcome, and one can develop the power of sticking to the fantasy, then the play of the images can be watched. Carl Jung, 1925 Seminar, Page 38.

Any artist is doing that quite naturally, but he is getting only the esthetic values out of it while the analyst tries to get at all the values, ideational, esthetic, feeling, and intuitional.

Carl Jung, 1925 Seminar, Page 38

But, aside from dementia praecox cases, so-called normal people are very fragmentary—that is, they produce no full reactions in most cases. That is to say, they are not complete egos. Carl Jung, 1925 Seminar, Page 38.

There is one ego in the conscious and another made up of unconscious ancestral elements, by the force of which a man who has been fairly himself over a period of years suddenly falls under the sway of an ancestor. Carl Jung, 1925 Seminar, page 38.

Perhaps certain traits belonging to the ancestors get buried away in the mind as complexes with a life of their own which has never been assimilated into the life of the individual, and then, for some unknown reason, these complexes become activated, step out of their obscurity in the folds of the unconscious, and begin to dominate the whole mind. Carl Jung, 1925 Seminar, Page 39.

It is possible that a certain historical atmosphere is born with us by means of which we can repeat strange details almost as if they were historical facts. Carl Jung, 1925 Seminar, Page 39.

As soon as one begins to watch one's mind, one begins to observe the autonomous phenomena in which one exists as a spectator, or even as a victim. Carl Jung, 1925 Seminar, Page 40.

In a way the collective unconscious is merely a mirage because unconscious, but it can be also just as real as the tangible world. Carl Jung, 1925 Seminar, Page 40

If the superior function is intuition, for example, then the intuitions are directly in the way, since the transcendent function is made, or takes place, between the superior and the inferior functions. Carl Jung, 1925 Seminar, Page 27

The inferior function can only come up at the expense of the superior, so that in the intuitive type the intuitions have to be overcome, so to speak, in order for the transcendent function to be found. Carl Jung, 1925 Seminar, Page 27

On the other hand, if the person is a sensation type, then the intuitions are the inferior function, and the transcendent function may be said to be arrived at through intuition. Carl Jung, 1925 Seminar, Page 27

It is a fact that in analysis it often seems as though intuition were the most important of the functions, but that is only so because analysis is a laboratory experiment and not reality. Carl Jung, 1925 Seminar, Page 27

In the process of directed thinking, thoughts are handled as tools, they are made to serve the purposes of the thinker; while in passive thinking thoughts are like individuals going about on their own as it were. Carl Jung, 1925 Seminar, Page 28

Fantastical thinking knows no hierarchy; the thoughts may even be antagonistic to the ego. Carl Jung, 1925 Seminar, Page 28

I was in my consciousness an active thinker accustomed to subjecting my thoughts to the most rigorous sort of direction, and therefore fantasizing was a mental process that was directly repellent to me. Carl Jung, 1925 Seminar, Page 28

Or, to put it even more strongly, passive thinking seemed to me such a weak and perverted thing that I could only handle it through a diseased woman. As a matter of fact, Miss Miller did afterwards become entirely deranged. Carl Jung, 1925 Seminar, Page 28

Sexuality and spirituality are pairs of opposites that need each other. Carl Jung, 1925 Seminar, Page 30

The hero embodies the transition we are seeking to trace, for it is as though in the sexual stage man feels too much under the power of nature, a power which he is in no way able to manage. Carl Jung, 1925 Seminar, Page 30

The hero is a very perfect man, he stands out as a human protest against nature, who

is seeking to rob man of that possibility of perfection. Carl Jung, 1925 Seminar, Page 30

We can conquer unconsciousness by regular work but never by a grand gesture. Carl Jung, 1925 Seminar, Page 31

We would say one got strength from God through prayer, but the primitive gets strength from God by work. Carl Jung, 1925 Seminar, Page 32

I began to see among my patients some who fit Adler's theories, and others who fit Freud's, and thus I came to formulate the theory of extraversion: and introversion. Carl Jung, 1925 Seminar, Page 33

There followed much discussion here and there among friends and acquaintances, through which I found that I had the tendency to project my inferior extraverted side into my extraverted friends, and they their introverted sides into me. Carl Jung, 1925 Seminar, Page 33

Little by little I made a discovery that was shocking to me, namely the fact of this extraverted personality, which every introvert carries within him in his unconscious, and which I had been projecting upon my friends to their detriment. Carl Jung, 1925 Seminar, Page 33

Out of these experiences that were partly personal, I wrote a little pamphlet on the psychological types, and afterwards read it as a paper before a congress. There were contained in this several mistakes which I afterwards could rectify. Carl Jung, 1925 Seminar, Page 33

What I did then in order to get at this inferior, unconscious side of me was to make at night an exact reversal of the mental machinery I had used in the day. Carl Jung, 1925 Seminar, Page 35

That is to say, I turned all my libido within in order to observe the dreams that were going on. Carl Jung, 1925 Seminar, Page 35

By assuming a passive attitude at night, while at the same time pouring the same stream of

libido into the unconscious that one has put into work in the day, the dreams can be caught and the performances of the unconscious observed. Carl Jung, 1925 Seminar, Page 35

I found that the unconscious is working out enormous collective fantasies. Carl Jung, 1925 Seminar, Page 35

I watched the creation of myths going on and got an insight into the structure of the unconscious, forming thus the concept that plays such a role in the Types. Carl Jung, 1925 Seminar, Page 35

I drew all my empirical material from my patients, but the solution of the problem I drew from the inside, from my observations of the unconscious processes. Carl Jung, 1925 Seminar, Page 35

She [Miss Miller] took over my fantasy and became stage director to it, if one interprets the book subjectively. In other words, she became an anima figure, a carrier of an inferior function of which I was very little conscious. Carl Jung, 1925 Seminar, Page 2

The analyst can never be sure that in making the patient throw away a wrong form, he is not going to throw away the contained value. Carl Jung, 1925 Seminar, Page 10

As you know, Plato laid down the principle that it is impossible to look at something ugly without taking something of it into the soul, and it is equally impossible to be in contact with what is beautiful without reacting to it. Carl Jung, 1925 Seminar, Page 10

One could say that nature working alone works along the lines of the mediatory or transcendent function, but one has to admit that sometimes nature works against us and brings the wrong personality into reality, so to speak. Carl Jung, 1925 Seminar, Page 10

Our prisons and hospitals are full of people with whom nature has been experimenting to unhappy ends. Carl Jung, 1925 Seminar, Page 10

In youth the libido fills out a frame of generous proportions, while in old age it contracts to a much smaller amplitude. Carl Jung, 1925 Seminar, Page 11

Fantasy is the creative function—the living form is a result of fantasy. Fantasy is a pre-stage of the symbol, but it is an essential characteristic of the symbol that it is not mere fantasy. Carl Jung, 1925 Seminar, Page 11

Life often demands the trying out of new ways that are entirely unacceptable to the time in which we live, but we cannot shrink from undertaking a new way for that reason. Carl Jung, 1925 Seminar, Page 11

Suppose, for example, we are concerned with a certain historical problem. If I had five hundred years at my disposal I could solve it. Well now, I have within myself a “man” who is millions of years old, and he perhaps can throw light on these metaphysical problems. Carl Jung, 1925 Seminar, Page 12

One should be willing to make mistakes cheerfully. The most perfect analysis cannot prevent error. Carl Jung, 1925 Seminar, Page 13

Analysis is fatal to second-rate artists, but that should be a feather in its cap. In analysis, or in an analyzed person, only something big comes through, whereas it is the tendency of our times to make it easy for every little cat or worm to be born into the art world. Carl Jung, 1925 Seminar, Page 14

The author shows an amazingly sympathetic knowledge of the introvert of the thinking type, and hardly less for the other types. Jung has revealed the inner kingdom of the soul marvelously well and has made the signal discovery of the value of phantasy. His book has a manifold reach and grasp, and many reviews with quite different subject matter could be written about it.” Sonu Shamdasani, Introduction 1925 Seminar, Page xi

When the First World War broke out, Jung considered that a number of his fantasies were precognitions of this event. Sonu Shamdasani, Introduction 1925 Seminar, Page xii

The work [Liber Novus], though never published during Jung’s lifetime, was intended for

publication. Sonu Shamdasani, Introduction 1925 Seminar, Page xii

The paintings initially started out as illustrations of the fantasies in the text, and thereafter could be considered active imaginations in their own right, at times referring to contemporaneous fantasies in Jung's Black Books. Sonu Shamdasani, Introduction 1925 Seminar, Page xii

In this way we could come to discuss many things which never came up in my analysis and I could understand your ideas from the foundation. Mona Lisa [Emma Jung] should be included too. Perhaps she knows all that is in it so well and understands it so completely that this would not appeal to her, but I thought it would he [Peter Baynes] asked me why it was such a problem with me about publishing the Red Book. Cary Baynes, Introduction 1925 Seminar, Page xiv

On August 22, 1922, Jaime de Angulo wrote to Chauncey Goodrich issuing "a challenge to all brother-neurotics—go, my brethren, go to the Mecca, I mean to Zürich, and drink from the fountain of life, all ye who are dead in your souls, go and seek new life." Sonu Shamdasani, Introduction 1925 Seminar, Page xv

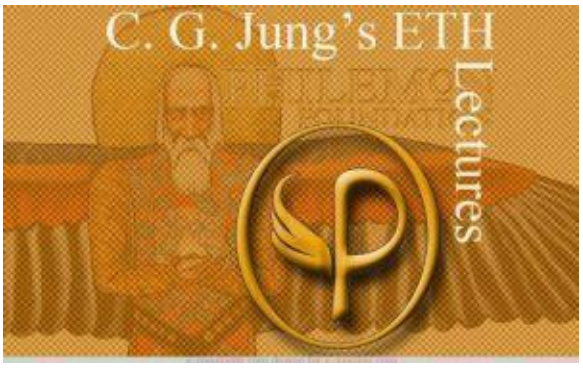
Jung made clear that it was only after having formed his initial conceptions of the unconscious and the libido and having made his mark through his experiment al researches in psychopathology that he came into contact with Freud. Sonu Shamdasani, Introduction 1925 Seminar, Page xvi

When Jung published three of his paintings from Liber Novus in his commentary on The Secret of the Golden Flower in 1929 as examples of "European mandalas," they were presented anonymously. Sonu Shamdasani, Introduction 1925 Seminar, Page xxi

In the late 1950s, when Aniela Jaffé was engaged in her biographical project that resulted in Memories, Dreams, Reflections, she raided sections of this seminar to supplement the material from her interviews with Jung. Sonu Shamdasani, Introduction 1925 Seminar, Page xxii

In the final analysis, we count for something only because of the essential we embody, and if we do not embody that, life is wasted. Carl Jung, Memories, Dreams, Reflections, Page 325.

It is thought that cancer may be due to the later and anarchical development of embryonic cells folded away in the mature and differentiated tissues. Carl Jung, 1925 Seminar, Page 39.



ETH Lectures aka Modern Psychology

Through active imagination the image is imprinted on the psychic essence of personality with the purpose of transformation. Carl Jung, ETH Lecture 3rd Nov 1939

In my opinion our attitude to the East is one of Europe's worst sins. We ignore it or notice it in the wrong way. We are not alone on the earth. Carl Jung, ETH Lecture 15th Dec 1939

"Do you feel you are the result of chance, or do you feel that something of some kind was at work in you, that created you as you are?" Carl Jung, ETH Lecture 12th January 1940

A certain line of thought, for instance, is developed through a series of dreams; and I discover that I am the duplicate of my unconscious anticipation of myself; at the same moment I am filled with a sense of purpose as if a secret arrangement of my fate existed. Carl Jung, ETH Lecture 26th Jan 1940

Anatomical knowledge does not tell us how we fill our own bodies but psychic experience does give us information on this point. We fill our bodies as if through inner streams. Carl Jung, ETH Lecture 26 Jan 1940.

So when we say body, we really mean our psychic experience of the body. This has only a distant Relationship to the anatomical and physiological structure of the body and nothing whatever to do with matter. Carl Jung, ETH Lecture 26

I must mention an old author of the 16th century, a philosophical doctor, Dorneus, he was a sort of colleague of mine! He said: "Do you know that the heavens and the earth first of all were one, and that then through the art of the Creator they were divided into four so that you and all else could be created." Carl Jung, ETH Lecture 24 Feb 1939

The spirit is usually expressed by a serpent which proves that this spirit is not Just the human mind, but an animal or reptile mind. Carl Jung, ETH, Lecture XIII, Page 111.

The more complex a vision is the more doubtful its authenticity. Carl Jung, ETH Lecture 7th July 1939

We must assume, therefore, that the spirit has two aspects in alchemy, the human mind as we know it, and the serpent mind, which we can only say is unconscious. Carl Jung, ETH, Lecture XIII, Page 111.

The snake is a personification of the unconscious, for, as early as the Gnostics, it was used as a symbol for the spinal cord and the basal ganglia, where the vegetative psyche is localized. Carl Jung, ETH, Lecture XIII, Page 111.

Therefore the Chinese alchemistic treatises, as far as we know them, do not differ in any essential way from the western treatises, in fact in places they agree with each other almost word for word. Carl Jung, ETH, Lecture XIII, Page 112.

One of the great dangers of our time is the uprooted population in big towns, they live too near together and become completely collective. Carl Jung, ETH Lecture 10Nov1939, Page 179.

The goal of alchemy is not merely material, it is partly in “the Beyond”, and is almost exactly similar to the goal of Taoism, where the whole effort is directed towards finding or creating Tao. Carl Jung, ETH, Page 143.

Knowledge and intelligence are by no means identical, as you know; there are many people who know a great deal, who labour under loads of information, without being at all intelligent. Carl Jung, ETH, Page 154.

We find the flower-like, natural spiritual development, which is so universal in the East, also among the Pueblo Indians of New Mexico and Arizona. Carl Jung, ETH Lecture Epilogue 23rd June 1939

In the Middle Ages Christ was no historical figure but a perpetual presence, as he still is in the Roman Catholic Mass. Carl Jung, ETH Lecture 7th July 1939.

For by Self-knowledge, they do not mean mere knowledge of the ego, but also knowledge of the Nous, that mind or spirit which is represented by the snake. Carl Jung, ETH, Lecture XIII, Page 113.

This field is the collective unconscious where the treasure is hidden, the royal treasure in the sea. Carl Jung, ETH, Lecture XIII, Page 113.

There is another possibility, that of the subtle body, a fine material veil of the soul, which cannot exist so to speak without a body. This is the “corpus glorificationis” (glorified body), the transfigured body, which is our future portion. Carl Jung, ETH, Lecture XIV, Page 115.

The dreams of early childhood contain mythological motifs which the children could not possibly know of. These archetypal images are the primeval knowledge of mankind; we are born with this inheritance, though this fact is not obvious and only becomes visible in indirect ways. Carl Jung, ETH, Lecture XIV, Page 119.

These things are then lost to consciousness and must be found again in the course of life, at the cost of infinite effort, if God is kind enough to send us a neurosis (that special gift of grace) to accompany us on life's journey. Carl Jung, ETH, Lecture XIV, Page 119.

Visions are spontaneous phenomena which spring from the unconscious and are a-moral. A moral standpoint is introduced by consciousness, it is impressed by a certain atmosphere and declares the visions to be good or bad. Carl Jung, ETH Lecture 7th July 1939

The mighty of this earth are usually very ordinary human beings, no giants in intellect or stature. Carl Jung, ETH Lecture 8th Dec 1939

If you practise this art, there are certain thoughts which you can project at suitable moments. Mohammed seems to have been able to do this. His visions fitted the situation and corresponded to his own wishes. Carl Jung, ETH Lecture 7th July 1939

It was Khunrath who said that Christ is the saviour of man, whereas the mysterious substance of alchemy is the saviour of the universe, not only of man but of nature. Carl Jung, ETH, Lecture XIV, Page 121.

Khunrath, who wrote in the sixteenth century, says directly: "He who knows the stone, is silent about it." This reminds us of Lao Tsu's words: "Whoever speaks does not know, whoever knows does not speak." Carl Jung, ETH, Lecture XV, Page 128.

Saturn is the ruler of the sign of Aquarius, and it is quite possible that Khunrath meant the coming age, the age of Aquarius, the water carrier, which is almost due now. Carl Jung, ETH, Lecture XV, Page 128.

Confucianism was the recognised state religion in China, it subordinates the interests of the individual to those of the state, whereas Taoism is essentially a religion for the individual. Carl Jung, ETH, Page 142.

The central idea of Taoism is no moral question, but is the Tao, the indefinable essence of the right way, and this is also the mystery of alchemy. Carl Jung, ETH, Page 142.

The goal which the alchemist sets himself, however, is not a direct redemption of the human being, nor is it a propitiation of the Deity nor a defence against evil. It [Alchemy] is the idea of producing a perfect and complete being, a being which has a redeeming effect and which has many names: panacea, medicina catholica, the philosophers' stone and innumerable other synonyms. Carl Jung, ETH, Page 143.

The, it is partly in "the Beyond", and is almost exactly similar to the goal of Taoism, where the whole effort is directed towards finding or creating Tao. Carl Jung, ETH, Page 143.

Knowledge and intelligence are by no means identical, as you know; there are many people who know a great deal, who labour under loads of information, without being at all intelligent. Carl Jung, ETH, Page 154.

For the Mass itself is an "opus" (the Benedictines themselves use this term), it is a work of transformation, and is therefore similar to the alchemistic procedure. Carl Jung, ETH, Page 156.

The alchemistic opus is older than the Mass, just as the eternal water of alchemy is older than Christian baptism. Carl Jung, ETH, Page 156.

With all our modern means of disinfection we cannot rid ourselves of our fears, and is not the history of the world made by factors far beyond man's conscious intentions? Carl Jung, ETH, Page 159.

The Unconscious is indeed the dark being within that hears what our conscious ears do not hear. Carl Jung, ETH, Alchemy, Pages 229

The spirit of God's wisdom = the Holy Ghost. Carl Jung, ETH, Page 160.

The word meditation is used, when someone holds an inner dialogue (colloquium) with someone else who is invisible, and also when God is invoked, or when someone speaks to himself or to his good angel. Dr. Rulandus, Cited ETH, Page 171.

In the East the Void represents a psychic emptying of all conscious contents through the practice of Yoga. In the western series the chaos, or nigredo, is not thought of as a psychic condition but as a condition of the materia. This is the great difference between the East and the West. Carl Jung, ETH Lecture, Pages 175.

And so we find them in alchemy also, and the fact is recorded that in deep meditation dissociation occurs between the ego and a "second", that takes on the form of an inner figure, or represents something quite objective which will answer questions or produce enlightening remarks. Carl Jung, ETH, Page 172.

The purpose of the meditation of the alchemists is also spiritualis, but in contrast to the other methods of meditation which we studied here – those of Yoga, Mahayana Buddhism and the Ignatian excercises – the subject of meditation in alchemy is something unknown, and not a known dogmatic formula. Carl Jung, ETH, Page 174.

The "Processing" is the alchemistic procedure; this, Taoism and the Book of Changes are all the same thing, according to Wei Po-Yang. Carl Jung, ETH, Lecture XIII, Page 109.

But when Przywara says that man is a "medium formale materiale", that is, a mediator between a formal and a material nature, we can again assent. Man is a peculiar psychic unity of experience of body and spirit, torn in two pieces by the intellect. Carl Jung, ETH Lecture 26 Jan 1940.

The idea of a normal man, perfectly healthy, is in itself an illusion. All mankind is liable to illness for we are not our own masters. Carl Jung, ETH Lecture 27 Jan 1939

It is a great blessing for mankind when the soul is contained in the dogma and there is always a great deal of misery when this is not the case. Carl Jung, ETH Lecture 27 Jan 1939

Where there are no forms and ceremonies, rites in which they can express their souls, people become moody and caught in conflicts. Carl Jung, ETH Lecture 27 January 1939

There is one tribe in Central Australia which spends two thirds of its time in religious rit-

ual – and how much do we? We look down on them as primitives, but their way is far more meaningful than ours. We work for ourselves but they for the whole world. Carl Jung, ETH Lecture 27 January 1939

We must have a psychic image of the body, in order to become conscious of it, we must translate the physical fact of the body into a psychic experience. Carl Jung, ETH Lecture IX, Page 221.

We meet with the possibility of a very dangerous misunderstanding here, because if we call becoming conscious becoming spirit, we think that consciousness is spirit and thus mix up the intellect and the spirit. Carl Jung, ETH Lecture IX, Page 221.

If you contemplate the body from the point of view of the psyche, you will be able to locate a mental sphere of consciousness in the head, another centre of consciousness in the heart and one in the abdomen. Carl Jung, ETH Lecture X, Page 225.

Anatomical knowledge does not tell us how we fill our own bodies but psychic experience does give us information on this point. We fill our bodies as if through inner streams. Carl Jung, ETH Lecture X, Page 225.

So when we say body, we really mean our psychic experience of the body. This has only a distant relationship to the anatomical and physiological structure of the body and nothing whatever to do with matter. Carl Jung, ETH Lecture X, Page 226.

Rama Krishna is not worshipped; his photograph is there to remind the worshippers of his form. This is, therefore, totally different to the worship of Christ but the basic ide a of soul as form is common to both. Carl Jung, ETH Lecture ETH Lecture17th Nov 1939

Speaking from the standpoint of many thousands of dreams I cannot say that they show guidance. It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors the state of our consciousness with complete detachment; it never says “to do it in such and such a way would be well”, but states that it is so. Carl Jung, ETH, Page 198.

I have never carried out such exercises [Ignatian] but I have studied the extensive literature about them carefully, and I will try to give you information gathered from this as objectively as possible. Carl Jung, ETH Lecture 10Nov1939, Page 181.

So meditation, in the Ignatian sense of the word, is something very different to eastern meditation, it is less an oratio than a petitio. Carl Jung, ETH Lecture 10Nov1939, Page183.

This sun motif appears in many places and times and the meaning is always the same – that a new consciousness has been born. It is the light of illumination which is projected into space. This is a psychological event; the medical term “hallucination” makes no sense in psychology. Carl Jung, ETH, Page 231.

Avidya, not-knowing, is due to a lack of reflection, we just assume that temporal knowledge is eternal knowledge. Temporal things are full of pleasures, but they are never satisfactory because they always lead to disappointment. Carl Jung, ETH, Vol. 3, Page 17.

Guilt is also by no means the only cause of complexes, but with people who are especially sensitive on this point it is a very common complex ingredient, they have a moral complex, and it is as if they were ridden by the devil. Carl Jung, ETH Lecture XI 5July1934, Page 132.

Man was understood, already in antiquity, as a small mirror image of the whole of the world. Carl Jung, ETH, Alchemy, Page 59.

We are a part of this totality, we flow in a certain sense in the blood of Christ, we have our part in his body, which penetrates us, we breathe with his breath, and are therefore so to speak Christ himself, in spite of being parts. Carl Jung, ETH, Page 28.

Christmas is celebrated three days after the shortest day; therefore it is the festival of the rebirth of the sun. Carl Jung, ETH, Page 176.

What is the ego? It is primarily a subjective factor; however we can objectify it to a certain extent by making it the object of our thought. Therefore we can take for granted that behind the ego stands a second ego, something which comments on the actions of the ego. Carl Jung, ETH, Page 27.

Seeing visions is another of these phenomena; for instance, during three days she saw continually a mass of flames which ran through her whole body. Such visions can sometimes be observed in ordinary neuroses and have a symbolic meaning. Carl Jung, ETH, Vol. 1, Page 32.

1. Dorneus speaks of the veritas as an impregnable castle, a citadel which cannot be stormed, it contains the treasure which is taken away after death. The idea is that the treasure is something which is ordained to eternal life, and apparently after death it goes up to the skies and leads a post mortem existence. Carl Jung, ETH Lecture 3rd March 1939

The psyche is the Mother of everything and its investigation is of primary importance. The unconscious is what we do not know and yet it is a part of our psychological nature, of our psyche. Carl Jung, ETH, Vol. 1, Page 140.

There are cases where it is better not to interfere; we must fulfil our duty as doctors, but the fact remains that some people are not meant to be cured, they are not fitted for life and if you step in and interfere fate always takes its revenge on you. Carl Jung, ETH, Page 27.

The negro spirituals are tremendously alive, they belong to the most living religious expressions extant, which is a result of the tension between the opposites: a highly developed religion on one side and complete primitivity on the other. Carl Jung, ETH Lecture 23rd June 1939

I have known cases where people become as it were somnambulists and disappear into the unconscious, it is as if they had never been born. Carl Jung, ETH, Page 27.

Although I have often been called a philosopher, I am an empiricist. Carl Jung, ETH Lectures 1933-1934, Page 57

The Church as an effective force has disappeared too, and what is left? The mob, the State, the man-made State, a mere ant heap of individuals. Carl Jung, ETH Lecture 1st Dec 1939

We fall captive to the herd animal if we cannot reach the individual divinity in ourselves. Carl Jung, ETH Lecture Carl Jung, ETH Lecture 1st Dec 1939

The feminine side of Christ is much emphasized in Christian iconology, he is usually represented as a very feminine man. The same characteristic was apparently attributed to his cousin, Mithras. Carl Jung, ETH Lecture 8th Dec 1939

I am an empiricist, with no metaphysical views at all. Carl Jung, ETH Lectures 1933-1934, Page 57

You see, I am not a philosopher. I am not a sociologist—I am a medical man. I deal with facts. This cannot be emphasized too much. Carl Jung, ETH Lectures 1933-1934, Page 57

You criticize me as though I were a philosopher. But you know very well that I am an empiricist. Carl Jung, ETH Lectures 1933-1934, Page 57

It is the soul which, by the divine creative power inherent in it, makes the metaphysical assertion; it posits the distinctions between metaphysical entities. Not only is it the condition of all metaphysical reality, it is that reality. Carl Jung, ETH Lecture17th Nov 1939

My concepts are based on empirical findings . . . I speak of the facts of the living psyche and have no use for philosophical acrobatics. Carl Jung, ETH Lectures 1933-1934, Page 57

My business is merely the natural science of the psyche, and my main concern to establish the facts. Carl Jung, ETH Lectures 1933-1934, Page 57

I have always been of the opinion that Hegel is a psychologist in disguise, just as I am a philosopher in disguise. Carl Jung, ETH Lectures 1933-1934, Page 58

We psychotherapists ought really to be philosophers or philosophic doctors—or rather . . . we already are so, though we are unwilling to admit it. Carl Jung, ETH Lectures 1933-1934, Page 58

This [Helene Preiswerk] was the one great experience which wiped out all my earlier philosophy and made it possible for me to achieve a psychological point of view. I had discovered some objective facts about the human psyche. Carl Jung, ETH Lectures 1933-1934, Page 62

There are only a few heaven-inspired minds who understand me. Carl Jung, ETH Lectures 1933-1934 Page 63.

Psychology proper appears only with the dawn of the age of Enlightenment at the end of the seventeenth century, and we will follow its development through a long line of philosophers and scientists who made the manifestations of the psyche their field of study. Carl Jung, ETH Lectures 1933-1934, Page 107

Still for Descartes (1596–1650), the soul is quite simply thought directed by the will. In his time, the whole of scientific interest was not yet focused on the human soul but flowed outward to concrete objects. Carl Jung, ETH Lectures 1933-1934, Page 107

The age of science coincided with the age of discovery, that is, the discovery of the surface of the world. Thus, science was only interested in what could be touched. Carl Jung, ETH Lectures 1933-1934, Page 107

This strange fact—namely, that phenomena of the soul were still contained within the religious sphere—holds true wherever religion is still alive. Carl Jung, ETH Lectures 1933-1934, Page 108

The Hypnerotomachia Poliphili is an important document humain, and actually represents the secret psychology of the Renaissance, namely, that which had struggled free from the grip of the symbol. Carl Jung, ETH Lectures 1933-1934, Page 109

In earlier days, the healing of the psyche was regarded as Christ's prerogative, the task belonged to religion, for we suffered then only as part of a collective suffering. It was a new point of view to look upon the individual psyche as something whole that also suffers individually. Carl Jung, ETH Lectures 1933-1934, Page 110

Thus, psychology was at first an entirely Protestant affair, then it became the business of the Enlightenment man, the skeptic, and the freethinker. Carl Jung, ETH Lectures 1933-1934, Page 110

Gottfried Wilhelm Leibniz (1646–1716), an encyclopedic genius and a celebrated philosopher in his day, made the first explicit contribution to what we call psychology today. Carl Jung, ETH Lectures 1933-1934, Page 110

Johann Nikolaus Tetens (1736–1807) 77 went even a step further. He is the actual founder of experimental, physiological psychology, which later flourished before World War One in the era of Wilhelm Wundt (1832–1920). Carl Jung, ETH Lectures 1933-1934, Page 112

Dreams can spring from physical or psychic causes, a dream can be caused by hunger, fever, cold, et cetera, but even then the dreams themselves are made of psychic material. Carl Jung, ETH Lecture 1May1935, Pages 202.

This age peaked in the great critical era whose pre-eminent figure was Immanuel Kant (1724–1804). His critique of knowledge also imposed boundaries on psychology. Carl Jung, ETH Lectures 1933-1934, Page 113

As a Privatdocent at the University of Zurich, Jung had lectured there from 1905 to 1913. He had resigned consciously, deliberately," feeling that he had to make a "choice of either continuing my academic career . . . or following the laws of my inner personality." ETH

Lectures 1933-1934, Page 113 fn 56

Etienne Bonnot de Condillac (1715–1780), who took holy orders and later became an abbé, was La Mettrie's contemporary, but survived him by many years. From his love affair with one Mademoiselle Ferrand, Condillac learned that all psychic life originates in sensation. Carl Jung, ETH Lectures 1933-1934, Page 130

What I have practiced is simply a comparative phenomenology of the mind, nothing else. . .. There is only one method: the comparative method. Carl Jung, C.G. Jung Speaking, Page 220

The mystical rose, like the lotus in India, grows for the salvation of man. Carl Jung, ETH Lecture 3rd March 1939

As a matter of fact it was my intention to write in such a way that fools get scared and only true scholars and seekers can enjoy its reading. Carl Jung, Letters Vol. 1, Page 415

Personally, I am convinced that not only people but also animals have souls. Carl Jung, ETH Lectures 1933-1934, Page 141

My personal view is that no religious truth is relative, but that each is true in itself. There is no logical standard of comparison. Experiences exist in their own right. These are true and genuine psychological experiences. Carl Jung, ETH Lectures 1933-1934, Page 141

For the primitives that I encountered the rising of the sun was a religious experience. Were I to criticize these matters, I would be guilty of incredible stupidity from the outset! Carl Jung, ETH Lectures 1933-1934, Page 141-142

Johann Friedrich Herbart (1776–1841), for instance, followed the work of the English psychologists Hume and Hartley, and, like these, developed a psychology of association. Carl Jung, ETH Lectures 1933-1934, Page 142

Gustav Theodor Fechner (1801–1887) is the founder of a new psychological point of view, namely so-called psychophysics, which played an essential role in the development of psychology. Carl Jung, ETH Lectures 1933-1934, Page 142

And do you believe that the homo sapiens is sapiens? I have never seen one yet. Carl Jung, ETH Lecture 10th Nov 1939

Rama Krishna is not worshipped; his photograph is there to remind the worshippers of his form. This is, therefore, totally different to the worship of Christ but the basic ide a of soul as form is common to both. Carl Jung, ETH Lecture ETH Lecture 17th Nov 1939

Fechner's great achievement is his distinction between an empirical inner world and an empirical outer world. He speculates even further in assuming that not only the human body but also all living bodies, or any body per se, possess an "interior," that is to say, "self-appearance." Carl Jung, ETH Lectures 1933-1934, Page 143

For instance, Mother Earth is animated and possesses a soul, which is a by far more comprehensive being than the human soul. She conducts herself like the soul of an angel that embraces all human souls. The totality of human brains thus constitutes the brain of the Earth

soul. Carl Jung, ETH Lectures 1933-1934, Page 143

The fact that Christ is regarded as male and female is extremely important, because it lays the foundation for the transcendent function, the reconciliation of the opposites. Carl Jung, ETH Lectures, Page 200.

The highest, omniscient essence of the Godhead is the soul of the universe. Carl Jung, ETH Lectures 1933-1934, Page 143

Carus [1789-1869[was the first to speak of the "unconscious," and his writings comprise highly modern points of view on it. For instance, he observed that the "key to the knowledge of the nature of the conscious life of the soul lies in the region of the unconscious." Carl Jung, ETH Lectures 1933-1934, Page 143

Carus regards the unconscious as human will and intelligence assuming a cosmic extent. It is a cosmic will, a cosmic intelligence, which creates things and produces consciousness through the individual's unconscious. Carl Jung, ETH Lectures 1933-1934, Page 144

The Roman Catholic Church regards Christ as the spouse of its unmarried members. Therefore he is the bridegroom of women and the bride of men. I speak, of course, of the conscious of men, to their unconscious He is also the bridegroom. Carl Jung, ETH Lecture 8th Dec 1939

We could say that western man became conscious of the fact that this man, this teacher Jesus, was the divine man, whose path had been prepared for thousands of years by Osiris in Egypt and as the idea of the coming of the Messiah in Israel. This was no human conspiracy, probably Christ had a convincing effect, there was something about him which carried the conviction that he was filled with the spirit of God, that he was a prophet. Carl Jung, ETH Lecture 8th Dec 1939

The next link in the chain is Arthur Schopenhauer (1788–1860), who is a great phenomenon, and whose message for the world is of utmost significance. Carl Jung, ETH Lectures 1933-1934, Page 144

But the genius of Schopenhauer brought the world an answer, for which thousands had groped in vain in the dark, and which remains unaddressed in all these empirical philosophies: the voice of suffering. He is the first to that the human psyche means suffering, and not only order and purpose. Carl Jung, ETH Lectures 1933-1934, Page 145

In this hour of upheaval and destruction, however, the human instinct achieved a compensatory feat: a Frenchman, Anquetil Duperron (1731–1805), went to the East in order to seek the truth there. It was as if Europe had been a psychological being that looked for a new hope in place of the one it had lost. Duperron became a Buddhist monk and translated the Upanishads into Latin. Carl Jung, ETH Lectures 1933-1934, Page 146

The first rays of Eastern light poured into the cracks made by the French Revolution, and, as France had destroyed, so it was France who first brought something new and living to broken hopes. Carl Jung, ETH Lectures 1933-1934, Page 146

One such account is Justinus Kerner's (1786–1862) Die Seherin von Prevorst (1829) [The Seeress of Prevorst]. This is not a work of literature, but actually a case history, that is to say, an account of a curious and remarkable "psychic" personality. Carl Jung, ETH Lectures

1933-1934, Page 147

Justinus Kerneer's The Seeress of Prevorst is not a case history in a modern sense, but as it were a dubious account of one of the peculiar and romantic lives that were quite common at the time. Kerner belonged to the school of Romanticists. He was not a scientist, Carl Jung, ETH Lectures 1933-1934, Page 154

You are simply unaware that your own case exhibits all these basic facts, too, only they lie concealed in the dark background of your psyche. . .. The ideas that I have set forth in my lectures on the basis of this case have already been published, and I am not to blame if these are not more widely known! Carl Jung, ETH Lectures 1933-1934, Page 65

It is extremely rare that someone is willing to abandon the present position of his consciousness. Once consciousness has claimed a certain resting point, it can barely be shifted from its localization. Carl Jung, ETH Lectures 1933-1934, Page 67

The Seeress was a normal, healthy, and happy child. Soon, however, it was noticed that she had a great number of colorful and graphic dreams. What struck people was that these dreams often came true. Carl Jung, ETH Lectures 1933-1934, Page 154

The child [Seeress] began to play with hazel rods and soon proved to be a good diviner. Divination was popular among farmers at the time, and she had probably observed some of them looking for the location of water veins. Carl Jung, ETH Lectures 1933-1934, Page 155

It happened to me that I attended the palaver of some highly respectable Negroes. Naively I asked them whether they had ever seen a ghost. They all averted their gaze and looked as if I myself had just conjured up the most frightful specter. One should not mention ghosts, for they are the unspeakables. Carl Jung, ETH Lectures 1933-1934, Page 156

It will be proved . . . that the human soul also in this life forms an indissoluble communion with all immaterial natures of the spirit world, that, alternately, it acts upon and receives impressions from that world of which nevertheless it is not conscious while it is still man and as long as everything is in proper condition. Emmanuel Kant, ETH Lectures 1933-1934, Page 157

In my opinion, "second sight" is not an illness, but a gift that is not as such pathological—otherwise every other gift would be pathological, too, and we would be obliged to speak of an "intelligence disease," an "art disease," and so forth. Carl Jung, ETH Lectures 1933-1934, Page 157

If we consider this aspect of "Geist", we shall see that it is a peculiar condition of man. That which is moved, as if blown away by the wind, that which is made alive, is called spirit. It is, therefore, an increase of life. Carl Jung, ETH Lecture 26 Jan 1940.

The particular fate of the Seeress became apparent from then on. The death of the old priest was the experience that made clear to her that she would live more with the dead than with the living. Carl Jung, ETH Lectures 1933-1934, Page 159

I have chosen this particular case, and am treating it in detail, in order to show you the immense reality of the inner world. There are a considerable number of people whose psychology is somewhat similar, in that from the outset the outer world means less to them

than this “back-world.” Carl Jung, ETH Lectures 1933-1934, Page 159

But behind our consciousness there stands a perceiving subject, and this is no tabula rasa. This subject is not simply another exterior, but instead it comes endowed with a background, with whose help it is able to interpret perceptions in the first place. Carl Jung, ETH Lectures 1933-1934, Page 160

There is no escape from this psychic background with which we enter life, it can only be accepted. Endowed with it, however, we must comprehend the world according to this disposition. Carl Jung, ETH Lectures 1933-1934, Page 160

Clairvoyance more or less bears out this point: as if those people were able to see around the corner; or they hear things other people don’t. Something somehow reveals itself from within—or from “behind”; it does not come from the frontside, not from the clear world of consciousness, and it is not perceived by the sensory organs. Carl Jung, ETH Lectures 1933-1934, Page 166

This “I”—what a peculiar matter it is! First of all, it is something subjective. Nothing seems to be behind it, and yet you are able to think about the “I.” We can objectify it and make it the subject matter of our thinking. Carl Jung, ETH Lectures 1933-1934, Page 168

There are a great number of cases, however, in which this “vision” corresponds to nothing in reality. In these cases a subjective factor is at play, a dark point that lies behind us. Carl Jung, ETH Lectures 1933-1934, Page 169

Manichaeism explains the waxing and waning of the moon each month as its filling with the souls of the deceased until it is filled completely, turns towards the sun, gives the souls to it and thus is on the wane again. Then a new circle begins. This idea was brought from Beijing to southern France through the heretic teachings of the Albigenses. Carl Jung, ETH Lectures 1933-1934, Page 179

Behind lurks a dark superstition, and yet our entire scientific world has emerged from precisely such a dark superstition, from a world of magic. Carl Jung, ETH Lectures 1933-1934, Page 192

The second correspondent enquires whether human consciousness is identical to the sum of knowledge about psychic processes? In response, I would maintain that knowledge is self-evidently consciousness. Everything associated with the I is, of course, conscious. Carl Jung, ETH Lectures 1933-1934, Page 185

We can no longer ascertain the facts in the preceding case, but I have observed countless times that dreams and premonitions presaging the future do exist. Carl Jung, ETH Lectures 1933-1934, Page 197

If we want to draw the psychological conclusion we must go further and say that the West has an Anima, that is, a feminine unconscious, and that the East has an animus, that is, a masculine unconscious. Carl Jung, ETH Lecture 8th Dec 1939

Children and adolescents must forget the background. A child who remembers the background for too long would become inept at entering the world. Young people must erect many walls

between the background and the subject so that they can believe in the world. Carl Jung, ETH Lectures 1933-1934, Page 216

Space is a necessary representation, a priori, that is the ground of all outer intuitions. One can never represent that there is no space, though one can very well think that there are no objects to be encountered in it. Emmanuel Kant, Jung, ETH Lectures 1933-1934, Page 198

If time and space are relative dimensions, they cannot have absolute validity. Consequently, we must assume that an absolute reality has different properties from our spatial-temporal reality: in other words, there exists a space that is unlike our space, and a time that is unlike our time. Carl Jung, ETH Lectures 1933-1934, Page 198

Another case is Professor Heim, who once fell down a mountain and revisited his entire life during the fall. Such cases seem to suggest that in certain circumstances the psyche needs only an unimaginably small amount of time. Carl Jung, ETH Lectures 1933-1934, Page 199

The actual soul, the objectively psychic, thus possesses qualities that border on nonspatiality and atemporality. Carl Jung, ETH Lectures 1933-1934, Page 200

The ancients understood this far better than we do; they did not speak, therefore, of being in love, but of being possessed or hit by a God. Carl Jung, ETH Lectures 1933-1934, Page 201

It is well established, however, that very “normal” people are compensated madmen. Normality is always slightly suspicious. I’m not just joking, but this has been the bitterest experience of my life. Carl Jung, ETH Lectures 1933-1934, Page 202

The truly normal person has no need to be always correct, or to stress his normality. He is full of mistakes, commits follies, lacks modesty, and does not hold normal views. Carl Jung, ETH Lectures 1933-1934, Page 202

The oldest depictions of circles, so-called sun wheels, date to the Paleolithic period. Please note that wheels did not yet exist at the time; the first wheels appeared in the “Wooden Age.” Carl Jung, ETH Lectures 1933-1934, Page 204

The notion that souls wander from the moon to the stars is not new, either: stars have been associated with birth and death since time immemorial. Meteors are souls. Or when a Roman Caesar died the astronomers had to find a new star in the sky to account for his soul. Carl Jung, ETH Lectures 1933-1934, Page 179

We find the idea of the soul as the form giving principle already in the Middle Ages, it is the soul which forms the body and the outer life. So in meditating on the Anima Christi you are meditating on Christ’s form. The same ide a is to be found in the East. Carl Jung, ETH Lecture17th Nov 1939

We are also blessed with ideas or, if you want to put it more nobly, with inspirations. The Americans have a good word in this respect: to have a hunch, that is, a humped or crooked position. Carl Jung, ETH Lectures 1933-1934, Page 226

The primitive has a better realization of the autonomy of this inner side than we have. He does not speak of having a mood, but of being possessed by one. Carl Jung, ETH Lectures 1933-1934, Page 227

Like the people in the outer world, ghosts form groups, too. For example, the Church organizes its angels in a celestial hierarchy of nine orders and three groups, this hierarchy reaching its zenith in the Godhead. Carl Jung, ETH Lectures 1933-1934, Page 227

Primitives are unaware of their own "I." There are many people among us, however, who are also unaware of their own I. Many neurotics have no

consciousness of their I at all and are completely identified with their environment. Carl Jung, ETH Lectures 1933-1934, Page 229-230

Octagonal light is a symbol of the unconscious symbolic source of light. One therefore speaks of il-lumination, a frequent occurrence in mysticism. Carl Jung, ETH Lectures 1933-1934, Page 234

Thereafter, Hélène also had visions at home. The man who haunted her regularly now appeared in a white coat and a turban. Carl Jung, ETH Lectures 1933-1934, Page 238

Her [[Helene] protective spirit or "control" could be induced to speak through her if one addressed the right-hand side of her body; she would respond by tapping her left hand. Carl Jung, ETH Lectures 1933-1934, Page 238

Being an enlightened man, our scholar had already heard about these "imaginations," and said to the chief: "It is not really like that; you just imagined it!" Whereupon the Indian replied: "Well, but who imagined it in me? Carl Jung, ETH Lectures 1933-1934, Page 240

If you dissect a salmon in a laboratory, you are not studying one salmon in particular, but simply the salmon. So these experiences lie more or less hidden in the unconscious of ordinary people. Carl Jung, ETH Lectures 1933-1934, Page 244

My psychology comprises, after all, quite a number of concepts that are underpinned by experiences that are not generally accessible. Carl Jung, ETH Lectures 1933-1934, Pages 245-246

A colleague drew his attention to the fact that "Léopold" contains three consonants, LPD, and that the same three letters represented the initials of the motto of the Illuminati, a secret society: lilia pedibus destrue, "destroy the lilies with your feet." Carl Jung, ETH Lectures 1933-1934, Page 246

The gathering is antedated, since the order of the Illuminati was not in actual fact founded until 1 May 1776—namely, by Adam Weishaupt, a former Jesuit who later became a Freemason. Carl Jung, ETH Lectures 1933-1934, Page 246

What we lack is never what we think it is, just as neurotic inferiority feelings never spring from where we claim they come from, but from real inferiority. Carl Jung, ETH Lectures 1933-1934, Page 250

When the field of consciousness is limited, the body plays a great role. People who are enamored by themselves are extremely conscious of their bodies, they attach tremendous importance to how they have eaten, slept, digested, and what impression they have made on others. Carl Jung, ETH Lectures 1933-1934, Page 250

In the fourth stage, absolute objectivation occurs. In parapsychology, this is to be taken literally. The figures detach themselves and act autonomously,

like persons that exist outside of us. These figures have their own will and intentions and strike us as strange. Carl Jung, ETH Lectures 1933-1934, Page 251

At the fifth stage, the reality of being one's self ceases to exist; it is the stage of absolute reality, of absolute ecstasy. One has changed into something completely different, and the person becomes completely absorbed into a certain absolute existence. Carl Jung, ETH Lectures 1933-1934, Page 251

As we move through the sections, the body becomes less and less important. In section IV, the reality of the body, its mass, gravity, and undeniable existence, have already become transferred into the object. Carl Jung, ETH Lectures 1933-1934, Page 256

Everybody who has ever had a complex knows: Something comes to mind although you do not want to think of it, or at night, when you wish to sleep, you are unable to, because the complex is sitting right next to you. Carl Jung, ETH Lectures 1933-1934, Page 256

Such archetypes can appear in a broad variety of ways. For instance, they can also be equivalents of ideas. Ideas can take possession of us as if they were ghosts. Carl Jung, ETH Lectures 1933-1934, Page 258

As long as you can make yourself understood to single person, you are not yet mad. And even if you find no such person, you should consult some old books, and perhaps there you will find something that seems familiar to you. Only when you can no longer make yourself understood will you be mad and excluded. Carl Jung, ETH Lectures 1933-1934, Page 271

We have also seen that her ghosts had nothing in common with those seen by the "Seeress of Prevorst." Hers are all relative and very subjective in character; they are relative objectivations of complexes. Carl Jung, ETH Lectures 1933-1934, Page 273

The two women will also offer quite different stories. The Seeress will tell the whole world about her ghosts. Hélène Smith, however, will talk, behind her mask, of very tangible realities. Carl Jung, ETH Lectures 1933-1934, Page 273

I could take a deep look into his [J.D. Rockefeller] personality, which is very complicated indeed. Rockefeller is really just a mountain of gold, and you might be wondering whether I asked him how he managed to amass such riches. But I am no longer curious about this, for I have seen that such gold is bought too dearly. Carl Jung, ETH Lectures 1933-1934, Page 275

The poor old gentleman [J.D. Rockefeller] is a terrible hypochondriac and is exclusively interested in his health. He frets all day over his physical well-being, thinking of different medicines, if he should he go to the baths and, if so, to which one, thinking of trying out different diets—or also doctors! Carl Jung, ETH Lectures 1933-1934, Page 275

Plainly, he [J.D. Rockefeller] has a bad conscience. His secretary told me that he always carries dimes in his pockets, so that he can tip the boys who collect the balls on golf courses, or for that matter any child he chances to meet, so that it will look sweetly at him. Because he is terribly lonely. Carl Jung, ETH Lectures 1933-1934, Page 275

Let as have a look at the average curve of the “normal” person. You would be ashamed to be a normal person! Schopenhauer maintains that his egotism is so great that he would even strike dead his own brother in order to grease his boots with the latter’s fat. Carl Jung, ETH Lectures 1933-1934, Page 278

Thus, the normal person is firstly very selfish and obstinate, and secondly primitive. It is a fact that the ancient cave men are still among us; you will meet them on the tram! Likewise, Neolithic men and pile dwellers. Today, we might call them imbeciles, and so on. It takes very little, and out comes the barbarian in us again. Carl Jung, ETH Lectures 1933-1934, Page 278

At least 70, if not 80 percent of the population still belong to the Middle Ages, so that in fact very few people are truly adjusted to the year 1934. Carl Jung, ETH Lectures 1933-1934, Page 278

It is extremely rare that someone is willing to abandon the present position of his consciousness. Once consciousness has claimed a certain resting point, it can barely be removed from its place. It creates convictions, and people get so stuck in them that anything different is just seen as bad. Carl Jung, ETH Lectures 1933-1934, Page 282

An intuitive type, it is true, sees dozens of possibilities in other spheres, but he does not actually go there to experience them. Carl Jung, ETH Lectures 1933-1934, Page 283

The real, bright day and the people lie for me outside of the great ring, and I see more or fewer of them in the various sections. I prefer to represent these people as checkmarks. I feel the spirit of all people with whom I associated, but I do not feel or know anything of their body, their name, etc. Likewise (she said to me), I cannot think of you as a man or as a body, of you least of all. I always feel you as a blue flame going around and around the outer ring . . ., together with your wife in the same ring. But she is in human form, and more to the outside. . .. Carl Jung, ETH Lectures 1933-1934, Page 186 Seeress

An intuitive type, it is true, sees dozens of possibilities in other spheres, but he does not actually go there to them. For example, he sees a person living in Right IV as he appears to him from his vantage point in Left III. Consequently, the intuitive may see a great deal of which the man in Right IV.

is not aware, but what he says is unintelligible to the man himself because he does not know that Left III exists at all. Carl Jung, ETH Lectures 1933-1934, Page 67

Psychological Types (1921) had a long gestation time, of nearly a decade. In the wake of the original publication of Transformations (1911/1912), Jung

tried to come to terms, not only with “the countless impressions and experiences of a psychiatrist,” his “personal dealings with friend and foe alike,” and the “critique of [his] own

psychological peculiarity” Carl Jung, ETH Lectures 1933-1934, Page 67

I have intuitions about the subjective factor, the inner world. That is very difficult to understand because what I see are most uncommon things, and I don’t like to talk about them because I am not a fool. I would spoil my own game by telling what I see, because people won’t understand it. . .. So you see, if I were to speak of what I really perceive, practically no one would understand me. I have learned to keep things to myself, and you will hardly ever hear me talking of these things. That is a great disadvantage, but it is an enormous advantage in another way, not to speak of the experiences I have in that respect and also in my human relations. For instance, I come into the presence of somebody I don’t know, and suddenly I have inner images, and these images give me more or less complete information about the psychology of the partner. It can also happen that I come into the presence of somebody I don’t know at all, not from Adam, and I know an important piece out of the biography of that person, and am not aware of it, and I tell the story, and then the fat is in the

fire. So I have in a way a very difficult life, although one of the most interesting lives, but it is often difficult to get into my confidence. [Interviewer:] Yes, because you say you are afraid people will think you are sick.] [Jung:] The things that are interesting to me, or are vital to me, are utterly strange to the ordinary individual. Carl Jung, C.G. Jung Speaking, Page 310

There is “a particular current of thought,” he had written, which can be traced back to the Reformation. Gradually it freed itself from innumerable veils and disguises, and it is now turning into the kind of psychology which Nietzsche foresaw with prophetic insight—the discovery of the psyche as a new fact. Some day we shall be able to see by what tortuous paths modern psychology has made its way from the dingy laboratories of the alchemists, via mesmerism and magnetism (Kerner, Ennemoser, Eschenmayer, Passavant, and others), to the philosophical anticipations of Schopenhauer, Carus,

and von Hartmann; and how, from the native soil of everyday experience in Liébeault and, still earlier, in Quimby (the spiritual father of Christian Science), it finally reached Freud through the teachings of the French hypnotists. This current of ideas flowed together from many obscure sources, gaining rapidly in strength in the nineteenth century and winning many adherents, amongst whom Freud is not an isolated figure (1930a, § 748). Carl Jung, ETH Lectures 1933-1934, Page 51-52

“modern” psychology, that is, to psychology “as a conscious science,” as he puts it in these lectures. As he wrote elsewhere, the projections falling back into the human soul caused such a terrific activation of the unconscious that in modern times man was compelled to postulate the existence of an unconscious psyche. The first beginnings of this can be seen in Leibniz and Kant, and then, with mounting intensity, in Schelling, Carus, and von Hartmann, until finally modern psychology discarded the last metaphysical claims of the philosopher-psychologists and restricted the idea of the psyche’s existence to the psychological statement, in other words, to its phenomenology (1941, § 375). Carl Jung, ETH Lectures 1933-1934, Page 51

I fancied I was working along the best scientific lines, establishing facts, observing, classifying, describing causal and functional relations, only to discover in the end that I had involved myself in a net of reflections which extend far beyond natural science and ramify into the fields of philosophy, theology, comparative religion, and the humane sciences in general. This transgression, as inevitable as it was suspect, has caused me no little worry. . .. [I]t

seemed to me that my reflections were suspect also in principle. . .. There is no medium for psychology to reflect itself in: it can only portray itself in itself, and

describe itself. That, logically, is also the principle of my own method: it is, at bottom, a purely experiential process. Carl Jung, ETH Lectures 1933-1934, Page 58-59

Goethe's Faust was like a revelation: "Faust . . . pierced me through in a way that I could not but regard as personal. . .. Faust, the inept, purblind philosopher, encounters the dark side of his being, his sinister shadow, Mephistopheles, who in spite of his negative disposition represents the true spirit of life. . .. My own inner contradictions appeared here in dramatised form. . .. The dichotomy of Faust–Mephistopheles came together within myself into a single person . . . I was directly struck and recognised that this was my fate." Carl Jung, ETH Lectures 1933-1934, Page 62

Even in self-consciousness, the I is not absolutely simple, but consists of a knower (intellect) and a known (will); the former is not known and the latter is not knowing, although the two flow together into the consciousness of an I. But on this very account, this I is not intimate with itself through and through, does not shine through so to speak, but is opaque, and therefore remains a riddle to itself. Carl Jung, ETH Lectures 1933-1934, Page 59

The psychic facts have neither length, breadth, nor weight, but are essentially spaceless, and it is exceedingly difficult to determine their duration. Carl Jung, ETH, Vol. 1, Page 40.

We are unable to measure the time in which a psychic process takes place; we can measure the psycho-physical reactions, but psychic things in and for themselves cannot be determined by time. Carl Jung, ETH, Vol. 1, Page 40.

It has been proved over and over again that very long dreams can take place in the shortest time imaginable. ETH, Vol. 1, Page 40.

Numerous examples show us that without doubt every one of us is capable of having anticipatory dreams. Carl Jung, ETH, Vol. 1, Page 40.

Ghosts and Spirits. These phenomena are projections from the background of the psyche, autonomous inner images of a subjective nature, obeying no conscious intention, but coming and going at their own volition. Carl Jung, ETH, Vol. 1, Page 40.

Christian August Wolff (1679–1754) 72 initiated another line of thinking. Wolff limited his discussion entirely to consciousness, and divided his psychology into two parts: firstly, empirical psychology, which considers in particular the cognitive faculty and the activity of consciousness; and secondly, rational or speculative psychology, which centers on desire and the interrelations between body and soul. Carl Jung, ETH Lectures 1933-1934, Page 112

The Mayan "Temple of the Warriors" was excavated a few years ago. Beneath the altar a mandala, consisting entirely of cut turquoises, was found encased in a limestone cylinder. It was bedecked with 3,000 turquoises. It is kept at the Museum of Mexico City. In the four main points comes the feathered serpent and opens its mouth inward. This serpent adorns the robes worn by priests to this day, and it has a spellbinding effect in that whoever looks at it is enchanted. [It is] The object of concentration. Whoever succeeds in placing themselves

in this circle is protected against evil spirits. Carl Jung, ETH Lectures 1933-1934, Page 205

For several years now I have been lecturing about the process of individuation. First I gave an account of Patanjali's Yoga Sutra,1 then of two Buddhist treatises concerning the attainment of Buddahood. The third course was about the Exercitia Spiritualia of St. Ignatius. Carl Jung, Letters Vol. II, Page 300

The four classic Yoga Sutras compiled and commented on by Patanjali, whose historical personality is still controversial. The first three Sutras may date from the 2nd cent. B.C., the fourth is apparently later. The Yoga Sutras of Patanjali represent a philosophical systematization of ancient Yoga theories and practices. Carl Jung, Letters Vol. II, Page 300, Footnote 1.

We are all meant to be mothers of God, for God is always needing to be born. - Meister Eckhart Cited in Carl Jung, CW 9i, Para 286

The essence of science is knowledge, it does not know the piety of faith, but that of investigation and of knowledge. Carl Jung, ETH, Vol. V, Page 14.

We can therefore assume, psychologically speaking, that the object which is to be transformed in alchemy is connected with the human body: it is a mystery of the body. Carl Jung, ETH, Page 177.

There are certain disturbances of the unconscious, in the sympathetic system, which produce symptoms exactly like organic disturbances. Carl Jung, ETH, Page 177.

Mercury is the anima mundi, the soul of the world, and entered matter as an emanation of God, and since then it is concealed in it. Carl Jung, ETH, Page 180.

Moreover the colour attributed to the Holy Ghost in the Middle Ages was green, because when the spirit of life is poured over the earth the latter becomes green. Carl Jung, ETH, Page 183.

Therefore the trans-substantiated wine, which becomes the blood of Christ in the Mass, is the anima, that is the soul, of Christ. Carl Jung, ETH, Page 189.

He says directly that man has two lights: the one is the spirit and the other the light of nature. Man has a spirit in order to be able to understand the divine revelation, and a soul in order to recognise the world in the light of nature. Carl Jung, ETH, Page 193.

Divine grace is not, so to speak, conjured up, the priest does not make a sort of magic incantation in the prayer of consecration to compel the intervention of divine grace; but the Mass itself is a divine intervention, of which man should become aware. Carl Jung, ETH, Lecture XIII, Page 110.

We may like to think that all psyches are single psyches, that no such thing as a collective psyche exists, in other words that the psyche is nothing more than consciousness, for consciousness is an individual phenomenon. But can we really be so very sure of this? Carl Jung, ETH Lectures, 27 Oct. 1933.

The child born in a country takes something of that land, it is the secret influence of the

place. Carl Jung, ETH Lecture 12July1935, Pages 241.

The child born in a country takes something of that land, it is the secret influence of the place. Carl Jung, ETH Lecture 12July1935, Pages 241

We are very much afraid of the word magic, it has a bad name, for its meaning has degenerated and it has a purely superstitious sound in our ears. But magical was originally simply psychical, the ancients did not know of the existence of the psyche, so not being able to call anything psychic they used the word magic. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

Mandalas are sometimes made with the express purpose of evil, to do people harm. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

The European who practises Yoga does not know what he is doing. It has a bad effect upon him, sooner or later he gets afraid and sometimes it even leads him over the edge into madness. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

We are in a bad situation in the West for we are living as decapitated heads. The intellect is indispensable in order to understand, but you must feel yourselves that our text is not just related to the head, It arises from whole man. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

As the Yogin is a man his conscious is masculine, so the male Devatas represent his conscious thoughts, religious, philosophical and personal. He has already been freed from his masculine conscious, but to be really freed he must also externalize his feminine unconscious. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

While we are in avidya, we act like automatons, we have no idea what we are doing. Buddha regarded this as absolutely unethical. Avidya acts in the sense of the concupiscentia and involves us in suffering, illness and death. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

Here is a piece of the superior wisdom of the East. The Yogin realizes that all the Buddhas, Bodhisattvas and Devatas with which he has filled the heavens are Maya illusion just as the world itself is Maya. All this plurality is illusion. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

We do not know what a spirit is any more than we understand matter. We are really enclosed in a psychic world of images. We label everything as physical or spiritual but the only reality is purely psychic. Carl Jung, ETH Lecture XI, 3Feb1939, Page 75.

We must know how the human psyche came into being for in the unconscious the old ways are always trodden again. Carl Jung, ETH Lecture 3Mar1939, Page 98.

We find all the ancient forms of the human psyche in dreams and in such texts as the Shri-Chakra-Sambhara Tantra. Carl Jung, ETH Lecture 3Mar1939, Page 98.

The unconscious comes into action through the attitude of the conscious in active imagination. Carl Jung, ETH Lecture 3Mar1939, Page 98.

The official example of Yoga in the West is the exercitia spiritualia of St. Ignatius of Loy-

ola. Carl Jung, ETH Lecture 3Mar1939, Page 98.

It is only within the last few years that a few Lamas have become interested in giving their texts to the world. This is largely due to Sir John Woodroffe and to the American Evans Wentz who succeeded in getting in touch with such people, and in interesting them in the translation and publication of some of their texts. Carl Jung, ETH Lecture 3Mar1939, Page 98.

Divinitas sancti spiritus has a peculiar relation to Mary, for the Sapientia Dei or Sophia was identified by the early Church with Mary. Carl Jung, ETH Lecture 3Mar1939, Page 98.

We can understand thinking, feeling and sensation but intuition is another thing. We do not know how we arrive at an intuition; it is perception by way of the unconscious. Carl Jung, ETH Lecture 3Mar1939, Page 99.

Alchemical philosophy is an instrument and a way to the inner transformation of man, a problem which is practically unknown today. Carl Jung, ETH Lecture 3Mar1939, Page 99.

Christ is spoken of as being born or hidden in a rose, or as a sea bird resting in a flower of the sea. This is a direct analogy to Buddha appearing in the Lotus in the Amitabha Land with geese and swans about him. Carl Jung, ETH Lecture 3Mar1939, Pages 100-101.

Komarius teaches Cleopatra that the dead who stay in Hades [that is in chaos) are transformed into Spring flowers by the miraculous dew. This is the idea of the living elements in chaos or Shunyata waking and uniting through being contained in the lotus. Carl Jung, ETH Lecture 3Mar1939, Page 101.

The method of actual phantasying is seldom advisable for young people as it tends to hinder them in their task of getting into reality, and the young need actual experience. Carl Jung, ETH Lecture IV 24 May 1935, Page 212.

The age of the body is something we often swindle ourselves about, but this swindle does not help the psyche. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

The task in these cases is to look for the meaning, for there is a meaning in both love and sex, and in every instinctive urge. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

This system of images is also born in human beings, it is the archetypes, the potential force in man, but it only comes to the surface when the moment for it is ripe, then the archetype functions as an urge, like an instinct. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213

In the collective unconscious the archetypes and the instincts are one and the same thing. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

The same instinct that moved you at the age of fifteen may be moving you again when much older and yet there is something showing that the whole process which is happening in the unconscious is different, the images are becoming liberated from the active instinct. Carl Jung, ETH Lecture IV 24 May 1935, Pages 214.

The East understands active phantasying and its inner meaning far better than we do.

Carl Jung, ETH Lecture 12July1935, Pages238.

The ancestral part is given to us by our body, we take over the life of our ancestors in that way. It is the terrace of life because it is here that life renews itself. Carl Jung, ETH Lecture 12July1935, Pages 240.

These signs appear in Gnosticism, St. Paul's sayings are undoubtedly connected with Gnosticism. Carl Jung, ETH Lecture 8March1935, Pages 199.

On Gnostic gems we find the symbol of the vase, the vase of sin. Carl Jung, ETH Lecture 8March1935, Pages 199.

The Gnosis is a disturber of the peace of the Church, but it is full of psychological truths, many yet undiscovered. Carl Jung, ETH Lecture 8March1935, Pages 199.

This leads us over to the secret gnosis of the Middle Ages, when it takes the form of alchemy. Carl Jung, ETH Lecture 8March1935, Pages 198

If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world. Carl Jung, ETH Lecture 8March1935, Pages 199-200.

Complexes can also be called fragmentary souls. Carl Jung, ETH Lecture 1May1935, Pages 201.

All dreams originate in the unconscious though occasionally a dream can be induced by suggestion or hypnosis. Carl Jung, ETH Lecture 1May1935, Pages 202.

Dreams as a whole are without purpose, like nature herself, it is wiser to regard them as such. The third question asks if we can dream of experiences undergone by our ancestors. I cannot be sure of this. There are so many curious sources from which we dream, that we cannot say for certain where anything comes from. Carl Jung, ETH Lecture 8March1935, Pages 198.

Where there are complexes there are always phantasies, for complexes are continually trying to find a solution. Carl Jung, ETH Lecture III, 17May 1935, Pages 208.

Phantasies and dreams do not of themselves enlarge consciousness, they have to be understood and here the great difficulty begins. Carl Jung, ETH Lecture III, 17May 1935, Pages 208.

In India free phantasying is not permitted, phantasying there is based on dogmatic pictures which are called Yantras, contemplation pictures, mandalas, which have the object of attracting the attention and forming a guide to phantasy. Carl Jung, ETH Lecture III, 17May 1935, Pages 208.

Our method aims at allowing the complex to express itself and reveal its structure, but Yoga aims at fettering it in dogma. This is almost universally the case in Indian Yoga. Carl Jung, ETH Lecture III, 17May 1935, Pages 208

Taoism degenerated terribly but has lately undergone a renaissance while Confucianism is at present degenerating. Carl Jung, ETH Lecture III, 17May 1935, Pages 209.

Taoism has also a kind of Yoga but it is less well known than the Indian. The Chinese Yoga is very much less founded on dogma, the Yogin is left to find his own way through his difficult experiences. Carl Jung, ETH Lecture III, 17May 1935, Pages 209.

Nirvana, for instance is a positive non-being, this is something which you cannot say anything about. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

The twenty gods have no special importance in the East, Eastern man has no liking for being born a god, for the gods have to become men and this they think would only make the process last longer. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

The individual experience is woven in to this tissue, so it is of vital importance, where we come from, who our parents are, and what our early surroundings were. We say that a person has such and such a character, but one is born with a form which can only be changed with the greatest difficulty. Carl Jung, ETH Lecture XII, 1Feb1935, Page 179.

Unfortunately very few people can remember these primeval pictures, many people become ill because they have lost them and only get well when they find them again. Carl Jung, ETH Lecture XII, 1Feb1935, Pages 179.

There are cases like that, they understand the world in too deep a sense. Buddha was such a case. He was a prince with everything that he wanted in the world, but he knew nothing of the truth of life. Carl Jung, ETH Lecture XII, 1Feb1935, Pages 181.

The foundation of the unconscious is not chaotic but has a distinct organization. Carl Jung, ETH Lecture 22Feb1935, Pages 190

When things fall into the unconscious, it is only the power of reproduction which is lost; to event is lost, nothing has ever not happened, it is all stored up, and even after ten thousand years can come up in its pristine freshness. Carl Jung, ETH Lecture 22Feb1935, Pages 191.

In early childhood we become acquainted with fairy tales and we learn mythology in school and in our later reading, we forget most of it in consciousness, but in the depths it is all carefully treasured. Carl Jung, ETH Lecture 22Feb1935, Pages 192.

God made the horse and the tiger to be what they are, but to us it has become more important to be Mr. So and So than to fulfil the primitive task of being a human being. Carl Jung, ETH Lecture XVI 1Mar1935, Page 197.

We could say that it was owing to Al-Gazzali that Islam became a mystical religion, though we in the West know very little today of this mystical side. Carl Jung, ETH Lecture 10Nov1939, Page 178.

So Christian theologians became acquainted with the devotional and mystical books of the Arabs and they made a vast impression upon them. Carl Jung, ETH Lecture 10Nov1939, Page 178.

I have never carried out such exercises [Ignatian] but I have studied the extensive literature about them carefully, and I will try to give you information gathered from this as objectively as possible. Carl Jung, ETH Lecture 10Nov1939, Page 181.

So meditation, in the Ignatian sense of the word, is something very different to eastern meditation, it is less an oratio than a petitio. Carl Jung, ETH Lecture 10Nov1939, Page183.

It is common for very infantile people to have a mystical, religious feeling, they enjoy this atmosphere in which they can admire their beautiful feelings, but they are simply indulging their auto-eroticism. Carl Jung, ETH Lecture 11Jan1935, Pages 171.

When we were first in Africa we thought we must always be armed, but we soon learnt it was safest to have only a stick for wild animals know whether you have a gun or not and what game you are after; the leopards used to come shooting with us and take our partridges before we could reach them. Carl Jung, ETH Lecture 18Jan1935, Page 173.

Our projections on other people behave like the icicle, they return to us, we do not remain unpunished when we make projection. Carl Jung, ETH Lecture 18Jan1935, Page 174.

But we find the chief parallel to the lotus in the hymnology of Mary, where she is called the flower of Heaven, the noble rose of Heaven, the rose without thorn; she is also greeted as the sweet rose, etc. Carl Jung, ETH Lecture 3rd March 1939.

Mary is the bud which contains the becoming being that is undergoing transformation. Carl Jung, ETH Lecture 3rd March 1939.

Things which are unconscious must come to us from outside, we see them first in other people, they are thrown at us or we have to go out and fetch them in. Carl Jung, ETH Lecture 18Jan1935, Page 174.

Dreams often seem nonsense to us, but they spring from nature and are related to our future life. Carl Jung, ETH Lecture V 23Nov1934 Page 156.

So we cannot judge dreams from the conscious point of view but can only think of them as complementary to consciousness. Dreams answer the questions of our conscious. Carl Jung, ETH Lecture V 23Nov1934 Page 157.

Dreams never really repeat experience, they always have a meaning, they are like association experiments, only they themselves produce the test words, they are a whole system of test words. Carl Jung, ETH Lecture XI 5July1934, Page 134.

Then there are philosophical dreams which think for us and in which we get the thoughts that we should have had during the day. Carl Jung, ETH Lecture XI 5July1934, Page 135.

Modern philosophers' philosophise with the head alone about man, but the old philosophy came from the whole man. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

There is what we might call a fifth function over all these four functions: the will. This is a peculiar function set above the others with a certain quantity of disposable energy in

direct relation to the ego. Carl Jung, Lecture V 25May1934, Page 107.

Emotions are often confused with feelings but this is all wrong. Feeling is a valuing function, whereas emotion is involuntary, in affect you are always a victim. Carl Jung, Lecture V 25May1934, Page 109.

The unconscious is a living being with its use, object, and goal, and is eternally looking for a way to reach that goal – a way, which is not our personal one, but the human way, mankind's way. Carl Jung, Lecture VI 2June1934, Page 113.

Mark Twain wrote a book about Christian Science, he showed it up as the most abject nonsense, as an outflowing of human stupidity. But, he adds, it is nevertheless very important, because it is stupidity which rules mankind. Carl Jung, ETH Lecture XII,10th February 1939, Pages 76-81.

When his pupils questioned Buddha about Shunyata, he was silent or replied in a round-about way. There were things he did not want to speak of, he would not say what was best left unsaid. Carl Jung, ETH Lecture XII,10th February 1939, Pages 76-81.

But there is something which can be proved from everyday experience, not body becoming spirit, but body becoming conscious, man becomes conscious of his body. Carl Jung, ETH Lecture 26 Jan 1940

It is surely inaccurate to say that man is a body which becomes spirit. It is true that consciousness can reach far into the body and that this may have some effect on the processes themselves, but in a very limited degree. Carl Jung, ETH Lecture 26 Jan 1940

The microcosm is a small edition of the macrocosm, the anima mundi. They both have the same round form. Plato's idea is identical with the eastern idea of the Atman or Purusha. Carl Jung, ETH Lecture 3 Feb 1939

But here it is the earth which comes last out of Shunyata as the quinta essentia, apparently the goal of imagination is not spiritualization but that the tangible earth should become real. Carl Jung, ETH Lecture 10th Feb 1939

We also find four colours in the Bardo Thodol as the lights of the four wisdoms, they form four "light-paths" to Buddhahood or redemption. These are clearly the four functions expressed as four paths of orientation. Carl Jung, ETH Lecture 10th Feb 1939

It is absolutely necessary to grasp every psychic process with all the four functions, otherwise we only grasp a quarter of it. Carl Jung, ETH Lecture 10th Feb 1939

Very few people understand intelligent things whereas everybody understands stupid things; stupidity, therefore, is a far greater power than intelligence. Carl Jung, ETH Lecture 10 Feb 1939

Alchemy works as a sort of chemistry on actual matter and yet it is essentially Yoga and the symbols which arise in both are very similar. Carl Jung, ETH Lecture 24 Feb 1939

The old idea of chaos was that it held everything in potentia including man. Carl Jung, ETH Lecture 24 Feb 1939

This potential man was not the biological man but the philosophical man, a peculiar being, which is also sometimes called anima. Carl Jung, ETH Lecture 24 Feb 1939

A subtle body, breath or smoke resembling, which can also be correctly described as anima. Anima is the feminine of animus, which is identical with the Greek word anemos which means wind or breath. Carl Jung, ETH Lecture 24 Feb 1939

Proclus said: "Always where there is creation there is also time." Carl Jung, ETH Lecture 24 Feb 1939

I have only mentioned the East as an analogy and I should like to take the opportunity to give a public warning against imitations of the East. It is our task to find a way to come to terms with these things in our own manner. Eastern ways are quite unsuitable to the western form of consciousness. Carl Jung, ETH, Page 207

The archetypal or image side seldom comes to the surface in young people, they take instinct for granted, and never stop to think what the meaning of it is, it just functions naturally. Carl Jung, ETH, Page 213.

When those doubtful blessings, missionaries, stop the initiation ceremonies of a tribe, it always decays. When you take these rites from the people they lose their sense of life, and then they just go from one cigarette to the next, and from one drink to the next. Carl Jung, ETH, Page 216.

It is in our own body that we must search, not outside, but today everyone is convinced that it is outside. Carl Jung, ETH, Page 21.

The world is an image to us, even when we have a scientific conception of it and assert: "This is so and so", it is still only an image. Carl Jung, ETH, Alchemy, Page 62.

Man in antiquity differentiated between man's "daemon" and his "own mind". Carl Jung, ETH, Lecture VII, Page 50.

...we say, "I thought", when we have done nothing of the kind but something has happened to us. Carl Jung, ETH, Lecture VII, Page 50.

Our modern scientific attitude tries to eliminate every subjective factor from scientific reasoning. Carl Jung, ETH, Alchemy, Lecture VII, Page 65.

And matter [which was alive and had psychical qualities for him) contained a secret intention, a kind of wish, as if it wanted to be transformed. Carl Jung, ETH, Alchemy, Lecture VII, Page 66.

For man has the yearning in himself to become what he would call the perfect man. Or rather, there is the image of a perfect and complete being in his unconscious. Carl Jung, ETH, Alchemy, Lecture VII, Page 67.

There must be a psychical equivalent of matter preformed in man, and this is our own matter, our physical world: the body, for the body is matter. Carl Jung, ETH, Alchemy, Lecture VII, Page 67.

Rama Krishna is not worshipped; his photograph is there to remind the worshippers of his form. This is, therefore, totally different to the worship of Christ but the basic ide a of soul as form is common to both. Carl Jung, ETH Lecture ETH Lecture 17th Nov 1939

The question is not why did our Christian ancestors believe things which are absurd, but how is it that humanity knows these things and prizes them so highly? Carl Jung, ETH Lecture, 17 Nov 1939

This bi-sexuality of Christ is called androgynous, from aner (man) and gyne (woman). This is not only a Christian idea, the gods in most religions have an androgynous nature ascribed to them in some form or other. Carl Jung, ETH Lecture 8th Dec 1939

If we consider this aspect of "Geist", we shall see that it is a peculiar condition of man. That which is moved, as if blown away by the wind, that which is made alive, is called spirit. It is, therefore, an increase of life. Carl Jung, ETH Lecture 26 Jan 1940.

He [Dante] began to write his "Divine Comedy" in his thirty fifth year. The thirty-fifth year is a turning point in life – it is an interesting fact that Christ died in his thirty-fourth year. Carl Jung, ETH Lecture VII, Page 222.

This process of active imagination is the making conscious of the material which lies on the threshold of consciousness. Consciousness is an effort and you have to sleep in order to recuperate from the task. Carl Jung, ETH Lectures, Volume II, Page 12.

The earth, in the alchemistic sense, means the body and in a double sense: chemical bodies (substances), minerals etc., and the human body. Carl Jung, ETH Lectures, Page 101.

That with which we are concerned is not God, the creature is the image of the human mind, neither alive nor dead. Dorneus cited in ETH Lectures, Page 103.

This is a passage, where you can see for yourselves that ideas, which are in full bloom in the East, are also to be found in medieval meditations, ideas which touch the foundation and origin of our existence. Dorneus cited in ETH Lectures, Page 103.

Who would have thought that the alchemists, popularly supposed to be searching for gold, were really promising themselves freedom from illusion, exaggerated emotion, passion, excess and all possible vices Carl Jung, ETH, Lecture XIII, Page 108.

The "Processing" is the alchemistic procedure; this, Taoism and the Book of Changes are all the same thing, according to Wei Po-Yang. Carl Jung, ETH, Lecture XIII, Page 109.

Divine grace is not, so to speak, conjured up, the priest does not make a sort of magic incantation in the prayer of consecration to compel the intervention of divine grace; but the Mass itself is a divine intervention, of which man should become aware. Carl Jung, ETH, Lecture XIII, Page 110.

A dog does not know that it is a dog any more than a star knows that it is a star. Carl Jung, ETH Lectures, Pages 217-223

The fact that Christ is regarded as male and female is extremely important, because it lays the foundation for the transcendent function, the reconciliation of the opposites. Carl Jung, ETH Lectures, Page 200.

The ego is an illusion which ends with death but the karma remains, it is given another ego in the next illusion. Carl Jung, ETH Lecture, Vol. 3, Page 17

A subtle body, breath or smoke resembling, which can also be correctly described as anima. Anima is the feminine of animus, which is identical with the Greek word anemos which means wind or breath. Carl Jung, ETH Lecture 24 Feb 1939

If we speak of the atom we are not moved by it, but when we speak of the soul everyone is personally touched, it always awakes an emotion. Carl Jung, ETH Lectures, Vol. 2, Pages 140-142.

The goal which the alchemist sets himself, however, is not a direct redemption of the human being, nor is it a propitiation of the Deity nor a defence against evil. Carl Jung, ETH, Page 143.

We are not used to thinking that light comes from within as well as from without, it is as if the eye had an inward light of its own, if we receive a blow on the head for instance, we see stars. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

The levitation of St. Francis is a typical example. You can see yourself from a foot above, from the ceiling or from the ground. The Yogin himself levitates because he is so identified with his contemplation that he loses the weight of his body. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

There are people indeed who always project the blame, but I hold this to be incorrect! The fruit comes to him from the mother, through the friend, the shadow; this means that if he goes out into the world with his shadow, fruit will come to him. Carl Jung, ETH Lecture XII, 1Feb1935, Pages 180

A dream gives us unadorned information about the condition of a patient, it is as if a nature- being were stating his diagnosis or taking a child by the ear and telling him what he is doing. Carl Jung, ETH Lecture 18Jan1935, Page 174.

A dream is a product of nature, the patient has not made it, it is like a letter dropped from Heaven, something which we know nothing of. Carl Jung, ETH Lecture V 23Nov1934 Page 156.

It was the anticipatory quality in dreams that was first valued by antiquity and they played an important role in the ritual of many religions. Carl Jung, ETH Lecture V 23Nov1934 Page 156.

In psychological language: between the forms, tangible and visible to our senses, and the disappearance of all forms, there is a between world, the psyche. Carl Jung, ETH Lecture XIII 17Feb1939, Page 86.

“The innermost nature of all corn meaneth wheat, and of all metal, gold, and of all birth, man!” Meister Eckhart cited ETH Lecture XIII 17Feb1939, Page 87.

The Sambhoga-kaya corresponds exactly to the modern term collective unconscious; and the archetypal figures correspond to the Devatas of our text. ETH Lecture XIII 17Feb1939, Page 86.

Guilt is also by no means the only cause of complexes, but with people who are especially sensitive on this point it is a very common complex ingredient, they have a moral complex, and it is as if they were ridden by the devil. Carl Jung, ETH Lecture XI 5July1934, Page 132.

Dante saw the mystical rose as the last vision in the Paradiso, where it embraced the whole Heavens. Carl Jung, ETH Lecture 3rd March 1939

To some people every word irritates a complex, but these people are usually insane, they apply every word to their complexes. Carl Jung, ETH Lecture XI 5July1934, Page 132.

Big dreams are impressive, they go with us through life, and sometimes change us through and through, but small dreams are fragmentary and just deal with the personal moment. Carl Jung, ETH Lecture XI 5July1934, Page 133.

It is fairly easy to imagine being able to think consciously, to have one's thoughts under control, but when it comes to feeling it is much more difficult to do so, especially for a man. Carl Jung, Lecture IV, 18May1934, Page 102.

As a matter of fact it is by no means everyone who can sit down and think out something voluntarily, and it is quite equally possible for someone to sit down and feel something out. It just depends which is your domesticated function. Carl Jung, Lecture IV, 18May1934, Page 102.

They [Intuitives] draw the souls out of things and act according to what they discover by this process, just as if what they discovered were ordinary every day facts. Carl Jung, Lecture IV, 18May1934, Page 102.

The idea of the functions did not originate with me but was discovered by the Chinese centuries ago. It is true, however, that I stumbled up on it without knowledge of the east and only afterwards found the parallels to my own discoveries. Carl Jung, Lecture IV, 18May1934, Page 105.

Schopenhauer was primarily a thinker and secondarily an intuitive, whereas the quantities were reversed in Nietzsche. Carl Jung, Lecture IV, 18May1934, Page 105.

Intuitives are often very poor because they never wait for the harvest. Carl Jung, Lecture V 25May1934, Page 107.

There is what we might call a fifth function over all these four functions: the will. This is a peculiar function set above the others with a certain quantity of disposable energy in direct relation to the ego. Carl Jung, Lecture V 25May1934, Page 107.

We make the great mistake of thinking that children are born a tabula rasa, but this is not the case. They are born with a vast inherited memory which contains a subjective content to meet everything which they contact externally. Carl Jung, Lecture V 25May1934, Page 108.

Affect is undomesticated primitivity, annoyance can still be a feeling, but when your head begins to burn and you find your heart and pulse beat, then it has gone over into an emotion. Carl Jung, Lecture V 25May1934, Page 109.

Our present material consists of that which touches the ego, the individual or Self reaches far beyond this, it is only in the evening of life that we can say who we really are. Carl Jung, Lecture VI 2June1934, Page 110.

The unconscious contains not only memories but also the germs of the new, creative seeds. Carl Jung, Lecture VI 2June1934, Page 113.

Much of Christ's teaching is also to be found in the teaching of his cousin Mithras. Carl Jung, Lecture VI 2June1934, Page 113.

The collective unconscious is a source in which all the past and all the future lie, it does not belong to the individual, but to mankind. Carl Jung, Lecture VI 2June1934, Page 113.

Jealousy is always an extremely suspicious symptom. Carl Jung, Lecture VIII 15June1934, Page 119.

Neurotics often hardly breathe at all and when at last they are forced to draw a breath they sigh, and their fond relations are much concerned and ask: "What is the matter?" But they were just in need of breath. Carl Jung, Lecture VIII 15June1934, Page 121.

This shallow breathing can have very serious results and can start tubercular trouble for people with many complexes get into the habit of not breathing to the bottom of their lungs. Carl Jung, Lecture VIII 15June1934, Page 121.

We sleep a third of our life away and in the remaining two-thirds we are only more or less conscious. Carl Jung, Lecture II, 27April1934, Page 96.

Alert consciousness is a very rare condition, it is tiring and expensive, and as it requires so much energy we prefer to let ourselves live in a kind of torpor. Carl Jung, Lecture II, 27April1934, Pages 96.

If the unconscious stopped living nothing would happen in consciousness, for all that comes into our heads proceeds from the unconscious. Carl Jung, Lecture II, 27April1934, Pages 97.

Consciousness is essentially the psyche's organ of perception, it is the eye and ear of the psyche. Carl Jung, Lecture II, 27April1934, Pages 98.

There is nothing which man has done, thought or undertaken which has not originated in the psyche. Carl Jung, Lecture I, 20April1934, Page 93.

The psyche appears to everyone as that which is reality to him and it takes an exceedingly long self-education to see that one's own experience is not the general experience. Carl Jung, Lecture I, 20April1934, Page 93.

The psyche experiences itself and is at the same time a general phenomenon; every-

thing that exists depends on this fact. Carl Jung, Lecture I, 20April1934, Pages 94.

Psychology is no arbitrary matter, it is more a phenomenology that consists of many realities which have to be accepted as they are. Carl Jung, Lecture I, 20April1934, Page 94.

Ego consciousness is no universal condition; it could rather be called the organ of orientation which is sub-divided into functions. Carl Jung, Lecture III, 4May1934, Page 99.

The history of energetics is largely intuitive, it starts primitively as intuitions of archetypes, first they were beings, now they are mathematical formulas. Carl Jung, Lecture III, 4May1934, Page 100.

There is unchanging opposition, war in fact, between thinking and feeling. If thinking appears cold to feeling, feeling certainly appears stupid to thinking. Carl Jung, Lecture III, 4May1934, Page 100.

Intuitives show a quite extraordinary inability to register sensation facts, they have extraordinary fantasies about a thing, they intuit what is inside the locked drawer, but have no idea what the bureau looks like outside. Carl Jung, Lecture III, 4May1934, Page 101.

You can quite well say “I think”, “I feel” but the other view works also, “I am thought”, “I am felt “. Carl Jung, Lecture III, 4May1934, Page 101.

In any case, the Clairvoyante’s visions lead us to the conclusion that she possessed the faculty of exteriorization, of seeing psychic processes as if existing outside herself. Carl Jung, ETH Lecture V, Page 26.

These processes are based on psychological facts, but we do not know scientifically whether ghosts exist or not. Carl Jung, ETH Lecture V, Page 26.

In my estimation, second sight is not an illness, but a gift; you might as well say that it is pathological to be endowed with remarkable intelligence, but the possession of a gift always carries with it the burden of responsibility. Carl Jung, ETH Lecture V, Page 26.

We can have prophetic dreams without possessing second sight, innumerable people have such anticipatory dreams. Carl Jung, ETH Lecture V, Page 26.

This disproves the theory that a child’s mind is a tabula rasa, for it shows us that the unconscious is no empty surface, but a prepared ground; the brain is complete with the history of the world and every child is born with an unconscious assumption of the world. Carl Jung, ETH Lecture V, Page 27.

There is no escape from this psychic background with which we enter life, it can only be accepted, we are bound to see the world through our own inborn temperament. Carl Jung, ETH Lecture V, Page 27.

I should like to stress the fact that intense withdrawal from outer reality brings about an animation of the inner world which calls forth these phenomena. Carl Jung, ETH Lecture IX,15Dec1933, Page 39.

But psychology, of all things, demands that we be honest and shut our eyes to nothing. Carl Jung, ETH Lecture IX,15Dec1933, Page 39.

Space is a pure conception, the condition a priori of all spatial experiences generally. It possesses “empirical reality” and is the frame of all outer experience. Time is “the formal condition a priori of all phenomena”. Time as inner sense (space being the outer sense) has “subjective reality”. Carl Jung, ETH Lecture IX,15Dec1933, Page 40.

If the light were suddenly to go out and you could no longer see me, you would not be likely to think that I had ceased to exist, yet it would be no more foolish than to assume that the contents of the psychic background only exist when we can see them. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

The ancients understood this far better than we do, they did not speak, therefore, of being in love but of being possessed or hit by a god. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

The psyche has a great desire to become whole and to collect back its scattered parts. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

The really normal man has no need to be always correct, or to stress his normality; he can be possessed by an idea, a conviction, a feeling, he can live all sides of himself and do many foolish things. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

Consciousness is becoming aware of, making an image or concept of something, and intellect is the ability to think. Neither of these things is spirit. Carl Jung, ETH Lecture 26 Jan 1940.

This is equally true of the concept of matter or body. We must say here that the body has nothing to do with matter. Matter is an abstraction, nowadays it has become a philosophical and scientific concept, whereas body is the direct psychic experience of the body. Carl Jung, ETH Lecture 26 Jan 1940.

A host of possibilities is still embedded in the archetypes, in the realm of the Mothers. The abundance of possibilities eludes our comprehension. Carl Jung, ETH Lectures, Page 22

The origin of the archetypes is a crucial question. Where space and time are relative it is not possible to speak of developments in time. Everything is present, altogether and all at once, in the constant presence of the Pleroma. Carl Jung, ETH Lectures, Page 22

Man is also distinct from the angels because he can receive revelations, be disobedient, grow and change. Carl Jung, ETH Lectures, Page 36.

God changes too and is therefore especially interested in man. Carl Jung, ETH Lectures, Page 36.

Although the earth existed before there were any human beings, it could not be seen or known by anyone. Carl Jung, ETH Lectures, Page 22.

So when we say body, we really mean our psychic experience of the body. This has

only a distant Relationship to the anatomical and physiological structure of the body and nothing whatever to do with matter. Carl Jung, ETH Lecture 26 Jan 1940.

Man is the point that has become visible, stepping out from the Pleroma, knowing what he is doing, and able to name the things about him. Carl Jung, ETH Lectures, Page 22

Very few people understand intelligent things whereas everybody understands stupid things; stupidity, therefore, is a far greater power than intelligence. Carl Jung, ETH Lecture 10 Feb 1939

Alchemy began at latest in the first century A. D. and is really a curious process of initiation, a s ort of practical Yoga. Carl Jung, ETH Lecture 24 Feb 1939

This perfect being is a conception of an optimum of life, and it is symbolically represented as the all-round being. Carl Jung, ETH, Lecture 10, Page 81.

...I have been working for many years on the psychology of the unconscious, and it was the enigmatical and puzzling structure of the unconscious which brought me to alchemy, as well as to the study of Yoga and of the Ignatian exercises. Carl Jung, ETH, Lecture 10, Page 81.

The “anima rationalis” is the reasonable mind of man, which is really the highest form of the human psyche, worthy of immortality. Carl Jung, ETH, Lecture XI, Page 96.

The serpent is a Gnostic symbol for the spinal cord and the basal ganglia, because a snake is mainly backbone. Carl Jung, ETH, Lecture XI, Page 97.

If the unconscious can be localized anywhere it is in the basal ganglia, and it has the same uncanny character. Carl Jung, ETH, Lecture XI, Page 97.

The “art of gold making” is a sort of creating of the world, or it is based on the pattern of the creation of the world, and, as in Genesis, a cosmos is fashioned from the chaos. Carl Jung, ETH, Lecture XI, Page 97.

This means, applied to alchemy, that it is death to take alchemy as an external occupation, but the man who regards it as an inward experience, can live and rejoice. Carl Jung, ETH, Lecture XI, Page 97.

The assurance that the stone will remain with us seems to be directly related to Christ’s promise: “Lo, I am with you always, even unto the end of the world.” (St. Matt. XXVIII. 20.) Carl Jung, ETH, Lecture XI, Page 97.

[Study and search of what thou art,

And what is in thee, thou wilt see,

Thy study, learning, whole and p art,

It all doth come from inside thee,

For what outside us we do ken

Is also in us, so Amen.] Salomon Trissmosin cited by Carl Jung, ETH, Page 105.

When his pupils questioned Buddha about Shunyata, he was silent or replied in a round about way. There were things he did not want to speak of, he would not say what was best left unsaid. Carl Jung, ETH Lecture XII,10th February 1939, Pages 76-81.

The serpent is a Gnostic symbol for the spinal cord and the basal ganglia, because a snake is mainly backbone. Carl Jung, ETH, Lecture XI, Page 97.

This serpent does not represent “reason” or anything approaching it, but rather symbolises a peculiar autonomous mind which can possess one completely, a spirit of revelation which gives us “Intuitionen” (intuitions). Carl Jung, ETH, Alchemy, Page 215.

Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons. Carl Jung, ETH, Alchemy, Page 216.

…the serpent is the hypostatic, underlying materia (the essence of matter), which sinks into the water, or is as it were in the water, and, through illusion, it deceives the senses. Carl Jung, ETH, Alchemy, Page 219.

The Kavirondos say that people only become human beings through initiation, before that they are animals. This is the sacrifice of avidya, of not knowing, of being a purely instinctive creature. This instinctive unity is divided into four and is reunited. This second unity is Mt. Meru. Carl Jung, ETH Lecture 24 Feb 1939

We have our bete noire and say with the old Pharisee: “God, I thank thee, that I am not as other men are.” We don’t want to know that we are the “other men.” Carl Jung, ETH Lecture 27 Jan 1939

In every case of very pronounced introversion, the three groups of phenomena, which I mentioned in the last lecture, occur: first, experience of the relative character of space and time; secondly, the autonomy of certain psychic contents and thirdly, the experience of symbols belonging to a centre which does not coincide with the centre of consciousness and which is equivalent to an experience of God. Carl Jung, Lecture X, 12Jan1934, Page 43.

Youth has to build many walls in order to shut off the background from the ego, so that it may believe in the outer world; for to remain under the fascination of the inner images causes hesitation and lack of accomplishment, and to live, to be wholly devoted to something, is also an art which must not be despised. Carl Jung, Lecture X, 12Jan1934, Pages 45.

I am personally of the opinion that not only people, but even animals have souls. I am

also deeply convinced of the truth of all creeds. No logical standard of comparison exists, they all contain genuine and real psychological experience and it is merely stupid to criticize them with the aim of establishing one truth. Carl Jung, ETH Lecture III, Page 18.

Psychology did not suddenly spring into existence; one could say that it is as old as civilization itself. The ancient science of astrology, which has always appeared in the wake of culture all over the world, is a kind of psychology and alchemy is another unconscious form. Carl Jung, ETH Lecture I, Page 11.

In reality we imagine nothing, it imagines itself. Carl Jung, ETH Lecture XII, Page 53.

Leopold did not suddenly spring into existence when he appeared as a control, he was always present in Helene Smith, he was part of her psychic structure. Carl Jung, ETH Lecture XII, Page 53.

William James had a true understanding of these facts when he said: "Thought tends to personal form." Carl Jung, ETH Lecture XII, Pages 53-54.

In earlier days the healing of the psyche was regarded as Christ's prerogative, the task belonged to religion, for we suffered then only as part of a collective suffering. It is a new point of view to look up on the individual psyche as a whole with its own individual suffering. Carl Jung, ETH Lecture I, 20Oct1933, Page 12

It is no wonder, therefore, that nature herself strives to produce a strengthening of the ego in order gradually to bring about more consciousness, for without this the further development of mankind would be impossible. Carl Jung, ETH, Page 137.

The whole history of culture is really the history of a strengthening and widening of consciousness, and therefore of the controlling ego. Carl Jung, ETH, Page 137.

After half an hour's conversation I felt I was listening to a Chinese sage or an east European peasant, still rooted in the Earth Mother yet close to Heaven at the same time. I was enthralled by the wonderful simplicity of his presence... Mircea Eliade on Carl Jung, Ordeal by Labyrinth, Pages 162-3.

The lotus has always had an important mystical meaning. Its roots are down in the slime and mud at the bottom of the lake and the flower unfolds on the surface of the water. Carl Jung, ETH, Page 113.

There are, it is true, cases of people who are living below their own value where the shadow is the superior instead of the inferior part of the personality. Such people are apparently very modest but there is a lot of cunning in their modesty. Carl Jung, ETH, Page 113.

So we see that what we call spirit and body are psychic conditions, limited psychic functions, and the body tells us as little about what matter really is, as the spirit about the thing in itself which is behind the spiritual condition. Carl Jung, ETH Lecture X, Page 226.

We can experience the body psychically, a prana-body, a subtle body, and there are certain exalted and ecstatic conditions in which we can experience spirit. So what we experience

of spirit and body are really psychic modalities. Carl Jung, ETH Lecture X, Page 226.

Body and spirit, thought of as two poles, combine correctly with each other if man depends correctly upon God, because they are reconciled through His unity. Carl Jung, ETH Lecture X, Page 227.

Prana conceives of the body as a sort of system of pipes, going into the limbs and connecting the centres. These centres are not mystical but psychical centres of experience. Carl Jung, ETH Lecture X, Page 225.

That is how we should understand the pleroma, the fullness, which is the origin of the existence of the world, where everything is contained but in potentia, as a possibility, anything can come out of it. Carl Jung, ETH Lectures, Page 254.

We find the same idea in the Indian Atman, a word which is related to the German Atem (breath]; it is the breath of life, which goes through everything, corresponding to the Buddha essence. Carl Jung, ETH Lecture 9Dec38, Page 41.

The lapis philosophorum of the alchemists is the same thing as the Vajra, it is the thing which is produced in the laboratory of a man's life and which is far more durable than he is. These thoughts run parallel both in the East and West. Carl Jung, ETH Lecture 9Dec38, Page 43.

The text tells us that the body of the sleeper is imagined to be the body of the Buddha, we should understand that as the diamond body. So it is the transformation of the ordinary body into the eternally durable body that is meant. Carl Jung, ETH Lecture 9Dec38, Page 43.

As we have already seen that Karma is the sum-total of what we bring over from former lives, our debit and credit account, merits and losses. Sangskara is the sum-total of the mind that we have created in former existences. Carl Jung, ETH Lecture 13Jan1939, Pages 55-56.

Very highly developed people can remember their former lives, even back into animal lives. Buddha remembered innumerable lives and spoke freely of them. There are curious cases of this kind to be found even now. Carl Jung, ETH Lecture 13Jan1939, Page 56.

The East is absolutely convinced that we actually lived former lives but such assertions are open to doubt. We call the same thing hereditary tendencies, our disposition, certain things run in the family, etc. Carl Jung, ETH Lecture 13Jan1939, Page 56.

In the West we are always using our intuition on outward things, but the East turns their Sangskara-skandha inwards. Carl Jung, ETH Lecture 13Jan1939, Page 56.

When people are foolish enough to imitate the East their bodies rise up against them and teach them better. Carl Jung, ETH Lecture 13Jan1939, Page 56.

There must be a long preparation to be Buddha, if we do not realise this we are taking part in a holy ceremony with dirty hands. Carl Jung, ETH Lecture 13Jan1939, Page 56.

The eastern gods all have two aspects, Kwannon, the well-known goddess of kindness, is also the goddess of hell. Carl Jung, ETH Lecture 13Jan1939, Page 57.

Rupa-skandha = Thinking.

Vedana-skandha = Sensation.

Samjna-skandha = Feeling.

Sangskara-skandha = Intuition.

Vijniina-skandha = Buddha Vajra-sattva . Knowledge. Carl Jung, ETH Lecture 13Jan1939, Page 52.

The meaning of this passage age is that through active imagination the Yogin succeeds in making his senses and functions independent. It is the purification of the senses. Carl Jung, ETH Lecture 20Jan1939, Page 59.

Disintegration is consciously undertaken in our text with the purpose of emptying the ego consciousness and integrating a central consciousness, the totality of the personality; it is undertaken because the problem of the body has come up. Carl Jung, ETH Lecture 20Jan1939, Page 62.

All this means that in time and space I am only here in my body, I cannot be identical with Buddha, but if I can rid myself of all my personal contents, if I can distribute them as Devatas all over the universe, I can sit in the heaven of the gods and reach eternal peace. Carl Jung, ETH Lecture 20Jan1939, Page 62.

The Yogin's Buddha is a subjective and objective image. It lies in the Yogin's power to create him or to leave him uncreated and yet the Buddha has an objective existence. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

We know that twice two are four, for instance, but we cannot call that our subjective knowledge. We simply take over such facts ready-made and play chess with them; for we can to some extent use the fact that twice two are four for our own purposes even though it does not belong to us. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

We do not suffer from the delusion that a cherry could not hang on its stalk without our help, yet it never occurs to us that we are just as powerless in our own dreams. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

People cannot stand having unnatural virtue around them all day, it makes them feel inferior and they may even be come criminals in order to compensate it. Carl Jung, ETH Lecture 27Jan1939, Pages 66.

In India it has given way to Hinduism, in which Buddha is merely the ninth, that is the last, incarnation or avatar of Vishnu. The Hindus believe that the time of Buddha has passed and that a tenth avatar of Vishnu in the form of a white horse will soon appear. Carl Jung, ETH Lecture 27Jan1939, Pages 68.

As Buddha and his teaching are still recognized within the frame of the Hindu religion, you find traces of him everywhere; but his achievement, amazing consciousness and highest

integrity are no longer to be found in India today, though Rishis and Yogins still make private efforts to reach its illumination. Carl Jung, ETH Lecture 27Jan1939, Pages 68.

I do not know why India was not able to keep Buddhism, but I think probably its present polytheistic religion is a better expression of the Indian soul today than the one perfect Buddha. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

This round motif should be kept clearly in your mind, for it is an exceedingly important symbol in the West as well as in the East. It is especially women who produce such symbols in the West. This is not the case in the East, the mandalas are made by men, the feminine has remained unconscious. We find an exception to this rule in the matriarchal South of India. Carl Jung, ETH Lecture XI., 3Feb1939, Page 70.

It is not that the things do not exist but that our perception of them is nothing but illusion. Carl Jung, ETH Lecture XI, 3Feb1939, Page 75.

Women played a considerable part in alchemy and worked at it themselves. This is not the case in Indian Yoga, with the exception of Tantrism. Carl Jung, ETH Lecture 24Feb1939, Pages 92.

We must know how the human psyche came into being for in the unconscious the old ways are always trodden again. Carl Jung, ETH Lecture 3Mar1939, Page 98.

We find all the ancient forms of the human psyche in dreams and in such texts as the Shri-Chakra-Sambhara Tantra. Carl Jung, ETH Lecture 3Mar1939, Page 98.

We do not know why the Christian “Weltanschauung” exists, and why it is so insisted upon. The real reason is that these things lie under it, these essential roots of man; they belong to the secret teaching and had to be hidden, the Church was built over them and because of this people have become cut off from their roots. Carl Jung, ETH Lecture 8March1935, Pages 200.

Everyone has complexes, there is nothing to be ashamed of in that; it would in fact be highly suspicious if we found someone who had no complexes, for these are the fires of the psyche. Carl Jung, ETH Lecture 1May1935, Pages 203.

Miracles are symbols for a heightened understanding of life; learning to fly without wings, telepathy, Yoga practices, etc., all belong psychologically to this heightened consciousness. Carl Jung, ETH Lecture 1May1935, Pages 203.

The purpose of the meditation of the alchemists is also spiritualis, but in contrast to the other methods of meditation which we studied here – those of Yoga, Mahayana Buddhism and the Ignatian excercises – the subject of meditation in alchemy is something unknown, and not a known dogmatic formula. Carl Jung, ETH, Page 174.

The “Aurora Consurgens” asks the question: “What is the science? It is the gift and sanctuary of the Deity, it is a divine thing, and is hidden by the Wise in symbolical words and in many ways.” Cited in ETH Lectures, Page 175.

He says directly that man has two lights: the one is the spirit and the other the light of

nature. Man has a spirit in order to be able to understand the divine revelation, and a soul in order to recognise the world in the light of nature. Carl Jung, ETH, Page 193.

You can put the most marvellous things before the eyes of a stupid person and they will make no impression on him, for all impressions come from inside ourselves. Carl Jung, ETH, Page 226.

The elements are of an earthly nature, the physical and chemical constituents of our bodies. These are the earth in us, so to speak, and the stars represent the beginning of psychical life, the influence of the stars in the condition of the chaos. Carl Jung, ETH, Page 229.

This book [I Ching] lies just under the threshold of Chinese consciousness, it is rationally despised under European influence, but every Chinese believes in it at bottom and is perfectly right to do so, for it is an extraordinarily intelligent book. Carl Jung, ETH, Lecture XIII, Page 109.

Divine grace is not, so to speak, conjured up, the priest does not make a sort of magic incantation in the prayer of consecration to compel the intervention of divine grace; but the Mass itself is a divine intervention, of which man should become aware. Carl Jung, ETH, Lecture XIII, Page 110.

The most pronounced intuitives have what the Scotch call second sight, they can, for instance, foretell the weather, many animals also have this last power. Carl Jung, ETH Lectures, Page 100.

Often when people behave in an exceedingly unexpected manner the appearance of an archetype is the explanation; archetypes go back not only through human history, but to our ancestors the animals, that is why we are able to understand animals so well and make friends with them. Carl Jung, ETH Lectures, Vol. 2, Page 177.

Primitives are really human animals living on the lap of the earth and from its sap. We are merely enlightened! Carl Jung, ETH Lectures, Vol. 2, Page 200.

One of the aims of some kinds of Yoga is to understand the voice of all animals, but we are not convinced in the West that horses and dogs have such important thoughts. Carl Jung, ETH Lectures, Vol. 2, Page 17.

This was the case with our dreamer, fate is not devilish but elfish and chose this moment to bring a new influence into his life. Carl Jung, ETH Lecture 25Jan1935.

The idea is that primeval man possessed a substance, a sort of earth, out of which Paradise could grow, and Adam (or primeval man) carries the secret of this earth in himself. Carl Jung, ETH, Alchemy, Page 215.

The snake in alchemy is the “mercurial serpent”, the old Gnostic image for the Nous, the mind, where the spirit was represented as a serpent, as the Agathodaemon (the good daemon), or directly called the serpent of the Nous. Carl Jung, ETH, Alchemy, Page 215.

This serpent does not represent “reason” or anything approaching it, but rather symbolises a peculiar autonomous mind which can possess one completely, a spirit of revelation

which gives us “Intuitionen” (intuitions). Carl Jung, ETH, Alchemy, Page 215.

Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons. Carl Jung, ETH, Alchemy, Page 216.

One could say, in a certain sense, that the unconscious was the invisible, psychical part of the tangible and visible nervous system, just as one might say consciousness was the invisible part of the brain. Carl Jung, ETH, Alchemy, Page 216.

Living matter is a mystery which is beyond our understanding, if only for the reason that we ourselves consist of living matter. We cannot climb above our own heads, a fact which should be a warning to all those people who try to explain the nature of God. Carl Jung, ETH, Alchemy, Page 216.

…the serpent is the hypostatic, underlying materia (the essence of matter), which sinks into the water, or is as it were in the water, and, through illusion, it deceives the senses. Carl Jung, ETH, Alchemy, Page 219.

To put it more simply: the prima materia can be won from the centre of a stone or substance, but then it is no longer designated as a substance but as an agent. Carl Jung, ETH, Alchemy, Page 221.

Therefore the prima materia is called “monad”, “ens reale” and “forma interna”, that is, it is the inner form which gives things their existence, and is, therefore, the cause of all existence. Carl Jung, ETH, Alchemy, Page 221.

And this being has body, soul and spirit, and is, therefore, the principle of life itself, as well as the principle of individuation. Its nature is spiritual, it cannot be seen, and it contains an invisible image. Carl Jung, ETH, Alchemy, Page 221.

We could define the unconscious as a psychical existence in ourselves of which we are unconscious. Carl Jung, ETH, Alchemy, Page 224.

Even today the majority of people have no idea what psychology is; they have a personal psychology and some metaphysical convictions. Carl Jung, ETH, Alchemy, Page 224.

And it is a curious fact that, all over the earth wherever we find astrology, the stars have essentially the same meaning. Carl Jung, ETH, Alchemy, Page 225.

While a man sees something in the sky, there is no chance of his seeing it in himself, and so naturally he will attribute his own actions to the stars. Carl Jung, ETH, Alchemy, Page 225.

The well-known sentence in the Lord’s Prayer, “Deliver us from evil”, meant, as it was first understood, deliver us from the evil principle of the Heimarmene. Carl Jung, ETH, Alchemy, Page 225.

The beautiful old name, Elizabeth, is a remnant of the same idea. It originated in Baby-

lon and means: “My deity is the seven”, that is, these even planets, for only seven were known in those days. Carl Jung, ETH, Alchemy, Pages 225-226.

The things, which impress us from outside, can only do so because of our inner attitude. Carl Jung, ETH, Alchemy, Page 226.

You can put the most marvellous things before the eyes of a stupid person and they will make no impression on him, for all impressions come from inside ourselves. Carl Jung, ETH, Alchemy, Page 226.

The elements are of an earthly nature, the physical and chemical constituents of our bodies. These are the earth in us, so to speak, and the stars represent the beginning of psychical life, the influence of the stars in the condition of the chaos. Carl Jung, ETH, Alchemy, Page 229.

Psychologically this means that the souls of the ancestors (potential factors, qualities, talents, possibilities, and so on, which we have inherited from all the lines of our ancestry) are waiting in the unconscious and are ready at any time to begin a new growth. Carl Jung, ETH, Alchemy, Page 230.

These are, so to speak, the re-animated souls of the ancestors which have been lying dormant in the unconscious, and the alchemists call these units or souls the sleepers or the dead in Hades who are resurrected by the “holy waters” (that is the miraculous water of alchemy, the fertilising Mercury). Carl Jung, ETH, Alchemy, Page 230.

The lotus has always had an important mystical meaning. Its roots are down in the slime and mud at the bottom of the lake and the flower unfolds on the surface of the water. Carl Jung, ETH, Page 113.

There are, it is true, cases of people who are living below their own value where the shadow is the superior instead of the inferior part of the personality. Such people are apparently very modest but there is a lot of cunning in their modesty. Carl Jung, ETH, Page 113.

As we are considering man’s psyche, the ego in the conscious and the shadow in the unconscious are both masculine but on the lower floor it is different. There man meets his other side which is feminine. Carl Jung, ETH, Page 114.

It is a primeval fact that the psyche consists of both sexes. Carl Jung, ETH, Page 114.

Yet we know that every embryo is formed of masculine and feminine genes, the sex is determined by the majority. Where then is the minority? Carl Jung, ETH, Page 115.

Marriage is no help in this, one does not reach it in that way, for we have deceived ourselves when we find our own feminine in a real woman. Carl Jung, ETH, Page 115.

If I have a beam in my own eye I shall see a mote in someone else’s eye and call it a beam. This exactly describes the way I necessarily first see my own feminine psyche. Carl Jung, ETH, Page 116.

We think of maya as illusion, deception, but it is also building material, illusion which

becomes real. Carl Jung, ETH, Page 116.

If we regard alchemy rationally it is complete nonsense but it is exceedingly meaningful psychologically, the whole riddle or secret of the human psyche is to be found in it. Carl Jung, ETH, Page 117.

The alchemists returned in matter to the mother, the first carrier of the feminine unconscious. Carl Jung, ETH, Page 117.

Mary is represented as a sea flower in one hymn and Christ as the sea bird that rests in her. This is exactly the eastern motif of the lotus. Carl Jung, ETH, Page 118.

These various formulations indicate the same being that we find in the Gnosis as the ethereal man, light and diaphanous, identical with gold, diamond, carbuncle, the Grail, and, in Indian philosophy, with the Purusha or personified as Christ or Buddha. Carl Jung, ETH, Page 118.

It is necessary to talk to Yogins themselves in order to understand and those who come over here are usually acrobats and not philosophers. Carl Jung, ETH, Page 119.

Through fettering the klesas one brings the eating of the world to an end and can discriminate between oneself and desire. We reach our own will and its content by practising this restraint. Carl Jung, ETH Lectures, Page 127.

But we spend our free time listening to the wireless and rushing off to the cinema. Yet much of our western neurosis comes from the fact that we do not find enough time for ourselves; it would be wiser to meditate and seek the Void when we need rest, than to run after outer distraction. Carl Jung, ETH Lectures, Page 128.

Yoga does not lead to the ego but to the knowledge that the ego is only a phenomenon, it is the face, skin or symptom of an incomprehensible being. Carl Jung, ETH Lectures, Page 136.

When the ego is identified with the Atman it goes up on to a height where it does not belong, and when the two are separated the ego rolls down the hill. Carl Jung, ETH Lectures, Page 137.

The idea that Christianity dropped from Heaven as a direct revelation is an historical forgery. Its essential content is rich in philosophical ideas which reach back beyond Plato and Pythagoras. Carl Jung, ETH Lectures, Page 137.

Alchemy began about the same time as Christianity, in fact we find alchemical ideas in China long before our era, so one can only be sure that the symbolism and language of the Fathers of the Church play an enormous role in alchemy. Carl Jung, ETH Lectures, Pages 161-162.

The coniunctio in alchemy is a union of the masculine and feminine, of the spiritual and material principles, from which a perfect body arises, the glorified body after the Last Judgement, the resurrection body. Carl Jung, ETH Lectures, Page 159.

This means an eternal body, or the subtle body, which is designated in alchemy as the philosopher's stone, the lapis aethereus or invisibilis. Carl Jung, ETH Lectures, Pages 159.

Active imagination is to be understood as a way or method, to heal, raise and transform the personality. Carl Jung, ETH Lecture, Pages 174.

a psychic emptying of all conscious contents through the practice of Yoga. In the western series the chaos, or nigredo, is not thought of as a psychic condition but as a condition of the materia. This is the great difference between the East and the West. Carl Jung, ETH Lecture, Pages 175.

The ego changes all the time, it has every kind of illusion, but the Self is as it is, there is nothing we can alter in it. Carl Jung, ETH Lecture, Pages 175.

Active imagination is the intentional activating of a function which otherwise remains passive. Carl Jung, ETH Lecture, Pages 175.

We do not stop to think that nothing would exist, there would be no culture in the world, if it were not for active imagination; it is always the forerunner, everything springs from it. Carl Jung, ETH Lecture, Pages 175.

In the East the Void represents

Later the single lotus is imagined on the firm ground of seven jewels, which is reality; so it is on the foundation of reality that the lotus is induced through imagination. Carl Jung, ETH Lecture, Pages 103.

We constantly hear of Mahatmas and Rishis living away in the mountains of Tibet who are capable of all kinds of magical practices and in India this is also taken for granted; but when Shri Rama Krishna became interested in the question and tried to discover if such people existed, he did not find a single one. Usually it is the invisible or psychic reality which is meant. Carl Jung, ETH Lecture, Pages 103.

We, in the West, are all in the deep darkness of avidya and badly in need of redemption. We need to achieve psychic understanding, not just to be, but to know what you are. Carl Jung, ETH Lecture, Pages 104.

In the West, we associate the spiritual with something high above, but the East finds it in Muladhara, the lower part of the pelvis, that which supports the roots, the lowest foundation of life. Carl Jung, ETH Lecture, Pages 104.

I have seen such cases where a second personality brings about an absolute change in character. It is this phenomenon which is made conscious here through active imagination. Carl Jung, ETH Lecture, Pages 106.

Christian iconography represents Christ as a very feminine man. This is not just a matter of taste, but because he could not be the redeemer if he were not woman as well as man: all the opposites had to unite in him. Carl Jung, ETH Lecture, Page 110.

In alchemy, the redemption of man is brought about through the opus; in contrast to

Christianity, where redemption depends entirely on the grace of God. The eastern concept is identical with the alchemical idea: it is the task of the individual to redeem himself. Carl Jung, ETH Lecture, Page 110.

The chemical and the psychological processes went hand in hand, the alchemists worked with such intensity and expectation that it had a psychological effect on them. This is difficult for us to understand. Carl Jung, ETH Lecture, Page 110.

We like to think that we are not unconscious but we are to an amazing extent: think of the many things we do without knowing it. Carl Jung, ETH Lecture, Page 111.

These unconscious actions, therefore, do not exist for us (any more than America exists for those who do not know that it was ever discovered) but other people see what we are unaware of ourselves! Carl Jung, ETH Lecture, Page 111.

This dissolution of the darkness also dissolves the picture which we have made of ourselves. Carl Jung, ETH Lecture, Page 111.

Just as the ark found a dry point on which to land, so you find a small but firm spot, an instinctive foundation on which you can stand and from which you can see: here I am right and there I am wrong, I am not quite right and not quite wrong, I am that. Carl Jung, ETH Lecture, Page 111.

Every profound student of alchemy knows that the making of gold was not the real purpose and that the process was a western form of Yoga. Carl Jung, ETH Lecture, Page 107.

It is, however, impossible for us to recognise our relationship to eastern ideas, or to assimilate these, unless we realise our own Christian background and that such ideas were expressed in the original documents of our own faith. Carl Jung, ETH Lectures, Page 197.

The alchemists think of the Redeemer as lying hidden or sleeping in the materia, he does not only descend from heaven but comes also from the depths of matter. Carl Jung, ETH Lectures, Page 189.

There is indeed a meaning in suffering, it is a sort of divine secret, for it is less the human being and more the divine man that suffers. God humiliated himself to become man and thus necessarily fell a victim to human suffering. Carl Jung, ETH Lectures, Page 189.

We saw that Christ is the western parallel to the eastern Atman or Purusha, and the search for both is the search for the Self, though the paths are utterly different. Carl Jung, ETH Lectures, Page 189.

We know for psychological reasons that when the outer attitude to the world is feminine and passive, the inward attitude will be masculine and active. And of course vice versa, a belligerent outer attitude means a feminine inner attitude, characterised by a peculiar receptiveness and surrender. Carl Jung, ETH Lectures, Page 192.

It is curious that the East has such a negative attitude to suffering, that it regards it merely as an illusion to be overcome, whereas to us it is the path par excellence to Christ, to the Self. Carl Jung, ETH Lectures, Page 194.

I am afraid that the historical responsibility for this state of things belongs to the Church: it did not emphasize the metaphysical significance of the individual and taught its members to deify the Church, the institution. Carl Jung, ETH Lectures, Page 196.

Our culture, which is threatened today, is primarily a Christian culture, if it had not been for the Roman Catholic Church, we should still be barbarians. Carl Jung, ETH Lectures, Page 196.

But we stopped at the institution of the Church, it was erected for the welfare of mankind and the divine germ of the individual was neglected and repressed, to such an extent that we have no understanding for the East and depreciate its teaching as megalomania. Carl Jung, ETH Lectures, Page 196.

We were all taught to depend on the walls of the Church, not on God in ourselves. How many of you even know that Christ said: "Ye are gods"? Have you ever heard a sermon on this text? I have not. But there are many passages in the New Testament which are never preached upon. Carl Jung, ETH Lectures, Page 196.

Not the human being, not the ego, is God but the Self is God in man, and it is superior to human consciousness, just as the whole is superior to a part. Carl Jung, ETH Lectures, Page 196.

We suffer from a certain "development arrete", our spiritual development stopped short, whereas that of the East is hypertrophic. Carl Jung, ETH Lectures, Page 197

He [Nietzsche] expressed it as "God is dead" and he did not realise that in saying this he was still standing within the dogma, for Christ's death is one of the secret mysteries of Christianity. Carl Jung, ETH Lectures, Page 197.

There is a real salvation in these medieval ideas which can free a man and give his existence a meaning far beyond the sacred bank balance and which reaches as far as suffering. Carl Jung, ETH Lectures, Page 191.

The dogma claims that Christ was God who became man. In psychological language this means that the Self approached the consciousness of man, or that human consciousness began to realise the Self, as a real human fact. Carl Jung, ETH Lectures, Page 200.

Eastern man realizes the Self in himself but it approaches western man from outside, it is even an historical event, the life of Christ. Carl Jung, ETH Lectures, Page 200.

The East, on the contrary, first realizes the Self as the thumbling in man's heart, as the smaller than small which I contain. But the Self appears in western psychic experience as a divine figure, as something which contains me and faces me with the infinite power of a god. Carl Jung, ETH Lectures, Page 201.

In other words, individuation, becoming conscious of the Self, is divine suffering. Carl Jung, ETH Lectures, Page 201.

At last I discovered that they [The East] call the unconscious consciousness, indeed enlightenment. Carl Jung, ETH Lectures, Page 204.

Natural science holds that man has developed, through long generations of pre-human ancestors. This is, of course, a process of nature, not a human activity. Carl Jung, ETH Lectures, Page 212.

The child's psyche is unconscious, an animal psyche if you like to express it that way, and very gradually a conscious condition develops. Carl Jung, ETH Lectures, Page 213.

Consciousness is produced from a quite specific unconsciousness, which anticipates things that consciousness will only later recognise and understand. Carl Jung, ETH Lectures, Page 213.

We are thought from our psyche before we know it, we can bring empirical facts to prove this. So the statement that "man was created" seems to me very important. Carl Jung, ETH Lectures, Page 213.

If I discover that I have been anticipated, it makes an enormous impression upon me; I could not in that moment clearly define the meaning of my life but I feel it as something living. Carl Jung, ETH Lectures, Page 214.

One living experience is worth a great many intellectual formulations and a psychology must be founded on this fact. Carl Jung, ETH Lectures, Page 214.

If man does not reverence and submit to the unconscious, which created his consciousness, he loses his soul, that is, he loses his connection with soul and unconscious. Carl Jung, ETH Lectures, Page 214.

We think we have conjured away this danger when we call it God, for Christianity has forgotten the dark side of God. The old Church knew that God was dangerous. Carl Jung, ETH Lectures, Page 215.

But gradually God was only spoken of as the good God but the Church knew, and perhaps still knows, that God is dangerous. But it preaches in mild murmurs, for it is not popular to speak as Luther spoke of the deus absconditus. Carl Jung, ETH Lectures, Page 215.

The principle of evil is just as autonomous and eternal as the principle of good. Carl Jung, ETH Lectures, Page 215.

An old alchemist said that God was obviously displeased with his work on the second day when he had separated the waters above from the waters below, thus creating the Binarius (two) which is the devil. On all the other days "God saw that it was good" but not on the second day. (Compare Gen. I. 6-8.) Carl Jung, ETH Lectures, Page 215.

As God is the union, the reconciliation, of all the opposites, it is natural that both the good and evil principles should be in him potentially, should originate in him. Carl Jung, ETH Lectures, Page 215.

It is much more important to be contented and peaceful than to be intellectual. Carl Jung, ETH Lectures, Page 214.

We could say that the universe only exists in order that this fruit may ripen; in order that the Self may come into being and reach its own place, which is simply a psychic process of becoming. Carl Jung, ETH Lecture IX, Page 220.

That is, as man himself is created for a purpose, he may use all created things for that purpose, and in order to do so freely he must be indifferent and unconcerned about them. One might almost think that this attitude was similar to that of Buddhism. Carl Jung, ETH Lecture IX, Page 220.

How I experience the body from within is a totally different question. I am inside the body as a psyche. Carl Jung, ETH Lecture X, Page 225.

If you want to know how the body can be experienced psychically you must turn to eastern Yoga; medieval philosophy also knew something of the matter. Carl Jung, ETH Lecture X, Page 225.

The Indian teaching of Prana formulates this, it makes people aware that they can, so to speak, stream into certain limbs and, if one experiments on these lines, one finds it is possible to achieve very peculiar results. Carl Jung, ETH Lecture X, Page 225.

So when we say body, we really mean our psychic experience of the body. This has only a distant relationship to the anatomical and physiological structure of the body and nothing whatever to do with matter. Carl Jung, ETH Lecture X, Page 226.

The body, therefore, is also a psychological condition, a peculiar form of consciousness. Carl Jung, ETH Lecture X, Page 226.

So we see that what we call spirit and body are psychic conditions, limited psychic functions, and the body tells us as little about what matter really is, as the spirit about the thing in itself which is behind the spiritual condition. Carl Jung, ETH Lecture X, Page 226.

We can experience the body psychically, a prana-body, a subtle body, and there are certain exalted and ecstatic conditions in which we can experience spirit. So what we experience of spirit and body are really psychic modalities. Carl Jung, ETH Lecture X, Page 226.

Body and spirit, thought of as two poles, combine correctly with each other if man depends correctly upon God, because they are reconciled through His unity. Carl Jung, ETH Lecture X, Page 227.

Prana conceives of the body as a sort of system of pipes, going into the limbs and connecting the centres. These centres are not mystical but psychical centres of experience. Carl Jung, ETH Lecture X, Page 225.

That is how we should understand the pleroma, the fullness, which is the origin of the existence of the world, where everything is contained but in potentia, as a possibility, anything can come out of it. Carl Jung, ETH Lectures, Page 254.

If we want to know the truth about ourselves we must realise that we are capable of great virtue and also of the worst vice. Carl Jung, ETH Lecture 13, Page 245.

Consciousness has increased but historical evidence shows that morality has not. Carl Jung, ETH Lecture XIV, Page 247.

In old Egypt, for instance, there was no concept of sin in our sense at all. Carl Jung, ETH Lecture XIV, Page 247.

Western man comes in from outside, so to speak, from the quaternity of the world into the unity of God, whereas eastern man goes out from the divine unity into the quaternity. Carl Jung, ETH Lecture XIV, Page 252.

The ideal in some Christian circles is to be always cheerful, of good courage, to be friends with all the world and to live above all conflict; for Christ has taken the conflict on Himself, so why should I trouble with it? That is no imitation of Christ, it is a device to avoid the essential Christian conflict. Carl Jung, ETH Lecture XVI, Page 258.

It is very remarkable that this conception of the divine water should have existed in Greek philosophy before the days of John the Baptist. Carl Jung, ETH Lecture IX, Page 75.

"It is by the revelation of the highest and greatest God that I have attained this art, and only through diligent study, wakefulness, and through constantly reading the authentic books." Carl Jung, Citing an Alchemist, ETH Lecture V. Page 161.

Through diligent study and religious exercises, one can attain an art or knowledge which exists somehow beside Christianity. Carl Jung, ETH Lecture V. Page 161.

Paracelsus says that man has a mind in order that he may understand the truths which are made known in the Gospel, and only for this purpose. But on the other hand man has also a "lumen naturae" (a natural light), a source of knowledge hidden in nature, from which he can draw enlightenment. Carl Jung, ETH Lecture V. Page 162.

I use the word "Gnosis" intentionally, because alchemy retained, or rediscovered, a great many things which played a very important role in the early days of Christianity. Carl Jung, ETH Lecture V. Page 162.

Christianity really arose from the spirit of Gnosticism, but came into conflict with it later, because the Gnostics threatened to dissolve Christianity with their philosophical speculations. Carl Jung, ETH Lecture V. Page 162.

This whole effort is not an undertaking for the many, it does not contain social thoughts, it is essentially an individual matter, and, whether it is practised by one, ten or even a thousand people, each works alone. Carl Jung, ETH Lecture V, Page 165.

And indeed it is as individuals that we are part of the world, and we cannot experience anything except as an individual. We may feel safer and more protected in a crowd, yet the truth is that the individual is more unsafe and in greater danger in a crowd than anywhere else. Carl Jung, ETH Lecture V, Page 165.

He has a secret purpose: to free the world soul (the Deus absconditus) bound in matter. Carl Jung, ETH Lecture V. Page 166.

A girl who has an illegitimate baby is condemned and nobody asks whether she is a decent human being or not. Carl Jung, CW 7, On Eros Theory, Page 27.

Any form of love not sanctioned by law is considered immoral, whether between worthwhile people or bounders. Carl Jung, CW 7, On Eros Theory, Pages 27.

We are still so hypnotized by what happens that we forget how and to whom it happens, just as for the Middle Ages finance was nothing but glittering gold, fiercely coveted and therefore the devil. Carl Jung, CW 7, On Eros Theory, Page 27.

Eastern texts show us how processes, which we have forgotten or never knew, can in the course of thousands of years become an elaborate technique. Carl Jung, ETH Lecture 11Nov1938, Page 20.

Indians think of thought as something thinly substantial, thought is not vaporous to them, as it is to us. Carl Jung, ETH Lecture 11Nov1938, Page 25.

A mandala is a technical term for a magic circle which is used for meditation, but it is also used in a lower form for purpose of witchcraft; the witches' circle was well known in the Middle Ages. Carl Jung, ETH Lecture 25Nov1938, Page 25.

1. a) The Dharma Kaya = the world of absolute truth.
2. b) The Sambhoga Kaya = the world of subtle bodies.
3. c) The Nirmana Kaya = the world of created things.

One could also call these three: Self, anima and body. Carl Jung, ETH Lecture 2Dec1938, Page 35.

The prayer or mantra which is repeated while they walk round these stupas is "om mani padme hum". Om is a primeval sound, you find it in every culture which is still growing on its original foundations, and we ourselves make the same sound to express natural pleasure, we m-m about food, for instance. Carl Jung, ETH Lecture 2Dec1938, Page 36.

Mani means pearl or great treasure, padme is the lotus and hum, like om, has no definite meaning, it is a sound like the humming of bees. So we find the pearl and the lotus sandwiched between a singing sound and a humming sound. Carl Jung, ETH Lecture 2Dec1938, Page 36.

The East regards the psychic as half physical, it is not immaterial for them as it is for us, it is definite, it has a given concreteness; so that you can actually create a Buddha through imagination. Carl Jung, ETH Lecture 2Dec1938, Page 37.

The light of the mandala, and therefore the mandala itself, is already the Buddha, although he himself is not yet visible. The mandala is not just the seat of the Buddha, it is identical with him. Carl Jung, ETH Lecture 2Dec1938, Page 39.

The State consists of a mass of individuals and only the individual gives it meaning and value. What is collectivity without the individual? No god can be made out of such an idol. Carl Jung, ETH Lecture 2Dec1938, Page 40.

We get, it is true, a foggy idea of such terms as Dhyana and Samadhi, the words sound wonderful to us, but such words are no mere concepts, and they mean nothing unless one has oneself experienced the states they denote. Carl Jung, ETH Lecture 9Dec38, Page 41.

We find the same idea in the Indian Atman, a word which is related to the German Atem (breath]; it is the breath of life, which goes through everything, corresponding to the Buddha essence. Carl Jung, ETH Lecture 9Dec38, Page 41.

The lapis philosophorum of the alchemists is the same thing as the Vajra, it is the thing which is produced in the laboratory of a man's life and which is far more durable than he is. These thoughts run parallel both in the East and West. Carl Jung, ETH Lecture 9Dec38, Page 43.

The text tells us that the body of the sleeper is imagined to be the body of the Buddha, we should understand that as the diamond body. So it is the transformation of the ordinary body into the eternally durable body that is meant. Carl Jung, ETH Lecture 9Dec38, Page 43.

The Yogin tries to establish a fourfold consciousness and the fifth in the centre, uniting all, is Buddha consciousness. The quaternity is dissolved in the essence of the Yogin, and the fourfold image of consciousness disappears. Carl Jung, ETH Lecture 16Dec1938, Page 51.

But the East thinks in circles, and then 5 is not just the next figure but the centre, it is the quinta essentia, the essence of all. We used to think like this in the Middle Ages also, but scientific thinking put a stop to it. Carl Jung, ETH Lecture 13Jan1939, Page 54.

The meditation on the syllables of the mantra leads to identification with the highest Self. This condition, sometimes reaching ecstasy, is dangerous to the Yogin, for if the human being believes that he is the absolute he may explode. Carl Jung, ETH Lecture 13Jan1939, Page 55.

Kant himself emphasises that God, the Highest Being, is in no way affected by what we know about him. So the Yogin analyses what he knows about Buddha and takes the last word in the Mantra: "Aham" for this purpose. Carl Jung, ETH Lecture 13Jan1939, Page 55.

Modern philosophers philosophise with the head alone about man, but the old philosophy came from the whole man. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

The Chinese do not say there is no content, but "we will not speak of it ", and they are so wise that they really do not do so, but we are so childish that we write thick books about it! Carl Jung, ETH Lecture III, 17May 1935, Page 210.

We are not far from the truth, in fact we are very near to primeval truth, when we think of our dreams as answers to questions, which we have asked and which we have not asked. Carl Jung, ETH Lecture V 23Nov1934 Page 157.

We do not realise in the West how important our consciousness is, it is a cosmogonic fact of the first importance. Carl Jung, ETH Lecture XIII 17Feb1939, Page 85.

Frau Hauffe also had the faculty of exteriorization, – she could see herself outside her own body, as if she were another person. The first time this occurred, she saw herself sitting at her own bedside; this phenomenon is not only experienced by neurotics but also by people who are very ill or dying. Carl Jung, ETH, Vol. 1, Page 32.

She saw all manner of things which she projected into the outer world as ghost figures: ghosts which were connected with herself and ghosts connected with other people. Carl Jung, ETH, Vol. 1, Page 32.

There are people who can read the past, the present and the future by gazing into a crystal, a glass of water or a mirror; in reality they are seeing processes out of their own unconscious. Carl Jung, ETH, Vol. 1, Page 33.

The Clairvoyante had yet other visions which have their origin in a centre other than the brain and particularly one very remarkable vision which left Kerner utterly perplexed. Carl Jung, ETH, Vol. 1, Page 33.

All we have ever heard lies dormant in our unconscious till something provokes it and it walks out autonomously. Carl Jung, ETH, Vol. 1, Page 40.

...therefore I always feel very suspicious when somebody assures me that he is very normal, too many normal people are just compensated madmen. Carl Jung, ETH, Vol. 1, Page 41.

We do not perceive people and objects as they really are, we see rather an image of them, for we are always caught in subjective prejudices which have the effect of a kind of fog. Jung, ETH, Vol. 1, Page 46.

It is impossible to live entirely in the personal attitude, the non-personal catches us somehow; we need both personal and impersonal points of view. Jung, ETH, Vol. 1, Page 46.

Nature simply produces a thing, she never tells us her laws, but human intelligence discovers them and makes abstractions, classifications according to sex, age, family, tribe, race, nation etc. Jung, ETH, Vol. 1, Page 46.

In reality we imagine nothing, it imagines itself. Jung, ETH, Vol. 1, Page 53.

...factual material is an indispensable component of such lectures, we have to deal with the whole psyche and we must keep close to the warmth of the human herd, or we should get lost in cold theories. Jung, ETH, Vol. 1, Page 53.

When the field of consciousness is narrow, the body plays an important role. Carl Jung, ETH, Vol. 1, Page 58.

Anybody who is conscious of a complex knows what a disobedient animal it is... Carl Jung, ETH, Vol. 1, Page 58.

Freud found out that neurotics must be regarded as individuals. He also realized that as

an explorer he had to be able to be subjective, for you can only induce the patient to declare his standpoint when you can tell him what you yourself think of him. Carl Jung, ETH, Vol. 1, Page 66.

His secretary had to keep him provided with coins which he distributed among the children he met on his daily walks; he did this to get their thanks, for he was appallingly lonely, and needed such devices in order to reach some kind of human contact. Carl Jung on J.D. Rockefeller, ETH, Vol. 1, Page 66.

Cave men still exist in all ranks of society and the least loss of self-control brings up the barbarian. Carl Jung, ETH, Vol. 1, Page 68.

Seventy or eighty per cent of the population today belong to the middle ages, so that very few people are really adapted to this year 1934, and of those few the majority have forgotten their shadows which trail behind their well-adapted personas! Carl Jung, ETH, Vol. 1, Page 68.

With the rise of certain religious movements, when general consciousness soars, the curve will reach Right V. To give an historical example I will mention the wave of ecstasy which swept over the ancient world with the rise of Islam. Carl Jung, ETH, Vol. 1, Page 68.

The process of energy which produces the union of the opposites in this case is the human personality which is the carrier of consciousness. Carl Jung, ETH, Vol. 1, Pages 71-72.

Guilt does not always form a complex; some people are able to stand a great deal without any complexes forming. Carl Jung, ETH, Vol. 1, Page 132.

The war was an example of this on a ·grand scale, countless neurotics lost their compulsions and became perfectly normal during the war and did very useful work, work which they would have been quite incapable of in normal circumstances. Carl Jung, ETH, Vol. 1, Page 132.

The insane and hysterical people become quite sensible when they are hurt physically or overcome by illness, because they then know what is hurting them and where. Carl Jung, ETH, Vol. 1, Page 132.

The Roman Catholic Church provides a chance for people to get away from their complexes and back to mankind with confession and the age-old therapy was consecration by initiation which included the avowal of sins. Carl Jung, ETH, Vol. 1, Page 132.

Another way by which people can find their way back to humanity is to feel that their sins are shared with collectivity, to nationalize their sins and then they have only a national complex! Carl Jung, ETH, Vol. 1, Page 133.

With complexes we are still in a sphere where we can experiment, but with dreams experimenting comes to an end, for we are dealing with pure nature. Carl Jung, ETH, Vol. 1, Page 133.

A bridegroom, as is well known, never dreams of his bride, and if he does there is something wrong. Carl Jung, ETH, Vol. 1, Page 134.

The position of the body produces some dreams, and a real noise can work itself into a

dream in a most peculiar way. Carl Jung, ETH, Vol. 1, Page 134.

The psychic contents of a dream are very complicated; it runs timelessly through the head as if there were no time. Carl Jung, ETH, Vol. 1, Page 134.

It is as if there were another time, under the dream, and as if something existed there which knew far more and saw much further than we do. Carl Jung, ETH, Vol. 1, Page 134.

A dream should always be written down at once, otherwise we inevitably lie to ourselves. Carl Jung, ETH, Vol. 1, Pages 136-139.

Things which come to us from the left have been thought out of the body; the heart is on the left; things happen to us from the left as it were accidentally. Things from the right, on the other hand, are conscious, thought out by the head, directed. Carl Jung, ETH, Vol. 1, Pages 136-139.

The crab belongs to the motif of the helpful animal. Carl Jung, ETH, Vol. 1, Pages 136-139.

There is no stereotyped explanation for dream symbols, we must not forget that words often have a totally different setting for other people than for ourselves and if we talk to them from our preconceived ideas it is as bad as talking Swiss-German to an Englishman. Carl Jung, ETH, Vol. 1, Page 141.

There are people who hold that dreams are self sufficient and that they can be understood without their associations. This is an illusion. Carl Jung, ETH, Vol. 1, Page 142.

It takes the normal individual 20 or 30 years to find out that his parents are ordinary sized mortals and not Napoleons, saints or devils, and some people never find this out, but carry these images with them throughout their lives. Carl Jung, ETH, Vol. 2, Page 146.

The motif of the net is the attribute of wisdom, it represents the logos and is the net of understanding in which the Mother can be caught. Carl Jung, ETH, Vol. 2, Page 148.

Adler looks forward and Freud looks back. Carl Jung, ETH, Vol. 2, Page 150.

Inferiority is laming and so leads to a neurosis or even a psychosis. Carl Jung, ETH, Vol. 2, Page 151.

The professor who writes a particularly thick book may be writing it to compensate an inferiority complex. [I am not forgetting that I have written several thick books!) Carl Jung, ETH, Vol. 2, Page 153.

...when we discover an inferiority in ourselves we should not be depressed, no disaster has taken place, but we have discovered our humanity. Carl Jung, ETH, Vol. 2, Page 153.

The more violent the opposition to an idea is, the more sure you may be that it has hit the nail on the head, for there is always a cause for strong resistances. Carl Jung, ETH, Vol. 2, Pages 153-154.

A dream is a product of nature, the patient has not made it, it is like a letter dropped from Heaven, something which we know nothing of. Carl Jung, ETH, Vol. 2, Page 156.

Begin with yourself, see whether your own gun is rusty before you declare war on other people. Alfred Adler cited in ETH, Vol. 2, Page 155.

It is quite possible to predict the kind of dreams which a certain type of consciousness will produce and owing to my long study of these things, on hearing a dream, I am often able to form an accurate idea of the conscious attitude of a dreamer who is a stranger to me. Carl Jung, ETH, Vol. 2, Page 158.

No one exists who has not the primitive in him, somewhere we are very close to the jungle and there we need t o b e as careful as the primitive in the bush. Carl Jung, ETH, Vol. 2, Page 160.

The dream is its own interpretation. Carl Jung, ETH, Vol. 2, Page 160.

In later life married couples often change roles: the little “commercant” becomes content to wash dishes and perform domestic tasks, while his wife wears the breeches and manages the shop. Carl Jung, ETH, Vol. 2, Page 160.

Freud and Adler believe that the unconscious consists only of contents which have once been conscious; for me it is a thing in itself, it is my belief and in fact I know that dreams are exactly what they say. Carl Jung, ETH, Vol. 2, Page 162.

We sprang from these lower vertebrates – children who suffer from atrophy of the brain show all the characteristics of animals – and this man has come up against his own instinctive nature and feels that he must fight it. Carl Jung, ETH, Vol. 2, Page 163.

We are always fighting our own nervous systems, such proverbs as “Where there is a will there is a way” are hysterical exaggerations. Carl Jung, ETH, Vol. 2, Page 163.

Symptoms are our best friends, we should not wish to be free of them, but to try and understand them. Sugar in the urine, for instance, is not in itself desirable, but it is a benevolent wish of nature to tell the patient something. Carl Jung, ETH, Vol. 2, Page 164.

We shall make no mistake if we follow nature, and if the warning is ignored a catastrophe is sure to follow, whatever form it takes. Carl Jung, ETH, Vol. 2, Page 164.

The Essenes were a sect of people who lived in a monastery by the Dead Sea, they practiced a kind of mental healing, or therapy, and believed in the interpretation of dreams. Carl Jung, ETH, Vol. 2, Page 166.

We have to place the dream so that we can see it in human life, we have to see its meaning in the psyche. A dream comes in a fragmentary form like a telegram and we often fail to understand it for want of context. Carl Jung, ETH, Vol. 2, Page 166.

A single dream is not convincing, one dream flows out of another, they are images which come from an inner source, a stream that never ceases and which comes to the surface when our consciousness relaxes. Carl Jung, ETH, Vol. 2, Pages 166-167.

Dreams repeat themselves and motifs appear again and again, sometimes quite regularly, showing the continuity of the unconscious processes. Carl Jung, ETH, Vol. 2, Page 167.

Many patients develop a morbid passion for causal research and unless the doctor is very wary he falls into the trap as well. Carl Jung, ETH, Vol. 2, Page 174.

We say that a person has such and such a character, but one is born with a form which can only be changed with the greatest difficulty. Carl Jung, ETH, Vol. 2, Page 179.

Unfortunately very few people can remember these primeval pictures, many people become ill because they have lost them and only get well when they find them again. Carl Jung, ETH, Vol. 2, Page 179.

Plato's philosophy is concerned with these pictures of a time before creation, creation is a reflection of these pictures. Carl Jung, ETH, Vol. 2, Page 179.

Our parents in the Garden of Eden also found the apple a prelude to something unpleasant that is to doing some work. Carl Jung, ETH, Vol. 2, Page 180.

The great reproach which is brought against psychology is its personal and introspective nature, but psychology consists of all that the human spirit has ever experience d and that can certainly not be called personal. Carl Jung, ETH, Vol. 2, Page 180.

Real life is always tragic, and those who do not know this have never lived. Carl Jung, ETH Lectures 1 Feb 1935

Buddha was such a case. He was a prince with everything that he wanted in the world, but he knew nothing of the truth of life. Carl Jung, ETH, Vol. 2, Page 181.

This is a dream of fate which gives the dreamer information as to the course his life will take and in this case the actual end was suicide. Carl Jung, ETH, Vol. 2, Page 182.

It is when we come to a summit in life that the archetypal symbols appear. These primeval pictures of human life form the collective unconscious. Carl Jung, ETH, Pages 176-177.

The moment where the archetype appears is always characterized by remarkable emotion; it, as it were, fascinates the dreamer and exalts him, as if the Muse had kissed him not only on the forehead but on the shoulder. Carl Jung, ETH, Page 177.

When people appear cold you can always search for the place where things are too hot for them. Carl Jung, ETH, Page 177.

This was the case with our dreamer; fate is not devilish but elfish and chose this moment to bring a new influence into his life. Carl Jung, ETH, Page 177

I said last time that marriage did not end the young man's difficulties. I said this in order to show you I am not under the illusion that people who have undergone treatment with me glide through life forever afterwards on golden wheels! Carl Jung, ETH, Page 183.

I aim at making people reasonable not perfect by analysis; if the latter possibility existed I should give up analysis at once, for when we aim at perfection we necessarily attach to ourselves a museum of the imperfections of human nature and our neighbors are unable to stand the smell! Carl Jung, ETH, Page 183.

I always warn people not to identify with their profession or their important achievements, if they do so they are living in their own biographies. Carl Jung, ETH, Page 183.

The formation of the world is not changed because we form a new hypothesis about a relatively unknown part of it. Carl Jung, ETH, Page 183.

My esteemed critics forget that it is actual experience which has taught me and that these are no speculative ideas. Carl Jung, ETH, Page 184.

It is an actual empirical fact that the unconscious is no mirror of our ordinary world but has creative phantasies and living structures of its own. Carl Jung, ETH, Page 184.

It is a curious accusation that I conjure things in and out of the unconscious, I am not aware that I ever produced any rabbits! Carl Jung, ETH, Page 184.

Most of our cathedrals have underground crypts; the idea of the crypt is the hidden, underground passage to Hades. Carl Jung, ETH, Page 187.

There is no description of the Mass, for instance, in the gospels, it came in from antique sources; so the key of God in the Christian cult is the magic key with the power to open or shut. Carl Jung, ETH, Page 189.

When things fall into the unconscious, it is only the power of reproduction which is lost; no event is lost, nothing has ever not happened, it is all stored up, and even after ten thousand years can come up in its pristine freshness. Carl Jung, ETH, Page 191.

One of our great dangers is that on the surface we do not recognize the important moments of our life and it is in such moments that these mythological themes rise from the depths and present themselves. Carl Jung, ETH, Page 192.

We cannot examine the unconscious with a psychological microscope and lay bare its structure, if we could, we should see that it begins its work from within, like the crystal. Carl Jung, ETH, Page 192.

God made the horse and the tiger to be what they are, but to us it has become more important to be Mr. So and So than to fulfil the primitive task of being a human being. Carl Jung, ETH, Page 192.

The third question asks if we can dream of experiences undergone by our ancestors. I cannot be sure of this. Carl Jung, ETH, Page 198.

The essential thing is not what the dreamer believes but what he is; it is not my creed that matters, but what I am, every gesture betrays me. Carl Jung, ETH, Page 199.

It sometimes happens that such people identify with a content in a dream that belongs

to a fate which it is far beyond their capacity to live, and this may cause a bad split, or even a psychosis. Carl Jung, ETH, Page 204.

We are not used to thinking that light comes from within as well as from without, it is as if the eye had an inward light of its own, if we receive a blow on the head for instance, we see stars. Carl Jung, Modern Psychology, Page 210.

It is the drive of the instinct which makes life worth living; without it life is merely momentary and fragmentary, it is this drive which gives life form and meaning. But, unless we understand them in a deep sense, the spiritual instincts just worry at us, we try to explain them in the wrong way and can see no use in them. Carl Jung, ETH, Page 216.

The original sperm from which we are formed is masculine and feminine, the one which is in the majority wins, but the other side does not die, it remains living but as a minority, just as in politics the Government and the Opposition both exist. Carl Jung, ETH, Page 216.

There is nothing in the New Testament about animals, the places where they are mentioned were left out by the compilers of our scriptures. Carl Jung, ETH, Page 221.

In these days, on the other hand, we are becoming very sentimental about animals, every kind of society for the prevention of cruelty to animals exists, which shows that we are getting more friendly towards our instincts. Carl Jung, Modern ETH, Page 221.

It is only possible to live as we should if we live according to our own nature. But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world. We damage ourselves severely when we offend against these, and this is what our patient has done in her efforts to live rationally. Carl Jung, Modern Psychology, Page 219.

A point exists at about the thirty-fifth year when things begin to change; it is the first moment of the shadow side of life, of the going down to death. Carl Jung, ETH, Page 223.

Psychology did not exist in earlier days, people thought naively, and when they sank into themselves they saw the inside of their own body. Carl Jung, ETH, Page 224.

We must not forget that this is the region of the navel where we feel. It is a western prejudice that we think and feel in the head; American Indians know that this only happens if things are out of order. Carl Jung, ETH, Page 227.

This belongs to the secret teaching of the Yoga and is difficult to understand as we are not initiated. I am not versed in all the secrets of it, and have to thank my deceased friend, Richard Wilhelm, for all that I do know about it. Carl Jung, ETH, Page 227.

This sun motif appears in many places and times and the meaning is always the same – that a new consciousness has been born. It is the light of illumination which is projected into space. This is a psychological event; the medical term “hallucination” makes no sense in psychology. Carl Jung, ETH, Page 231.

Psychotherapy is of primordial origin; it was a generally accepted fact that all illnesses could be approached from the psychic side. Carl Jung, ETH, Page 235.

The soul and the body are indeed one, so, at any rate theoretically, any illness can be approached from either side; for even if an illness has not a psychic cause it still has a psychic side. Carl Jung, ETH, Page 235.

What affects the body has its influence on the soul, and vice versa. In a very difficult case of illness psycho-therapy is always called in. Carl Jung, ETH, Page 236.

Fire and water are inherent opposites and it is just this which causes rebirth. Carl Jung, ETH, Page 236.

We think we are better than our forefathers but all these ancient things are not so very dead. Carl Jung, ETH, Page 236.

The East understands active phantasying and its inner meaning far better than we do. Carl Jung, ETH, Page 236.

You can make up a dream from a dictionary. This has been done to me before now but I can detect it, to the chagrin of the inventors! Carl Jung, ETH, Vol. 3, Page 11.

A primitive is insulted if you ask him what he is thinking about, for he is convinced that only lunatics use their heads. Carl Jung, ETH, Vol. 3, Page 12.

We have not been educated to look inwards, though most people are able to give their attention to outside things. Carl Jung, ETH, Vol. 3, Page 13.

It is not the world which produces concentration but concentration which produces the world. The images which occupy my mind are really Maya. Ma means building material. Carl Jung, ETH, Vol. 3, Page 15.

The alchemistic development of active imagination broke off after the Middle Ages but such interruptions do not occur in the East. Carl Jung, ETH, Vol. 3, Page 14.

The object of meditation is prescribed in the East but here we take a fragment of a dream or something of that kind and meditate upon it. Carl Jung, ETH, Vol. 3, Page 15.

This turned out to be possible, for I discovered that if one concentrates enough attention on the contents of the unconscious, they begin to move and various peculiar phenomena take place. Carl Jung, ETH, Vol. 3, Page 11.

Children are full of active imagination but we think of it as a childish activity. This is an error, for we find it everywhere among primitives and in all ancient cultures all over the world. Carl Jung, ETH, Vol. 3, Page 12.

We are inclined in Europe to think of Yoga as a kind of acrobatics but it is really principally philosophy. Carl Jung, ETH, Vol. 3, Page 16.

Yoga is the oldest practical philosophy of India; it is the mother of psychology and philosophy which are one and the same thing in India. Carl Jung, ETH, Vol. 3, Page 16.

Yoga must on no account be under-estimated, if only because of its antiquity and the number of its adherents. Carl Jung, ETH, Vol. 3, Page 16.

I was telling you at the end of the last lecture that the immediate practical goal of Yoga is to overcome the klesas, that is, the instinctive urges and oppressions. These are compulsive mechanisms which lie at the base of the human being. Carl Jung, ETH, Vol. 3, Page 16.

Not-knowing our true being is the foundation of all the other klesas, the goal of Yoga is to strive after perception and insight, and no t-knowing is the chief enemy on the path. Carl Jung, ETH, Vol. 3, Page 16.

Our age is striving to bring about a conglomeration and organization of enormous masses of people in which the individual suffocates, whereas meditation on the Process of Individuation leads in the reverse direction: to the problem of the spiritual development of the individual. Carl Jung, ETH, Vol. V, Page 11.

The process of individuation is founded on the instinctive urge of every living creature to reach its own totality and fulfilment. Carl Jung, ETH, Vol. V, Page 11.

In other words: if the individual is worthless, the nation will be worthless; and if the individual does not flourish, the whole will not flourish. Carl Jung, ETH, Vol. V, Page 11.

For when the “deesse Raison” usurps the power, she turns into murderous “raisons d’état “, which only benefit the people in power and never mankind. Carl Jung, ETH, Vol. V, Page 13.

ZOSIMOS, a philosopher of the third century A. D., said something similar: “Nature, when it is turned upon itself, transforms itself.” Zosimos cited by Carl Jung, ETH, Vol. V, Page 13.

The western rose is wholly parallel to the eastern lotus. Carl Jung, ETH, Page 21.

The body seems to be understood as a materialization of the life principle, which latter is an abstraction of the sum total of bodily existence. Carl Jung, ETH, Page 21.

The East tries to avoid abstraction, so that the enormously valuable body shall not be lost. The whole meditation originates in the body, not in the spirit. Carl Jung, ETH, Page 21.

To reach the Kingdom of God is the last stage in a Christian meditation, but our Buddhist text, unlike Christianity, goes a step beyond the saintly multitude. Carl Jung, ETH, Page 22.

The figure of Christ has, as you have already heard, its counterpart In the East, in the figure of the Purusha, of the Atman or of Mahasukha. Carl Jung, ETH, Page 28.

…for in the West, Christ is the active agent who takes man and makes him part of himself, it is not the meditator who makes Christ his own. In the East, no subject exists except that of the Yogin himself. Carl Jung, ETH, Page 28.

One deceives oneself completely when one assumes, that a religious service in the East, taking place before a statue of Buddha, is addressed to Buddha. Buddha no longer exists, but in Christianity, on the contrary, Christ always exists. Carl Jung, ETH, Page 28.

Habitual repression of the emotions is dangerous, it can even endanger life. Carl Jung, ETH, Page 30.

This is a very deep reaching formulation, in that it declares God to be suffering. This suffering is laid upon man, in the sense that man is not God, he is not united but divided, and he suffers from the yearning and necessity to find unity. Carl Jung, ETH, Page 30.

Nature delights in nature, nature conquers nature, and nature rules nature. Demokritos, ETH, Page 43.

Nature gives itself pleasure, or eats itself out of sheer love, so to speak. Nature is then represented as an undivided being, a dragon or a snake biting its own tail, eating itself up from the tail end. Carl Jung, ETH, Page 42.

…nature exists without human aid, can deal with her processes herself, has everything in hers elf to bring about transformations, to move from the depths to the heights and down into the depths again. Carl Jung, ETH, Page 42.

Taoist meditation is mainly concerned with the curious transformations of Yang and Yin. Carl Jung, ETH, Page 43.

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The treatise begins: “The element Omega is round, it consists of two parts: it belongs to the seventh zone, that of Saturn in the language of the corporeal beings.” At that time Saturn was the most distant planet, the others were not yet discovered. Carl Jung, ETH, Page 47.

The innermost nature of all grain meaneth wheat, and of all metal, gold, and of all birth, man Meister Eckhart cited by Carl Jung, ETH, Lecture VII, Page 66.

In the cheap and vile substance, which can be found everywhere and which is despised, the highest and most precious substance mind is hidden, which longs to be redeemed and to return to its original state of incorruptibility, to the form in which it was originally created and in which it was of the same nature as the creator. Carl Jung, ETH, Alchemy, Lecture VII, Page 66.

We are used to thinking of matter and spirit as of two wholly different and opposite principles. But to the alchemist, the materia was filled with a spiritus, and the two were inseparably one. Carl Jung, ETH, Alchemy, Lecture VII, Page 67.

Inasmuch as they cannot be influenced by consciousness, the functioning of the intestines, the heart, the glands, the whole world of the cerebro-spinal reflexes, and so on, all belong to the vegetative psyche, and lie in the dark, in the unconscious. The vegetative processes in our bodies, in their normal functioning, cannot be reached by our consciousness or influenced by our will. Carl Jung, ETH, Alchemy, Lecture VII, Page 68.

This sun motif appears in many places and times and the meaning is always the same – that a new consciousness has been born. It is the light of illumination which is projected into space. This is a psychological event; the medical term “hallucination” makes no sense in psychology. Carl Jung, ETH, Page 231.

The idea lies concealed here that Christianity is only concerned with the problem of the salvation of man, whereas alchemy is concerned with that of the whole of nature. Carl Jung, ETH, Alchemy, Page 61.

In the Middle Ages Christ was no historical figure but a perpetual presence, as he still is in the Roman Catholic Mass. Carl Jung, ETH Lecture 7th July 1939.

The goal which the alchemist sets himself, however, is not a direct redemption of the human being, nor is it a propitiation of the Deity nor a defence against evil. Carl Jung, ETH, Page 143.

He says directly that man has two lights: the one is the spirit and the other the light of nature. Man has a spirit in order to be able to understand the divine revelation, and a soul in order to recognise the world in the light of nature. Carl Jung, ETH, Page 193

Apparently God the Father is thought of here as the soul, the anima mundi, which is the centre of the world, and which at the same time enfolds the whole world, or rather the universe including the starry heavens. Carl Jung, ETH, Page 198.

This is a Platonic idea; the anima, as animation par excellence, is the principle of movement. Carl Jung, ETH, Page 198.

We think: “How peculiar that person is”, but no one is peculiar really. People seem odd to us when they possess qualities which we do not see in ourselves. Carl Jung, ETH, Page 198.

We think of a chaos as complete confusion, but to the alchemists it was a confusion of definite qualities and of special factors. Carl Jung, ETH, Pages 201-202.

“Go to the streams of the river Nile and there thou wilt find a stone which has a spirit. Take this stone, divide it and put thy hand inside it and draw out its heart: for its soul is in its heart.” Ostanes cited by Carl Jung, ETH, Page 205.

According to the conception of Paracelsus, every man receives this inner image of the heavens at the moment of his birth, and has, therefore, his own individual firmament within himself. Carl Jung, ETH, Page 209.

The West is the land of the dead, the sun sinks in the West, it is there that the day, and life itself, sink, so to speak, into eternity. Carl Jung, ETH, Page 210.

Mylius also calls it “perpetua” (perpetual). It is eternal and “susceptible”, that is, it receives the eternal images which God impresses on it, and therefore all living beings find their origin in it. Carl Jung, ETH, Page 210.

Since the time of the old Gnostics, the serpent has been the symbol for the brain and

its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons. Carl Jung, ETH, Alchemy, Page 216.

There are, it is true, cases of people who are living below their own value where the shadow is the superior instead of the inferior part of the personality. Such people are apparently very modest but there is a lot of cunning in their modesty. Carl Jung, ETH, Page 113.

Our culture, which is threatened today, is primarily a Christian culture, if it had not been for the Roman Catholic Church, we should still be barbarians. Carl Jung, ETH Lectures, Page 196.

But we stopped at the institution of the Church, it was erected for the welfare of mankind and the divine germ of the individual was neglected and repressed, to such an extent that we have no understanding for the East and depreciate its teaching as megalomania. Carl Jung, ETH Lectures, Page 196.

We were all taught to depend on the walls of the Church, not on God in ourselves. How many of you even know that Christ said: "Ye are gods"? Have you ever heard a sermon on this text? I have not. But there are many passages in the New Testament which are never preached upon. Carl Jung, ETH Lectures, Page 196.

Not the human being, not the ego, is God but the Self is God in man, and it is superior to human consciousness, just as the whole is superior to a part. Carl Jung, ETH Lectures, Page 196.

I am an exceptionally good sailor, but once I also had to pay my tribute to Neptune. Carl Jung, ETH Lecture XI 5July1934, Page 134.

Then there are philosophical dreams which think for us and in which we get the thoughts that we should have had during the day. Carl Jung, ETH Lecture XI 5July1934, Page 135.

It is fairly easy to imagine being able to think consciously, to have one's thoughts under control, but when it comes to feeling it is much more difficult to do so, especially for a man. Carl Jung, Lecture IV, 18May1934, Page 102.

As a matter of fact it is by no means everyone who can sit down and think out something voluntarily, and it is quite equally possible for someone to sit down and feel something out. It just depends which is your domesticated function. Carl Jung, Lecture IV, 18May1934, Page 102.

They [Intuitives] draw the souls out of things and act according to what they discover by this process, just as if what they discovered were ordinary every day facts. Carl Jung, Lecture IV, 18May1934, Page 102.

The collective unconscious is a source in which all the past and all the future lie, it does not belong to the individual, but to mankind. Carl Jung, Lecture VI 2June1934, Page 113.

Jealousy is always an extremely suspicious symptom. Carl Jung, Lecture VIII 15June1934, Page 119.

Neurotics often hardly breathe at all and when at last they are forced to draw a breath they sigh, and their fond relations are much concerned and ask: “What is the matter?” But they were just in need of breath. Carl Jung, Lecture VIII 15June1934, Page 121.

Space is a pure conception, the condition a priori of all spatial experiences generally. It possesses “empirical reality” and is the frame of all outer experience. Time is “the formal condition a priori of all phenomena”. Time as inner sense (space being the outer sense) has “subjective reality”. Carl Jung, ETH Lecture IX,15Dec1933, Page 40.

The psychic facts have neither length, breadth, nor weight, but are essentially space-less, and it is exceedingly difficult to determine their duration. Carl Jung, ETH Lecture IX,15Dec1933, Page 40.

When his pupils questioned Buddha about Shunyata, he was silent or replied in a round about way. There were things he did not want to speak of, he would not say what was best left unsaid. Carl Jung, ETH Lecture XII,10th February 1939, Pages 76-81.

You notice that the meditation is not on the spirit of the Buddha, but on the Body of the Buddha; the highest truth grows from the deepest roots of the body and not from the spirit. Carl Jung, ETH, Page 28

Carl Jung: Basel Seminar.

"Love thy neighbour" is wonderful, since we then have nothing to do about ourselves; but when it is a question of "love thy neighbour as thyself" we are no longer so sure, for we think it would be egoism to love ourselves. There was no need to preach "love thyself" to people in olden times, because they did so as a matter of course. But how is it nowadays? It would do us good to take this thing somewhat to heart, especially the phrase "as thyself."

How can I love my neighbour if I do not love myself? How can we be altruistic if we do not treat ourselves decently? But if we treat ourselves decently, if we love ourselves, we make discoveries, and then we see what we are and what we should love. There is nothing for it but to put our foot into the serpent's mouth. He who cannot love can never transform the serpent, and then nothing is changed. Carl Jung, Basel Seminar, Para 87

Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images—be they Christian or Buddhist or what you will—are lovely, mysterious, richly intuitive. Naturally, the more familiar we are with them the more does constant usage polish them smooth, so that what remains is only banal superficiality and meaningless paradox. Carl Jung, Basel Seminar, Para 11.

I cannot love anyone if I hate myself. That is the reason why we feel so extremely uncomfortable in the presence of people who are noted for their special virtuousness, for they radiate an atmosphere of the torture they inflict on themselves. That is not a virtue but a vice. And thus, from so-called goodness, which was once really good, something has arisen which is no longer good; it has become an evasion. Nowadays any coward can make himself respectable by going to church and loving his neighbour. But it is simply an untrue state, an artificial world. Carl Jung, Basel Seminar, Para 88

What is a problem of the present day? If we speak of a general problem nowadays, it is because it exists in the heads of many people. These individuals are somehow chosen by fate and destined by their own natures to suffer under a collectively unsatisfactory condition and to make it a problem. Therefore it is always single individuals who are moved by the collective problem and who are called upon to respond and contribute to its solution by tackling it in their own lives and not running away from it. Carl Jung, Basel Seminar, Para 86

When we say, "the animal in man," this always strikes us as something horrible. But this animal in man is not horrible, no more than animals are horrible, for they fulfil God's will most faithfully; they live to fulfil their Creator's purpose. We do not do this. We meddle with the work of the Creator, for we always want to be something different from what we are. Our ambition is not to be the whole of ourselves, for that would be unpleasant. But the animals are themselves and they fulfil the will of God that is within them in a true and faithful manner. Carl Jung, Basel Seminar, Para 87

We always think that Christianity consists in a particular confession of faith and in belonging to a Church. No, Christianity is our world. Everything we think is the fruit of the Middle Ages and indeed of the Christian Middle Ages. Our whole science, everything that passes through our head, has inevitably gone through this history. It lives in us and has left its stamp upon us for all time and will always form a vital layer of our psyche, just like the phylogenetic traces in our body. The whole character of our mentality, the way we look at things, is also the result of the Christian Middle Ages; whether we know it or not is quite immaterial. The age of rational enlightenment has eradicated nothing. Even our method of rational enlightenment is Christian. The Christian Weltanschauung is therefore a psychological fact that does not allow of any further rationalization; it is something that has happened, that is present. We are inevitably stamped as Christians, but we are also stamped by what existed before Christianity. Carl Jung, Basel Seminar, Para 84

All of us who have had a religious education are deeply impressed by the idea that Christianity entered into history without an historical past, like a stroke of lightning out of a clear sky. This attitude was necessary, but I am convinced it is not true. Everything has its history, everything has "grown," and Christianity, which is supposed to have appeared suddenly as a unique revelation from heaven, undoubtedly also has its history. Moreover, how it began is as clear as daylight. I need not speak of the rites of the Mass and certain peculiarities of the priests' clothing which are borrowed from pagan times, for the fundamental ideas of the Christian Church also have their predecessors. But a break in continuity has occurred because we are all overcome by the impression of the uniqueness of Christianity. It is exactly as if we had built a cathedral over a pagan temple and no longer knew that it is still there underneath. The result is that the inner correspondence with the outer God-image is undeveloped through lack of psychic culture and has remained stuck in paganism. Carl Jung, Basel Seminar, Para 84

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If one reflects upon what consciousness really is, one is deeply impressed by the extremely wonderful fact that an event which occurs outside in the cosmos produces simultaneously an inner image. Thus it also occurs within; in other words, it becomes conscious. Carl Jung, Basel Seminar, Para i

Since the differentiated consciousness of civilized man has been granted an effective instrument for the practical realization of its contents through the dynamics of his will, there is all the more danger, the more he trains his will, of his getting lost in one-sidedness and deviating further and further from the laws and roots of his being. Carl Jung, Basel Seminar, Para 276

And thus, from so-called goodness, which was once really good, something has arisen which is no longer good; it has become an evasion. Nowadays any coward can make himself respectable by going to church and loving his neighbour. But it is simply an untrue state, an artificial world. Carl Jung, Basel Seminar, Para 88

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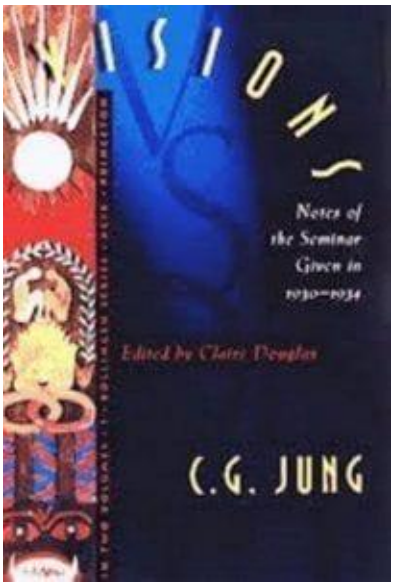


Carl Jung: “Visions Seminars”

Most connections in the world are not relationships, they are participation mystique. One is then apparently connected, but of course it is never a real connection, it is never a relationship; but it gives the feeling of being one sheep in the flock at least. Carl Jung, Visions Seminar, page 625.

A breeder of cats, for instance, will tell you that cats born in the spring are different from cats born in the fall. And a connoisseur of antiquities will tell you that certain objects must date between 1420 and 1450, say; anything that originated then has the quality of that time. An astrologer has merely a more detailed knowledge, he is able to tell you that a thing originated in such and such a month without any further knowledge of the qualities of the object. A breeder of cats, for instance, will tell you that cats born in the spring are different from cats born in the fall. Carl Jung, Visions Seminar, Page 109

Dr. Jung: Ah, you mean the taurabolia. Yes, that is right. And there is an old astrological connection between the bull and the mother. The syncretistic cults of that era were based very largely upon astrological facts. On the Mithraic altar-stones, for instance, are the sun and the moon and the signs of the zodiac, it is evident that they are meant as astrological symbols. In the Christian cult it was more hidden, but the philosophical systems of the time were filled with astrological connotations. The bull in astrology is an earthly sign, it is the domicilium Veneris. Carl Jung, Visions Seminar, Page 486

The cult of Attis belongs to the great group of mother cults, Attis is very much the son of the Great Mother; so the bull is very much connected with the cult of the Magna Mater. Carl Jung, Visions Seminar, Page 486

“A great heat went through me and when I lifted my foot I saw marked upon the sole, a Chinese dragon twined upon a cross, and above the cross the head of a lion.” Carl Jung, Visions Seminar, Page 1037

1. JUNG: Yes, the bristling mane of the lion symbolizes the rays of the sun, like the hair of Samson. And the lion astrologically is the domicilium solis, it is the sign between the 21st of July and the 24th of August, when the sun is at its greatest power. So this lion can stand for this sun but in the particular aspect of the lion. For the sun, or whatever the sun means, can be symbolized in many different ways; if by the lion, it would mean power of a special kind, in the form of a powerful animal, not of a powerful man. The sun is also symbolized by the face of Moses, with the horns meaning radiation, therefore they would be the horns of power. And his face radiated such light when he came down from Sinai that only when it was veiled could the people gaze upon it; that would be the sun in the form of enlightened man. Also the sun is symbolized by the crown of Helios, the sun god, the radiation or the crown of sun rays which the old Caesars used to wear; one sees it chiefly on Roman coins. There the sun would express the human mind or understanding, or the human spirit, it would be a specifically human quality. But here the sun is in the form of the animal. Carl Jung, Visions Seminar, Page 1028

1. JUNG: Yes, those of you who have been in Luxor remember that great statue of the goddess Sekhmet. It is made of the most beautiful black basalt, and she has the head of a lioness. She personified the terrible destructive power of Ra, or the sun at its height, at the hottest time of the year.

Symeon, the “New Theologian” (970–1040), says: My tongue lacks words, and what happens in me my spirit sees clearly but does not explain. It sees the Invisible, that emptiness of all forms, simple throughout, not complex, and in extent infinite. For it sees no beginning, and it sees no end, and is entirely unconscious of any middle, and does not know what to call that which it sees. Something complete appears, it seems to me, not indeed with the thing itself, but through a kind of participation. For you enkindle fi re from fi re, and you receive the whole fi re; but this thing remains undiminished and undivided as before. Similarly, that which is imparted separates itself from the first, and spreads like something corporeal into many lights. But this is something spiritual, immeasurable, indivisible, and inexhaustible. For it is not separated when it becomes many, but remains undivided, and is in me, and rises in my poor heart like a sun or circular disc of the sun, like light, for it is a light. Carl Jung, Visions Seminar, Page 1028

Dr. Jung: That story exactly expresses what the primitives think about hair, so here it would be a symbol which contains a lot of mana. The same meaning is also to be found in the story of Samson and Delilah: when she cuts his hair, he loses all his strength. The name Samson comes from Shemsh which means sun-man or little sun, after the old Canaanite god Shemsh; so curtailing the rays of the sun means weakening the sun. There is an astrological interpretation of Delilah as the sign of Virgo, in which the sun loses its power, Virgo being followed by the autumnal equinox when the sun is definitely becoming weaker; the sun then loses its hair, its rays. So the hair is understood to be an emanation o the head, having to do with the mind and the most spiritual as well as magical forces. Carl Jung, Visions Seminar, Page 198

He [Astrologer] might be able to tell you that you were born when your sun was in such and such a position and when your moon was in such and such a position, simply from observation of your typical qualities. Carl Jung, Visions Seminar, Pages 110

Don’t try to better than you are, otherwise, the devil gets angry. Don’t try to be worse because God gets angry. Try to be what you are, that is acrobatics enough. C.G. Jung, Visions Seminars, Vol.1, page 235

The religious attitude, it is quite different, and above all it is not conscious. You can profess whatever you like consciously while your unconscious attitude is totally different. Carl Jung, Visions Seminar, Page 41.

You may have, say, a religious attitude, which means an attitude of great totality, so that you receive the next leaf that falls from the tree as a message from God, and it works. Carl Jung, Visions Seminar, Page 919.

The Kingdom of Heaven is within ourselves. It is our innermost nature and something between ourselves. The Kingdom of Heaven is between people like cement. Carl Jung, Visions Seminar, Page 444.

People with a narrow conscious life exteriorize their unconscious, they are continually in participation mystique with other people… if more unconscious things have become conscious to you, then you live less in participation mystique. Carl Jung, Visions Seminar, para 1184.

Only those people who can really touch bottom can be human. Therefore Meister Eckhart says that one should not repent too much of one's sins because it might keep one away from grace. One is only confronted with the spiritual experience when one is absolutely human. Carl Jung, Visions Seminar, Page 394

In the least the greatest will appear— such is your expectation. And that is the numen, the hint of the god. Carl Jung, Visions Seminar, Page 919.

In the unconscious it is not so terribly important whether a man is alive or dead, that seems to make very little impression upon the unconscious. Carl Jung, Visions Seminar, Page 903.

But your attitude to it matters, how you will take it, whether you believe in immortality or not, how you react to such and such an event, that matters to the unconscious. Carl Jung, Visions Seminar, Page 903.

No matter what your conscious attitude may be, the unconscious has an absolutely free hand and can do what it pleases. Carl Jung, Visions Seminar, Page 27

The unconscious can make a fool of you in no time. Carl Jung, Visions Seminar, Page 747

It is surely not the divine will in man that he should be something which he is not, for when one looks into nature, one sees that it is most definitely the divine will that everything should be what it is. Carl Jung, Visions Seminar, Page 569.

The unconscious on one side is nothing but nature, and on the other hand it is the over-coming of nature; it is yea and nay in itself, two things in one. So we shall never understand what the unconscious is, as we shall never understand what the world is, because it is and it is not. Carl Jung, Visions Seminar, Page 89.

So we shall never understand what the unconscious is, as we shall never understand what the world is, because it is and it is not. Carl Jung, Visions Seminar, Page 89.

So the Self is part of the collective unconscious, but it is not the collective unconscious; it is that unit which apparently comes from the union of the ego and the shadow. Carl Jung, Visions Seminar, Page 754

Just as the Self is a unit in the collective unconscious, so we are units in the Self. Carl Jung, Visions Seminar, Page 754

If there were no consciousness, there would be no world; the whole world, as far as it enters into our consideration, depends upon that little flame of consciousness, that is surely the decisive factor. Carl Jung, Visions Seminar, Page 898

In the unconscious one cannot judge because of the great darkness there, but in the conscious there is light, and so there are differences; there is a criterion in consciousness which gives one a measure by which to judge. Carl Jung, Visions Seminar, Page 898

The fact is that if one tries beyond one's capacity to be perfect, the shadow descends into hell and becomes the devil. Carl Jung, Visions Seminar, Page 569.

To be fully aware of the shadow would be an almost superhuman task, but we can reach a certain optimum of consciousness; we should be aware to a much higher degree than we are now. Carl Jung, Visions Seminar, Page 237.

We have to discover our shadow. Otherwise we are driven into a world war in order to see what beasts we are. Carl Jung, Visions Seminar, Page 235

We substitute our ignorance with gas; modern people are all gas bags inasmuch as they are ignorant of what they really are. Carl Jung, Visions Seminar, Page 235

The animus is not created by the conscious, it is a creation of the unconscious, and therefore it is a personification of the unconscious. Carl Jung, Visions Seminar, Page 208

The animus is a sort of film between reality and a woman's mind, she always talks about things as they should be, so when she says a thing is really so, it is really not so at all. Carl Jung, Visions Seminar, Page 1228.

The animus when on his way, on his quest, is really a psychopompos, leading the soul back to the stars whence it came. Carl Jung, Visions Seminar, Page 1229

On the way back out of the existence in the flesh, the psychopompos [Animus] develops such a cosmic aspect, he wanders among the constellations, he leads the soul over the rainbow bridge into the blossoming fields of the stars. Carl Jung, Visions Seminar, Page 1229

I could even go as far as to say that without the anima and animus there would be no object, no other human being, because you perceive differences only through that which is a likeness to the differences in yourself. Carl Jung, Visions Seminar, Page 1357

That tiny thing, that unique individual, the Self, is small as the point of a needle, yet because it is so small it is also greater than great. Carl Jung, Visions Seminar, Page 358

For not knowing about the unconscious means that one has deviated, one is not in harmony with it, and therefore it works against one. Carl Jung, Visions Seminar, Page 405

The animus is meant to be cosmic. Carl Jung, Visions Seminar, Page 1228.

Is there any more beautiful love story than the love story of Mary? Wonderfully secret, divine, it is the only love affair of God that we know about. Carl Jung, Visions Seminar, Page 492

They [Children's Dreams] must come from the psychology of the collective unconscious; one could say they were remnants of things they had seen before they were born, and that is really vision. Carl Jung, Visions Seminar, Page 424.

Individuals can be stunted all through their lives by a vision in childhood. Carl Jung, Visions Seminar, Page 424.

Therefore the appearance of an archetype in our psychology is always a moment of the greatest danger as well as the greatest hope. Carl Jung, Visions Seminar, Page 67

But many people are never quite born; they live in the flesh but a part of them is still in what Lamaistic philosophy would call the Bardo, in the life between death and birth, and that prenatal state is filled with extraordinary visions. Carl Jung, Visions Seminar, Page 424.

One often has dreams which seem destructive and evil, the thing one cannot accept, but it is merely due to the fact that one's conscious attitude is wrong. Carl Jung, Visions Seminar, Pages 405-406.

People have a transference to their analyst because they suppose that he is in posses-

sion of the treasure. Carl Jung, Visions Seminar, Page 319

The principal pair of opposites is the conscious world and the unconscious world, and when the two come together, it is as if man and woman were coming together, the union of the male and the female, of the light and the darkness. Then a birth will take place. Carl Jung, Visions Seminar, Page 574

In the center is the individual where the opposites are united, the one peaceful spot in man, the space where nothing moves embedded in a world of chaos. Carl Jung, Visions Seminar, Page 263

For we may assume that the collective unconscious is in absolute peace until the individual appears. Carl Jung, Visions Seminar, Page 263

Therefore individuation is a sin; it is an assertion of one particle against the gods, and when that happens even the world of the gods is upset, then there is turmoil. Carl Jung, Visions Seminar, Page 263

The day comes when you are outgrown and then you are approaching the void, which seems to me to be the most desirable thing, the thing which contains the most meaning. Carl Jung, Visions Seminar, Page 1026.

The Eastern philosophy is a sort of yoga, it is alive, it is an art, the art of making something of oneself. Carl Jung, Visions Seminar, Page 1024

The great asset of the East is that they are based on instinct. Carl Jung, Visions Seminar, Page 1066.

It is also the Eastern idea that through understanding one finds the roots of suffering. Carl Jung, Visions Seminar, Page 524.

You may have, say, a religious attitude, which means an attitude of great totality, so

that you receive the next leaf that falls from the tree as a message from God, and it works. Carl Jung, Visions Seminar, Page 919.

This symbolic process within us, or that need to express unknown, unknowable, inexpressible facts, culminates in religion. Carl Jung, Visions Seminar, Pages 742-743

By removing yourself from the dogma you get into the world, which is increasingly chaotic and primitive, in which you must find or create a new orientation. Carl Jung, Visions Seminar, Page 905

It is tremendously important that people should be able to accept themselves; otherwise the will of God cannot be lived. Carl Jung, Visions Seminar, Page 391.

You cannot keep on the white side only; you have to admit that the spirit of life will at times take on the aspect of evil. Carl Jung, Visions Seminar, Page 140

Even the Holy Ghost has to turn into a bird of prey in order to snatch the germ of life. Carl Jung, Visions Seminar, Page 140

The experience of Tao can happen at any time. Carl Jung, Visions Seminar, Page 761

The religious and moral and philosophical confusion, even the confusion in our art, is due to the World War. Carl Jung, Visions Seminar, Page 77

When pairs of opposites appear together it is like fire and water; it either means an immediate crash, a tremendous catastrophe, or that they merely counteract one another. Carl Jung, Visions Seminar, Page 647

For it is really true that if one creates a better relation to the unconscious, it proves to be a helpful power, it then has an activity of its own, it produces helpful dreams, and at times it really produces little miracles. Carl Jung, Visions Seminar, Page 604

Now to bring forth what the original will intended is really the task of a whole lifetime, a very serious undertaking. Carl Jung, Visions Seminar, Page 391.

The body is the past, our earth, the world of heretofore, but out of it rises a new light which is not identical with the body. Carl Jung, Visions Seminar, Page 374

Creation begins today, it has no history and no cause, creation is always creation from nothing. Carl Jung, Visions Seminar, Page 1035

In the redemption of the individual, the whole past will be redeemed, and that includes all the inferior things as well, the animals, and all the ancestral souls, everything that has not been completed; all creation will be redeemed in the apokatastasis [at the time of the Last Judgement], there will be a complete restoration of things as they have been. Carl Jung, Visions Seminar, Page 1280

If one has done one's duty, fulfilled one's task, one can then die, one can say goodbye and disappear. Carl Jung, Visions Seminar, Page 402

If one is allowed to speak of complete individuation at all, I should say that it would be conscious experience of the totality of nature. Carl Jung, Visions Seminar, Pages 760-761

We are like onions with many skins, and we have to peel ourselves again and again in order to get at the real core. Carl Jung, Visions Seminar, Page 821

One cannot individuate as long as one is playing a role to oneself; the convictions one has about oneself are the most subtle form of persona and the most subtle obstacle against any true individuation. Carl Jung, Visions Seminar, Page 821

Only if you first return to the body, to your earth, can individuation take place, only then does the thing become true. Carl Jung, Visions Seminar, Page 1314

Individuation is not an intensification of consciousness; it is very much more. For you must have the consciousness of something before it can be intensified, and that means experience, life lived. Carl Jung, Visions Seminar, Pages 757-758

People who live sterile lives are like that fig tree, they do not fulfill the will of the Lord. Carl Jung, Visions Seminar, Page 232

The way of nature will bring you quite naturally wherever you have to go. Carl Jung, Visions Seminar, Pages 402-403

Therefore we say that if you give the little finger to the devil, he takes the whole arm, and finally the whole body. Carl Jung, Visions Seminar, Pages 93-94

If you are completely destroyed by the world, then the world which destroyed you must be completely transformed, because you looked upon it with the eye that transforms, the eye that contains the germ of what is new. Carl Jung, Visions Seminar, Page 361

You see, all that a man does, whatever he attempts, means his individuation, it is an accomplishment, a fulfillment of his possibilities; and one of his foremost possibilities is the attainment of consciousness. Carl Jung, Visions Seminar, Page 759

But such a thing [Individuation] is only possible if the individual in every moment of existence fulfills his complete being, lives the primitive pattern, fulfills all the expectations that he was originally born with. Carl Jung, Visions Seminar, Pages 760-761

We must give nature a chance to fulfill itself. Then only can we detach, and then it comes about quite naturally. Carl Jung, Visions Seminar, Page 402

A truth is only a truth when it lives, otherwise it is perfectly nonsensical; it must be able to change into its own opposite, to even become an untruth at times. Carl Jung, Visions Seminar, Page 1311

Only when you behave exactly as you are meant to behave are you the friend and the brother of all living things; then you are right in your place, and then you suddenly understand that everything else is in its place. Carl Jung, Visions Seminar, Pages 760-761

Yes, he cannot see our world, which means we are the eyes of that man who lives forever, because our consciousness is an eye that sees Carl Jung, Visions Seminar, Page 1016.

In this vision we find the same principle as in Buddhism, the consciousness of what is happening as a redeeming principle. Carl Jung, Visions Seminar, Page 322.

The anima behaves exactly like a definite person, yet she is also a function, her true function being the connection between the conscious and the unconscious; there the anima is in her right place. Carl Jung, Visions Seminar, Pages 204-205

That is, she [Anima] is not in between myself and my audience, but in between myself and my unconscious audience, a mirror reflex of this world, the collective unconscious. Carl Jung, Visions Seminar, Pages 204-205

There again, those people who think of the unconscious as being a psychological tissue contained in one's head are completely bewildered, for they can hardly form an idea of a tissue standing in one's head. Carl Jung, Visions Seminar, Pages 204-205

I do not believe in magic made by man, magic as made in Germany or in Great Britain or in America; it does not work. But I firmly believe in the natural magic of facts. Carl Jung, Visions Seminar, Page 1205

Whatever you experience outside of the body, in a dream for instance, is not experienced unless you take it into the body, because the body means the here and now. Carl Jung, Visions Seminar, Page 1316.

Psychological energy does not exist, it is a concept, but in the physical or phenomenal equivalent of energy in these conditions we find the same peculiarity, namely, that this

creative power is after a while exhausted, and then everything sinks back into the condition it was in before. Carl Jung, Visions Seminar, Pages 118-119

If you just have a dream and let it pass by you, nothing has happened at all, even if it is the most amazing dream; but if you look at it with the purpose of trying to understand it, and succeed in understanding it, then you have taken it into the here and now, the body being a visible expression of the here and now. Carl Jung, Visions Seminar, Page 1316.

The earth is a microcosm in the great cosmos of the stars and we are ourselves microcosms upon the earth. Carl Jung, Visions Seminar, Pages 1158-1159

Each of us, every living being, is a small earth, one could say, because we are in intimate connection with the earth, we are partially earth, we are conscious of our earthly body, for instance. Carl Jung, Visions Seminar, Pages 1158-1159

The star symbol means the center of a mandala, and the meditation on the Self or the meditation on the mandala is prayer; in many different religions that concentration upon a point outside of oneself, not identical with oneself, is called prayer. Carl Jung, Visions Seminar, Pages 1158-1159

One could not say that the ego was the microcosm because the ego is only the center or the focus of the individual consciousness, and consciousness reaches only as far as the conscious material reaches. Carl Jung, Visions Seminar, Pages 1158-1159

There is nothing without spirit, for spirit seems to be the inside of things … inside is spirit, which is the soul of objects. Whether this is our psyche or the psyche of the universe we don't know, but if one touches the earth one cannot avoid the spirit. Carl Jung, Visions Seminars; Pages 164-165.

We must read the Bible or we shall not understand psychology. Our psychology, whole lives, our language and imagery are built upon the Bible. Carl Jung, Visions Seminar, Page 156.

It is a general truth that the earth is depreciated and misunderstood…For quite long

enough we have been taught that this life is not the real thing...and that we live only for heaven. Carl Jung, Visions Seminar, Page 193.

Yet in nature the animal is a well-behaved citizen. It is pious, it follows the path with great regularity, it does nothing extravagant. Only man is extravagant. Carl Jung, Visions Seminar, Page 168.

Machines are running away with us, they are demons; they are like those huge old saurians that existed when man was a sort of lizard-monkey and deadly afraid of their hooting and tooting. Carl Jung, Visions Seminar, Page 502

A big city is like a holocaust of humanity, as Zola expressed it. Man has built his own funeral pyre and it is destroying him, and so our whole world is being destroyed. Carl Jung, Visions Seminar, Page 502

Art is just a particular way of decorating the nest in which you lay your eggs. Carl Jung, Visions Seminar, Pages 913-914

The center of that totality does not necessarily coincide with the ego system, just as the center of our galaxy of stars does not coincide with our sun, and the center of our solar system does not coincide with the earth; we cannot assume that our earth is the center of the universe. Carl Jung, Visions Seminar, Pages 1158-1159

It was discovered long ago that the earth is in the periphery of something bigger, it is an appendix of the sun, and even the sun is an appendix of a larger system, a galaxy of unknown extent. Carl Jung, Visions Seminar, Pages 1158-1159

We cannot think of our earth as a sun, nothing is revolving round us except perhaps the moon; the ego is a little system like the earth with the moon, but it is by no means the center of the universe. Carl Jung, Visions Seminar, Pages 1158-1159

The Self is the center of the totality of the psyche in as far as we can measure it or have an intuition about it, or in as far as we have dreams about it, and surely beyond, for we cannot assume that we are informed through our dreams of everything that is happening in

our psyche. Carl Jung, Visions Seminar, Pages 1158-1159

For about twenty-five years I have analysed about two thousand dreams or more every year,... Carl Jung, Visions Seminar, Lecture II, Page 19.

If you have a foreign body in you, nature sends a host of special cells to assimilate it; if they don't succeed in absorbing it, then there is suppuration to bring about expulsion. Carl Jung, Visions Seminar, Page 19.

Probably in absolute reality there is no such thing as body and mind, but body and mind or soul are the same, the same life, subject to the same laws, and what the body does is happening in the mind. Carl Jung, Visions Seminar, Page 22.

These patients become much better Catholics after analysis; I have often taught Catholic patients how to confess. Carl Jung, Visions Seminar, Lecture II, Page 22.

We cannot even be certain that it is our own psyche; it might be, but there are many things in our unconscious, and we are by no means sure whether they really belong to us or to somebody else. Carl Jung, Visions Seminar, Pages 1158-1159

I say that the unconscious says what it means. Nature is never diplomatic. If nature produces a tree, it is a tree and not a mistake for a dog. Carl Jung, Visions Seminar, Page 30.

Only men were admitted to the Mithraic ritual, the women all went to the Earth Mother. Carl Jung, Visions Seminar, Page 35

Only domesticated animals misbehave; a wild animal never misbehaves; it follows its own natural law; there is no such thing as a good tiger that eats only apples and carrots! Carl Jung, Visions Seminar, Page 37

We must fulfil our destiny according to nature's laws or we cannot become true servants of God. Carl Jung, Visions Seminar, Page 37

Don’t forget that Christ completely absorbed Mithras; that old Mithraic idea has been continued in Christianity through the middle ages up to recent times; bulls and even little lambs have been killed, everything that was animal has been killed throughout the ages. Carl Jung, Visions Seminar, Page 37

The occult stuff transcended his digestive powers, he suffered from mental indigestion. Carl Jung, Visions Seminar, Page 41

This is a peculiar projection of our minds, this wanting to be free, not held down by any background: it is a sort of illusion of our consciousness in order to have the feeling of complete freedom, as if the historical past was fettering and would not allow free movement-a prejudice which again has psychological reasons. Carl Jung, Visions Seminar, Page 69

Our actual mind is the result of the work of thousands or perhaps a million years. There is a long history in every sentence, every word we speak has a tremendous history, every metaphor is full of historical symbolism; they would not carry at all if that were not true. Carl Jung, Visions Seminar, Page 69

This is a peculiar projection of our minds, this wanting to be free, not held down by any background: it is a sort of illusion of our consciousness in order to have the feeling of complete freedom, as if the historical past was fettering and would not allow free movement-a prejudice which again has psychological reasons. Carl Jung, Visions Seminar, Page 69

Animals understand utterances of fear of entirely different species because they have the same underlying fibre. Carl Jung, Visions Seminar, Page 70

I analysed dreams of Somali Negroes as if they were people of Zurich, with the exception of certain differences of languages and images. Where the primitives dream of crocodiles, pythons, buffaloes, and rhinoceroses, we dream of being run over by trains and automobiles. Carl Jung, Visions Seminar, Page 70

Scientists like to think that symbols have migrated. This is not true; they are quite autochthonous. Carl Jung, Visions Seminar, Page 71

If one studies the occult with the wrong attitude one can get infected, for this whole field is full of metaphysical traps through which one can fall, disappear as into an oubliette, and became the astrologer, the theosophist, or the black magician. Carl Jung, Visions Seminar, Page 72

No one approaches the Kingdom of Heaven without having passed through the flame and been burnt through and through. Carl Jung, Visions Seminar, Page 74

The new man of St. Paul's early Christian teaching is exactly the same thing as the subtle body. It is an archetypal idea, exceedingly profound, which belongs to the sphere of the immortal archetypes. Carl Jung, Visions Seminar, Page 116

A real knowledge of Yoga practices is very rare in the West. I felt quite small when I became acquainted with these things. Carl Jung, Visions Seminar, Page 118

Three-fourths of analyses are made by women, and I learn from them. Carl Jung, Visions Seminar, Page 122

Extraverts, and all people who are identified with their persona, hate to be alone because they begin to see themselves. Carl Jung, Visions Seminar, Page 75

Our spring point is at about 29° of Pisces and is no longer in Aries, although horoscopes are made on that basis. Carl Jung, Visions Seminar, Page 118

To the early Christians it was nothing to call a man a "Son of God," it was a commonplace, it was their daily bread. Carl Jung, Visions Seminar, Page 117

When you come to that loneliness with yourself-when you are eternally alone-you are forced in upon yourself and are bound to become aware of your background. Carl Jung, Visions Seminar, Page 75

What is the use of a sin if you can throw it away? If you are thoroughly aware of your sin, you must carry it, live with it, it is yourself. Carl Jung, Visions Seminar, Page 76

Even when you think you are alone and can do what you please, if you deny your shadow there will be a reaction from the mind that always is, from the man a million years old within you. You are never alone because the eyes of the centuries watch you; you feel at once that you are in the presence of the Old Man, and you feel your historical responsibility to the centuries. Carl Jung, Visions Seminar, Page 77

Those old doctors like Galen asked their patients for their dreams. Dreams played a large part in medical cures. Carl Jung, Visions Seminar, Page 130

One of my students made some experiments on the viscosity of the blood, following the viscosity through different stages of analysis. Carl Jung, Visions Seminar, Page 131

As our conscious personality is a part of the visible world, so our shadow side is a body in the collective unconscious, it is the unknown in things. Carl Jung, Visions Seminar, Page 78

We never see the curative things that come from within; Christian Science recognizes them, but clinical medicine even in our day is living and working by the outer facts. Carl Jung, Visions Seminar, Page 130

I said to her, "Who told you that you had an obligation to analysis? Your obligation is to life!" That girl is a victim of analysis. Her doctor is also stuck. Carl Jung, Visions Seminar, Page 86

It is death to the soul to become unconscious. People die before there is death of the body, because there is death in the soul. They are mask-like leeches, walking about like spectres dead but sucking. Carl Jung, Visions Seminar, Page 90

There is no development under the law of conventional morality. It leads to compartment psychology, and how can a man develop when he forgets what his compartments

contain? Carl Jung, Visions Seminar, Page 214

Yes, a man is never represented by himself alone. A man is only something in relation to other individuals. Carl Jung, Visions Seminar, Page 219

The unconscious is like a compass, it doesn't tell you what to do. Unless you can read the compass it cannot help you. Carl Jung, Visions Seminar, Page 208

An introvert often keeps the events of his life in different compartments, he has a sort of wall between so they cannot blend. Carl Jung, Visions Seminar, Page 211

For the ultimate task of life, according to Hindu teaching, is that you take up your karma, that you work it out; otherwise it accumulates and you have it in the next existence-a hell of a time. Carl Jung, Visions Seminar, Page 58

002 An intuitive will come to an impasse where his intuition serves him not at all; he needs sensation, the function of reality, in order to be able to continue his life; he has left too many situations unsolved, and finally he is overcome by them, nailed down by the unsolved problems, and only his reality function can help him. Carl Jung, Visions Seminar, Page 58

003 In the village where I lived as a child there was such a family. The mother was a typical witch. She caught birds, they ate ravens and danced on the nights of the full moon. Carl Jung, Visions Seminar, Page 60

004 People are always astonished when I say that the inferior function should be cared for as if it were a little child. It sounds all right, sentimental and wonderful, but when it comes to reality, it is another question, because your inferior function may suddenly take a course that you don't like. Carl Jung, Visions Seminar, Page 63

005 The harvest is the reward for the early part of the year, so since time immemorial the miraculous child has been symbolized by the wheat. Carl Jung, Visions Seminar, Page 64

006 The point is that she touches here upon the archetype of mother love, the mother with child.

That is the archetype which underlies the Christian idea.

As you know, Isis and Osiris were often taken for Christian symbols.

The analogy between the Horus-Isis myth and the Jesus mystery was so obvious that the Catholic church was really forced to account for it by the official teaching that the whole Horus myth was a legitimate anticipation of the coming of Christ; God allowed that good news to filter through several thousand years before it actually came off. Carl Jung, Visions Seminar, Page 65

We forget that the animal is the most pious thing that exists, the one thing besides plants that really fulfills its destiny, that fulfills the superior will, the will of God. We are of the devil because we are always deviating, always living something of our own. Animals live exactly as they were meant to live. Carl Jung, Visions Seminars Page 72-88

007 In taking care of her own inferior function, she is lifted up to the likeness of the Madonna.

She is now the Mother of Pain and, at the same time, of the child; she is now that mystery, and therefore she is eternal, indestructible, nobody can reach her there.

That is the reason why there are altars and sanctuaries and cloisters where such identifications can take place; they are simply the exteriorized or concretized expression of that inner function of renewal through contact with the archetype. Carl Jung, Visions Seminar, Page 67

008 Therefore the appearance of an archetype in our psychology is always a moment of the greatest danger as well as the greatest hope.

It is a manifestation of extraordinary power, and all religions, as I said, are organized efforts to procure the contact. In the rites of the Catholic church, one sees that again and again: by putting people into contact with archetypes they produce the magic effect. Carl Jung, Visions Seminar, Page 67

009 Those black virgins are occasionally black Isis figures, with the specific meaning of the black goddess, an allusion to the black earth.

In an early Christian manuscript, St. Augustine said that the Virgin Mary was really the black earth not yet fecundated by torrents of rain; he used that simile in one of his sermons.

And there was the identity of Mary and the earth in the Eleusinian mysteries, so the black Mary is a relic of the past. There is a black Virgin at Einsiedeln, though they say it is black from the effect of a fire, but they always say that!

The fact is that there are a number of black Isis figures made of basalt that have served as Madonnas in Catholic churches.

Mary was the earth, the dark principle, but since that was close to the chthonic cult of Demeter, it was absolutely denied by the church. Carl Jung, Visions Seminar, Page 68

010 Now that is the meaning of the veiling of the unconscious side: be wise as the serpent.

This is one of the sayings in the New Testament that points the way to the new morality, the Gnostic morality. Carl Jung, Visions Seminars Page 71

011 But in the Mithraic cult they drank water instead of wine, because it was a religion of severe discipline, suited to soldiers.

And there was the great difference that women were excluded; that is one of the reasons for its downfall. Carl Jung, Visions Seminars Page 79

012 But I have ample evidence that the same symbolism may occur in the dreams of people who know nothing about it.

I once dreamed about the Mithraic mystery myself without knowing that it was Mithraic. Carl Jung, Visions Seminars Page 70

013 Human psychology today is as if people had learned absolutely nothing. German psychology remains the same.

And look at Italy! It is as if she had not lost half a million young men.

They are propagating like rabbits down there, in preparation. It is the psychology of despair. Carl Jung, Visions Seminars Page 77

014 That is the reason why the Host must consist of flour of wheat, why Osiris is symbolized by wheat, and why in the Eleusinian mysteries, when the priest in the epopteia announced the birth of the god, he showed to the people an ear of wheat. Carl Jung, Visions Seminar, Page 64

015 So this dream of the apparition of the Virgin and Child, the Mother of God, has had the effect of giving the patient the feeling of invulnerability. Carl Jung, Visions Seminar, Page 66

016 Without the blackness of the earth, no wheat could be grown.

But here it is not a black face, it is a black veil, and the veil is not meant to make her face black.

That all virgins should wear veils in order to hide their beauty from the cupidity of man is an old idea which turned up in early Christianity; there is an interesting old book about the veiling of virgins.

It is the veiling of the sex element, as, for instance, women are not allowed to show their hair in church. In certain rites they have a special cloth or veil to cover the hair, because that is a secondary sex indication; it would bring black magic into the church, evil elementals would appear.

And such evils could be conjured up by the beauty of the face, therefore that should be veiled. Carl Jung, Visions Seminar, Page 69

017 This is one of the sayings in the New Testament that points the way to the new morality, the Gnostic morality. Carl Jung, Visions Seminar, Page 71

018 I should like to put the question whether the distinction between the shaman and the saint cannot be referred to the anima relation, namely, that the power of the shaman comes from accepting the rule of the anima as the spirit of his metier, while the saint rigorously excludes the anima; although both are in fact determined by her. Carl Jung, Visions Seminar, Page 89

019 The saint is a product of social and civilized differentiation, while a medicine man is a product of nature; he depends upon nature. Carl Jung, Visions Seminar, Page 89

Dr. Baynes puts it as depending upon the anima, but the anima is nature, and the primitive medicine man is enveloped by the unconscious, he is part of it, the unconscious functions through him. Carl Jung, Visions Seminar, Page 89

020 The unconscious on one side is nothing but nature, and on the other hand it is the overcoming of nature; it is yea and nay in itself, two things in one. Carl Jung, Visions Seminar, Page 89

021 One sees this very clearly in the psychology of the Buddhist saint; by every word and every act he is overcoming the unconscious, overcoming the illusion. Carl Jung, Visions Seminar, Page 90

022 And the Christian saint also overcomes the unconscious, he rises above it; to him the unconscious is the devil and he overcomes the devil. Carl Jung, Visions Seminar, Page 90

023 Therefore most of the primitive shamans are sort of mediums; they get into a trance and work through that, which means, of course, the complete defeat of the human individual in his relationship to the unconscious powers. Carl Jung, Visions Seminar, Page 90

024 The Buddhist idea of nirvana is a nonexistent existence, or an existent nonexistence; it is not merely a nothingness. Carl Jung, Visions Seminar, Page 91

025 The unconscious that wants to dismember everything, to disintegrate everything, to bring everything back into its beginning, is also creating the most beautiful jewel, the essence of synthesis, and that is so paradoxical that one is bewildered. Carl Jung, Visions Seminar, Page 91

026 The fathers of the church often spoke of these spelea as being in rocks; they were natural grottoes.

In some cases they were far below the surface; in a place in Syria there were three hundred and sixty-five steps to go down, which means that the initiate had to go back through a whole year in order to reach the chamber of initiation. Carl Jung, Visions Seminar, Page 92

027 The intellect is something like a bird of prey; it seizes its object, tears it to pieces, and separates it from its surroundings, in order to acquaint itself with it. Carl Jung, Visions Seminar, Page 96

028 The intellectual processes are really based upon separation; they are based upon endless acts of cruelty, cutting things down, excluding things. Carl Jung, Visions Seminar, Page 96

029 Artists are not necessarily differentiated people; very often they are awfully primitive, the least differentiated.

For that very reason they are sort of idols to differentiated people, who get perfectly dry and sterile and are really craving for the artist, as the artist is craving for differentiation. Carl Jung, Visions Seminar, Page 102

030 He is like the primitive man whose mind is in objects. Therefore the artist, not only in his creation, but also in his life, in his conduct, is very often an absolute victim of his unconscious, which cannot be said of the differentiated man. Carl Jung, Visions Seminar, Page 103

031 Our mind evolved out of rivers, trees, hills, fruits, and we slowly brought it together by the process of abstraction. Carl Jung, Visions Seminar, Page 106

032 We must look at these things from the standpoint of consciousness, and this woman's consciousness would assume that spirit was above, and that there was no spirit in matter.

Here for the first time she becomes aware of the fact that spirit can also come from the earth, and it is the same Holy Ghost.

The Holy Ghost is by no means only an air bird, he is also a water bird. Carl Jung, Visions Seminar, Page 123

033 You remember the first vision was the peacock, and then came the symbol of the rising sun or the sun-man, the man with the halo.

The halo or nimbus expresses the sun-man, and therefore the Roman emperors were characterized by it.

But the saints are the real sons of the sun, they are crowned by the sun's rays.

In the Mithraic mysteries, for instance, the initiate was crowned as a sun god, he was made into Helios, into the sun god himself, and worshipped as such. Carl Jung, Visions Seminar, Page 108

034 Now astrology may be quite unknown to your conscious mind, yet to your unconscious it is very intimately known; because the fundamental ideas of astrology, the signs of the zodiac, for instance, are projections onto the skies of our unconscious functioning. Carl Jung, Visions Seminar, Page 109

035 The qualities of the different months of the year, in other words, the signs of the zodiac, are really the projections of our unconscious knowledge of time and the qualities of time. Carl Jung, Visions Seminar, Page 109

036 A breeder of cats, for instance, will tell you that cats born in the spring are different from cats born in the fall.

And a connoisseur of antiquities will tell you that certain objects must date between 1420 and 1450, say; anything that originated then has the quality of that time.

An astrologer has merely a more detailed knowledge, he is able to tell you that a thing originated in such and such a month without any further knowledge of the qualities of the object. Carl Jung, Visions Seminar, Page 109-110

037 While the primitive medicine man is, essentially, the power of illusion, he himself is at the same time the subject of the power of imagination and of illusion and is made to work through it. Carl Jung, Visions Seminar, Page 90

038 The first is that of a man, like anybody, but one must recognize him, and only those people who can chant the chapters of the Koran are able to recognize him.

Then one must step up to him and say, "Salem Alaikum," Peace be with thee, and he will say, "Alaikum Salaam," and all one’s wishes will be granted.

The second way that God appears is as a pure white light, not like a flame, not like a fire or a lantern, but a pure white light.

And to explain the third form, my head man smiled and picked up a blade of grass, saying: "God can appear like that." Carl Jung, Visions Seminar, Page 111

039 So we shall never understand what the unconscious is, as we shall never understand what the world is, because it is and it is not. Carl Jung, Visions Seminar, Page 89

040 Also there is a painting of the mummy case of Osiris, the god of the underworld, with wheat growing all over him, out of his body and out of the mummy case.

And, you remember, the reason why the Host in the communion must consist of wheat flour is because Christ is the son of the earth. Carl Jung, Visions Seminar, Page 111

041 Well, China is the far East, the place where the sun rises, Japan calls herself the land of the rising sun, and the Chinaman is the antipode to the white man; what is black with us is white with them. Carl Jung, Visions Seminar, Page 116

042 Of course, psychological energy does not exist, it is a concept, but in the physical or phenomenal equivalent of energy in these conditions we find the same peculiarity, namely, that this creative power is after a while exhausted, and then everything sinks back into the condition it was in before. Carl Jung, Visions Seminar, Page 118

043 In the Tantric system the ram is a force that is located in the abdomen, while the bird has to do with the head; winged things inhabit the head, thoughts flutter about like birds. Carl Jung, Visions Seminar, Page 119

044 The devil is always represented as the darkness itself; he has not the ram's head, but he has the horns of the he-goat and the goat's hoofs; he is half animal, a sort of satyr.

In the Middle Ages he was also a phallic god. Carl Jung, Visions Seminar, Page 120

045 We are apt to be tremendously pleased with such Eastern philosophy; the sayings of Lao-tze are most impressive and we like to quote them, not realizing that we are putting on a garment which does not belong to us. Carl Jung, Visions Seminar, Page 120

046 We must look at these things from the standpoint of consciousness, and this woman's consciousness would assume that spirit was above, and that there was no spirit in matter.

Here for the first time she becomes aware of the fact that spirit can also come from the earth, and it is the same Holy Ghost.

The Holy Ghost is by no means only an air bird, he is also a water bird. Carl Jung, Visions Seminar, Page 123

047 The animus impersonates the unconscious, as the anima impersonates it in a man's case.

One could say the anima was the woman who emerges from the water, like Aphrodite arising from the foam of the sea in a shell.

And the animus is also in a way a spirit that hovers over the black waters and is often represented as such; I have two pictures in my collection where the animus is depicted as a huge black bird hovering over the primordial waters. Carl Jung, Visions Seminar, Page 124

048 Just as you are quite convinced in reality that the things behind your back are no less real than those in your field of vision, although you don't see them, so your conception of the collective unconscious should be that it is an invisible reality. Carl Jung, Visions Seminar, Page 126

049 The inside of things is unknown, unconscious, and there, wherever you touch, is the collective unconscious; it is all over the place, outside as well as inside of you, it is the unknown reality. Carl Jung, Visions Seminar, Page 126

050 Since the animus is more or less the counterpart of the persona, the animus is in your unconscious life what the persona is in your conscious life-of course, in a woman's case. Carl Jung, Visions Seminar, Page 125

051 Just as much as you are possessed by the persona, are you, unconsciously, an animus-possessed being.

You see, there are women who think they really are just what they seem to themselves to be and what they appear to be to other people, but that is a tremendous illusion.

Such women are possessed by their animus, by their opinions; any woman who believes that she is identical

with her persona is invariably an animus hound. Carl Jung, Visions Seminar, Page 126

052 Only the animal man can be possessed.

The man who is possessed by the anima and the woman who is possessed by the animus are just beasts.

It is easier to talk or to argue with a dog or a cow than with someone possessed by such a figure. Carl Jung, Visions Seminar, Page 126

One should invent a term for the man possessed by the anima.

053 I must leave that for a clever woman to suggest. I cannot do it for my own sex.

The natural function of the animus is not to possess the human being, because the human being is supposed to be human, thus far divine and creative; the possession of at least two functions guarantees a nature that is at least approximately divine. Carl Jung, Visions Seminar, Page 127

054 If the animus or the anima are in their proper place they cannot possess the human being; instead, the human being is in control.

The human being is then superior to those figures, as he-or she-is superior to the appearances of the persona. Carl Jung, Visions Seminar, Page 127

055 And Hermes, the winged god, is a bird-man, a messenger, and he is also the god of the thieves; it is a peculiarity of birds that they suddenly swoop down and take something off-that is another kind of descent. Carl Jung, Visions Seminar, Page 130

056 So the natural function of the animus is to remain in his place between the individual consciousness and the collective unconscious, exactly as the persona is a sort of stratum between the ego consciousness and the objects of the external world. Carl Jung, Visions Seminar, Page 127

057 But when you come before God, all your knowledge and all your beauty amount to nothing, all the values that count in the world are nothing. Carl Jung, Visions Seminar, Page 129

058 The Docetic conception was that no god was ever sacrificed, that it would have been quite impossible to sacrifice a god; it was an ordinary poor man who was sacrificed-he was abandoned by the white bird. An entirely psychological viewpoint, and like most of those early heresies, beautifully human Carl Jung, Visions Seminar, Page 131

1. That is the reason why the ancients were quite convinced that the figure of the god answered or moved his head, although the idol was of stone. Carl Jung, Visions Seminar, Page 123

060 There are certain difficult situations in life when everything you have learned, everything you have slowly built up, crumbles away, nothing helps; and then you have a most foolish little idea or hunch and you go by that. Carl Jung, Visions Seminar, Page 133

061 So people who can follow their instincts are much better protected than by all the wisdom of the world. Carl Jung, Visions Seminar, Page 133

062 The earth has a spirit of her own, a beauty of her own, and there is enough to indulge in besides sexuality. The natural mind has the world of earthly beauty to itself really. Carl Jung, Visions Seminar, Page 133-134

063 The animus is not meant to live in the depths of the unconscious, he is meant to live on the surface of the earth. Carl Jung, Visions Seminar, Page 134

064 Christianity is the last word of mankind in the tremendous attempt to formulate the mysteries of the soul, and knowing nothing better we should acknowledge that we are still there; whether we like it or dislike it makes no difference at all, we are still there. Carl Jung, Visions Seminar, Page 135

065 You know the dove is relatively weak and harmless, but the hawk is a wicked bird of prey.

Yet it is also a divine bird, it is the bird of Horus, the Egyptian Christ, and the official Catholic teaching is that the Egyptian myth was an anticipation of Christ. Carl Jung, Visions Seminar, Page 135-136

066 We are not used to thinking of the Holy Ghost as taking anything from the earth, as taking something from below, but always as bringing something down to the earth, such as the immortal feat, the miracle of transformation, the heavenly fire, or the generative power from God into man. Carl Jung, Visions Seminar, Page 136

067 Meister Eckhart wrote a beautiful sermon about repentance in which he said one should not waste too much time on repenting one's sins because out of the night comes day; out of error, truth; and out of sin, forgiveness. Carl Jung, Visions Seminar, Page 136-137

068 Mind you, nobody would doubt that Christianity was a very good thing for the four hundred millions, but it might be the worst thing for a particular individual; for him it might mean utter destruction. Carl Jung, Visions Seminar, Page 138

069 That is still true in the East, there are many good examples of what the Lord can do for people in that line, a man standing with his hair like a bird's nest on his head, for instance, eaten up with vermin.

And think of the lives of those greatest saints, the Tibetan monks who have themselves walled in for sixty or seventy years until they shrivel up.

One man was walled in for seventy-two years and died in the wall; he had atrophied completely and decreased to a third of his height. Carl Jung, Visions Seminar, Page 139

070 For it is the spirit of ecstasy, of enthusiasm, and no life is really lived without enthusiasm; you could put yourself into a box just as well and be buried.

Life is only worthwhile if lived with enthusiasm. Carl Jung, Visions Seminar, Page 139-140

071 Life consists of night and day, and the night is just as long as the day; so evil and good are pairs of opposites without which there is no energy and no life.

The unconscious is the illusion and he is in a state beyond illusion. Carl Jung, Visions Seminar, Page 90

072 While the primitive medicine man is, essentially, the power of illusion, he himself is at the same time the subject of the power of imagination and of illusion and is made to work through it. Carl Jung, Visions Seminar, Page 90

073 They are the Yang and the Yin and they are necessary.

Even the Holy Ghost has to turn into a bird of prey in order to snatch the germ of life.

The content of life is not always above, sometimes it is below.

That is the important truth. Carl Jung, Visions Seminar, Page 140

074 The unconscious is the illusion and he is in a state beyond illusion. Carl Jung, Visions Seminar, Page 90

075 The next thing is that the bird flies to the woman dressed in blue, who is sitting like an ancient statue, and settles down on her hands.

You will remember the picture of it.

The woman holds a grain of wheat which the bird takes in its beak and then flies again up into the sky.

The woman dressed in blue is a peculiar mixture of the Christian celestial mother and, on account of the wheat, of Demeter and Isis.

Inasmuch as the Host must consist of wheat, there is a connection with Christ as well as with Iacchus and Osiris (being the resurrected wheat).

The scene of the white bird coming down upon the mother is an unmistakable parallel to the conceptio immaculata, since the Holy Ghost is depicted as a dove. Carl Jung, Visions Seminar, Page 141

076 Through the picture of the immaculate conception the germ of life has been deposited in the stream of blood; thus it has been inserted into the sphere of the instincts and thereby something like a pregnancy begins, in which the patient is her own child. Carl Jung, Visions Seminar, Page 142

077 This is very typical of the beginning of visions: it begins at the bottom, as it were, as if the whole world had to be built anew, or as if nothing had ever happened before; and then it carries the thought through until it reaches the stage that is not yet and that never has been: it reaches the future. Carl Jung, Visions Seminar, Page 142

078 It is very much like a biblical scene, like Moses on Mount Sinai, for instance, with the people down below worshipping the divine miracle; they all have their arms outstretched to the Indian as if in supplication, so we must assume that the animus as well as the bull have taken on a spiritual or divine significance. Carl Jung, Visions Seminar, Page 143

079 As we are expecting the manifestation as the children of God, a revelation of the Holy Ghost within us, so all creation, even the animals and the plants, are waiting for it too; that spiritual miracle of redemption or completion which happens in man means the crowning of all nature at the same time. Carl Jung, Visions Seminar, Page 144

080 The idea is that man is the representative of the whole of creation, and whatever happens to him happens in a magic way to the whole world. Carl Jung, Visions Seminar, Page 144

081 That brings us to a very paradoxical idea: you see, on this plane of consciousness we feel single and as if collectivity were just the opposite.

Inside it is different, there is a multitude, and there the situation is reversed: it is as if we were the multitude there, and as if the Indian on his bull were opposed to us. Carl Jung, Visions Seminar, Page 145

082 When you really get in touch with these figures in the collective unconscious, you feel how terribly real they are and how utterly ungovernable. Carl Jung, Visions Seminar, Page 145

083 There is the fact that rays are still wandering in the sky which portray, say, the French Revolution.

You still could see the light of the guns of the World War at a certain distance from the earth, because light has a limited speed.

So somewhere out in space you can go back in history.

If you could put yourself at a distance of only about four hundred light years from the earth, you would see Columbus discovering America; if you had a good telescope you could see him just now landing.

You could see the destruction of Mexico, and the great fire of Rome if you could take your stand about two thousand five hundred light years away and had a particularly good telescope. Carl Jung, Visions Seminar, Page 146

084 In the mysteries, veiling means that the initiate dies, and the unveiling means the resurrection.

So for a nun to take the veil means that she is dying to the world. Carl Jung, Visions Seminar, Page 148

085 The eyes of very primitive and unconscious men have the same strange expression of a mental state before consciousness, which is neither pain nor pleasure; one doesn't know exactly what it is.

It is most bewildering, but undoubtedly here she sees into the very soul of the animal, and that is the experience she should have. Carl Jung, Visions Seminar, Page 154

086 One could say that these are the eyes of the beginning, of the creator, who was unconscious because in the beginning all was unconsciousness.

One cannot know what it is in itself because, from our standpoint, an animal has no consciousness, it is exactly what we call unconsciousness.

I cannot go into a philosophical discussion about it, but it is quite possible that in what we call the unconscious-the sum of autonomous contents-each of those contents has a consciousness in itself. Carl Jung, Visions Seminar, Page 154

087 So wherever there is such a center it is quite possible that there is consciousness; therefore what we call the unconscious would be another form of consciousness of something else in somebody else. Carl Jung, Visions Seminar, Page 154

088 But we can at least imagine that getting as deep as that, down below all history, into the regions of the blood, must be rather an overwhelming experience; for there one enters a mental or psychological sphere that is still at one with nature, and that is an utterly different thing from our consciousness. Carl Jung, Visions Seminar, Page 155

089 There had been, before, the descent into the past, the descent through the ages into primitive culture, till finally she had that vision of looking into the eyes of the animal; in other words, she reached a sort of animal consciousness, a most remote instinctive feeling amounting to almost complete unconsciousness. Carl Jung, Visions Seminar, Page 171-172

090 But what the ant heap has to say about its own highest principle, its own supreme factor, is exceedingly important, because that shows its conception of itself, and we can be sure that the ant heap will be influenced by the conception. Carl Jung, Visions Seminar, Page 172

091 When we say our God is love, we know it is not true.

We say that in order to compensate for the fact that we do not love enough, that we hate too much. Carl Jung, Visions Seminar, Page 172

092 For instance, the cleanest, purest religion-literally clean, on account of its numerous washing ceremonials-is the Persian religion, and the Persians were known throughout the antique world as the dirtiest dogs that ever existed; their religion was compensatory.

The most fanatical monotheists were the Jews, and it was the Jews who always fell for the foreign gods. Carl Jung, Visions Seminar, Page 172

093 This is again the vine, the Dionysian principle, the fruit of the earth, that is growing into the church.

The altar is where one drinks the wine, the spirit of the earth, and it is assumed that the wine is inspiring, that it gives one good thoughts. Carl Jung, Visions Seminar, Page 173

094 Now this vision of the god Pan is a part of the initiation; it is the experience of the living presence, of the absolutely objective psyche. Carl Jung, Visions Seminar, Page 174

095 But if you can train yourself to take psychical contents as objective, you will feel a presence.

For then you know that the psychical contents are not things you have made, they really occur, they are there, and so you are not alone; then you can be in perfectly good

company, most entertaining company. Carl Jung, Visions Seminar, Page 174

096 In the psychical world, one can experience two suns, split the universe in twelve parts if one pleases, because there physical facts have no value.

But one must know that one is in an abnormal condition, and be able to switch it off and get into one's so-called normal condition again. Carl Jung, Visions Seminar, Page 179

097 I am no Catholic, my father was a Protestant clergyman, so I know something about Protestantism, and it is not a real religion, it is a protest against a real religion. Carl Jung, Visions Seminar, Page 178

098 But if one studies antique or primitive religions, one sees how those people were given the opportunity of an exalted life and had cause to remember it; and inasmuch as there have always been such religions or such ritual forms, we can say that there has always been an absolute need in man for that dual life. Carl Jung, Visions Seminar, Page 180

099 But in the exalted condition they could feel the blessing of heaven upon what was a horrible crime; to them it was an act of the greatest devotion.

In the excavations of old Carthage they found a series of pots in the temple of Astarte containing the remains of hundreds of slaughtered little children that had been sacrificed to the goddess.

That was not mere cruelty, it was great devotion. Carl Jung, Visions Seminar, Page 184

100 But the baptism of the adult was originally a very serious business, so it had to be in a mysterious and secluded place, where the few who were present were in the proper mood. Carl Jung, Visions Seminar, Page 180

101 You notice that I say physical or conventional and perhaps you are astonished that I make them practically identical.

But convention is nothing but the average truth. Carl Jung, Visions Seminar, Page 181

102 People are always complaining that other people are unkind and unfriendly with them.

But look at them! They are the unkind and unfriendly ones, and naturally they bring that out in others. Carl Jung, Visions Seminar, Page 185

103 In the higher states of exaltation one really does forget oneself, but that is not only the self-forgetfulness arising from some form of intoxication.

That could be said of the Dionysian cult, but in Indian psychology it is a consequence of the detachment of consciousness. Carl Jung, Visions Seminar, Page 186

104 And when consciousness becomes detached from objects, the particular object does not matter so much.

This accounts for the Eastern attitude of indifference, which on the practical side has bad consequences; human life and health do not matter enough, they are far too much disregarded. Carl Jung, Visions Seminar, Page 186

105 I don't know exactly what the reasons are, but if you ask people what they consider the most important

event in their lives, if they are not confined to common sense only, they usually tell you particular experiences which clearly indicate an exalted condition.

Therefore it has often been said that nothing matters but the union with God, or heaven, or something of the sort.

And so the relationship on the exalted level reaches into greater depths, it is unforget-table, it burns itself into the flesh. Carl Jung, Visions Seminar, Page 181

106 As long as they are done within the mystery and are understood as a holy ritual, they are not perversities; but the moment they are seen under a more human or banal aspect, they become perversities.

Like throwing the children to Moloch.

That might be called ordinary murder and a terrible perversity, and then it would be perversity.

But before that it was a divine sacrifice and most efficacious because it was real; it was not murder, because in that exalted condition it meant something most wonderful. Carl Jung,

107 As I told you, the youth in the leopard skin is again the animus, who now realizes a sort of divine enthusiasm, he is starting out on a new adventure.

You have already seen that the animus is practically always sent ahead when our patient is faced with a particularly difficult undertaking. Carl Jung, Visions Seminar, Page 187

108 The opinions of a woman are also not very human; they have something of the coldness of the cosmic spaces because they are apart from herself, they are from the collective unconscious, beyond the warmth of the human individual. Carl Jung, Visions Seminar, Page 188

109 This is simply a demonstration of two contrasting movements: the Dionysian or extraverted way, leaping into things, jumping over obstacles, slurring over difficult facts; and the other principle, the introverted or Apollonian principle, doing nothing, not moving on, not being enthusiastic, but being contemplative. Carl Jung, Visions Seminar, Page 189

110 So it is better to contemplate with blind eyes, with the eye turned inward, that is.

The white eye means an ecstatic condition in which the pupil is turned up and disappears under the lid.

By turning the eye inward, one prevents the intellect from seeing things too closely or too acutely and thus destroying them.

One should never look at things in a seeing way if one wants them to grow; it is much better to be deaf in one ear and blind in one eye than to have too acute and concise perceptions. Carl Jung, Visions Seminar, Page 190

The seeing eye of the intellect perceives most accurately, yet it kills the growth; it has the quality of the eye of the basilisk, which-according to the legend shriveled up whatever he looked at. Carl Jung, Visions Seminar, Page 190

111 For quite long enough our ancestors, and we ourselves, have been taught that this life is not the real thing, that it is provisional, and that we only live for Heaven.

Our morality is based upon the negation of the flesh, and so our unconscious often tries to convince us of the importance of living here and now.

In the course of the centuries man has repeatedly experienced the fact that the life that is not lived here, or the life lived provisionally, is utterly unsatisfactory. It leads into neurosis. Carl Jung, Visions Seminar, Page 193

112 The ancient mother, as I said, means the earth, and the earth psychologically means the body, the corporeal sphere of our psychology, as it were, where the psyche is detached from the psychological and touches the body. Carl Jung, Visions Seminar, Page 195

113 Beholding the image of the deity has the magic effect of deification; that is the reason why icons have always been used in churches.

In Catholic churches praying to the image of the saint is still a means of acquiring spiritual merit, it draws grace down upon the worshipper. Carl Jung, Visions Seminar, Page 195

114 The first sign of the zodiac, the sign of the renewed sun after the winter solstice, is Capricorn, the aigkeros, a Babylonian symbol. Carl Jung, Visions Seminar, Page 197

115 There are stories about the initiates of the Dionysian cult-particularly the women, the maenads-having done very bloody things, tearing the living flesh of deer or young goats with their teeth, for instance. Carl Jung, Visions Seminar, Page 197

116 Our patient’s animus has been exalted to a divine condition through the immediate neighborhood of the satyr, that powerful fetish, from whom he received a lot of grace or mana and became deified himself, and then naturally got into that Dionysian condition; but he was checked by the Apollonian principle and had to go down to be washed in the waters. Carl Jung, Visions Seminar, Page 198

117 There is an astrological interpretation of Delilah as the sign of Virgo, in which the sun loses its power, Virgo being followed by the autumnal equinox when the sun is definitely becoming weaker; the sun then loses its hair, its rays. Carl Jung, Visions Seminar, Page 198

118 So the hair is understood to be an emanation of the head, having to do with the mind and the most spiritual as well as magical forces.

Black hair gives the idea of darkness, black thought, or an obscured mind; and golden hair means shining with bright thought or consciousness. In the state of exaltation one loses consciousness of oneself and one's mind becomes obscure. Carl Jung, Visions Seminar, Page 198-199

119 Figures in the unconscious are to be considered as mere functions, yet they are also in a way personal factors, because nothing in the unconscious is abstract, it is all personal. Carl Jung, Visions Seminar, Page 203

120 That is also true of the voices which lunatics hear; they speak in a personal way, and the more distinct they are, the more it is a matter of functional dissociation, or even of a real psychosis. Carl Jung, Visions Seminar, Page 204

121 The animus is in this respect rather difficult to deal with because it is a plurality.

One can compare the animus, as I have said, to a group of people, a court, or a limited company, or an organization; while the anima is very definitely one person and therefore more clearly to be seen.

The anima behaves exactly like a definite person, yet she is also a function, her true function being the connection between the conscious and the unconscious; there the anima is in her right place. Carl Jung, Visions Seminar, Page 204

122 We are bewildered by the concept of the collective unconscious, and therefore I say: You should not begin at those abstract ideas of functions and archetypes; in order to have a correct idea of its nature, you should begin at the very simple idea of ghosts, or the souls of objects, say, or thought forms. Carl Jung, Visions Seminar, Page 205

123 For practical uses, it is really best-though terribly shocking, I admit-to assume that everything has a double existence: a known tangible surface and at the same time an invisible, unknown existence. Carl Jung, Visions Seminar, Page 206

124 The best thing is, as I say, to assume that we are standing in between two worlds, a visible tangible world, and the other invisible world, which somehow has a peculiar quality of substantiality; but very subtle, a sort of matter that is not obvious and is not visible, that penetrates bodies and apparently exists outside of time and space. Carl Jung, Visions Seminar, Page 206

125 It (Collective Unconscious) is here and everywhere at the same time, and yet nowhere because it has no extension; it is a complete annihilation of space and time, which makes it a very different thing from our conception of an obvious world. Carl Jung, Visions Seminar, Page 206

126 So when you are concerned with a relationship to another human being, you are in connection with two things really, with the conscious obvious person and the unconscious person at the same time. Carl Jung, Visions Seminar, Page 205

127 My anima may twist my impressions of reality, and she may twist my image in the eyes of the object.

It is like a moving, deceitful thing in between oneself and reality if wrongly placed.

But the anima as a bridge, as a function of relationship between the conscious and the unconscious, is rightly placed. Carl Jung, Visions Seminar, Page 207

128 There is only one collective unconscious, it is always one and the same, so if my anima is rightly placed behind my back, between the collective unconscious and the conscious, then the relationship is right everywhere. Carl Jung, Visions Seminar, Page 207

129 The gods, the spirits, the demons are all illusions according to the Eastern idea.

Yet they are real inasmuch as you can perceive them.

When you have penetrated those veils, you are right at the one thing and there are no such discrete particles any longer. Carl Jung, Visions Seminar, Page 208

130 You see, the animus is not created by the conscious, it is a creation of the unconscious, and therefore it is a personification of the unconscious. It is the gate to the collective unconscious, and by a certain attitude one can provoke that function to appear; but if it returns to itself, pulls up the bridge, that locks the gate. Carl Jung, Visions Seminar, Page 208

131 Already in 1904 I remember writing to Freud to tell him that what he called repression was often not exactly repression, because there were many cases where one could not

find any traces of it.

I said it was an automatic function which had its roots in the unconscious and where the conscious is a perfectly detached spectator. Carl Jung, Visions Seminar, Page 209

132 The very primitive man is still identical with the collective unconscious, he is just a piece of this world, a part of visible nature, and values himself as one among the other animals; so he is like an indistinguishable part of the collective unconscious and naturally there is no such dissociation as with us. Carl Jung, Visions Seminar, Page 211

133 The sorcerer or medicine man is himself such a link; he deals with ghosts and if anything difficult occurs, say a war or a pestilence, he has recourse to that method; that is, he tries to reestablish the lost connection with the collective unconscious. Carl Jung, Visions Seminar, Page 209

134 Therefore those many Eastern pictures where the holy man in his meditation is visited by all sorts of animals, and birds fly down and alight on him. So here, all alone with herself, she is together with her instincts. Carl Jung, Visions Seminar, Page 213

135 For the Self in that divine form is the balance and the necessary counterpart to the animal instincts.

So the figure of the Self is the divine above and the animal below, like the vision of the satyr-god. Carl Jung, Visions Seminar, Page 213

136 Through being with the animals, one is lower down than the brain, because the farther one reaches back into the ages, the more one has the animal feeling, the intuition of what the animal is. One might go back even to the lizard, farther than the warm-blooded animal, where one probably loses consciousness. Carl Jung, Visions Seminar, Page 213

137 The purpose of the antique mysteries was to make the initiate into Helios; the upshot of the whole mystery ceremonial was that the initiate should become the sun itself, like Apuleius in The Golden Ass. Carl Jung, Visions Seminar, Page 215

138 So the next thing we could expect would be an attempt at reconstructing the Christian experience in an entirely new way, as we have already seen the reconstruction of the

Dionysian experience, which is as a modern person would experience those things; and still it is amazingly like the accounts of the experiences at Eleusis. Carl Jung, Visions Seminar, Page 216

139 That is what Synesius held: that when the spiritus phantasticus in man, his creative fantasy, reaches beyond man in every respect, below or above, he really becomes divine. Then he says something extraordinary: "And being divine, as such he has to undergo the divine punishment." And the divine punishment is dismemberment. Carl Jung, Visions Seminar, Page 217

140 You see, the religious experience of antiquity was the experience of the individual as being divine; that was the enormous discovery they made and that was a living truth to them.

They probably said to one another: Have we not been gods together?

And it was a tremendous thing; they were exalted, they were no longer little citizens, they were lifted up to a higher condition, as the Christians were through baptism. Carl Jung, Visions Seminar, Page 217

141 And inside, the walls are covered with representations of the inner events of his life, showing how he is born from the god-mother, etc.; he functions there as a sort of mediator between human beings and the gods.

So there was already the idea of the mediator, that was also an anticipation of Christ really; the pharaoh was a messiah, the son of God, the twice-born. Carl Jung, Visions Seminar, Page 219

142 It is like the Christ myth; the baptism of Christ in the Jordan was the second birth.

Also the myth of Dionysus is in a way an anticipation: after he was dismembered by the Titans, Hera gave his heart to his father, Zeus, who swallowed it.

Then his wife Semele gave birth to the new Dionysus. Carl Jung, Visions Seminar, Page 219

143 It is true that Christ performed the same miracles that were usually performed in the temples of Dionysus, such as the transformation of water into wine; and there are representations of Christ that are like Dionysus. Carl Jung, Visions Seminar, Page 219

144 A famous goblet (which is now in a safe in America) was found down in a well in Damascus, probably having been hidden there in the sixth century, as part of the treasure belonging to a church, during the persecution of Julian the Apostate.

The goblet is of very thin hammered silver, argent repousse, and on it Christ is depicted sitting in a sort of pergola of grapevines and looking exactly like Dionysus. Carl Jung, Visions Seminar, Page 219

145 Originally human beings were sacrificed, and then animals, and then the fruits of the field, and finally in India the sacrifice has become a mere gesture, decorating the altar with flowers.

Nowadays the sacrifice that we bring before the altar consists mainly of ten-cent pieces; it has completely degenerated. Carl Jung, Visions Seminar, Page 220

146 Therefore the next sacrifice was of exactly the experience which was the real spiritual life of antiquity.

That was completely abolished.

I put that very strongly because we are in a time now where the old things are again beginning to crumble away, so we should not imagine, if anything new comes, that it will come with sugar or honey. Carl Jung, Visions Seminar, Page 220

147 We have no historical evidence, as far as my knowledge goes, except that concerned with the Black Mass; in the Black Mass, children were really sacrificed as late as the seventeenth century.

There is historical evidence that Madame de Montespan sacrificed three

children in order to retain the king’s love. Carl Jung, Visions Seminar, Page 223

The Black Mass originated in the thirteenth century, or near that time, when there was war and famine and terrible epidemics.

148 Everything went wrong, so people lost their belief in the good will of God; and since God was not helpful they thought the devil might do something for humanity, and therefore they celebrated the Black Mass. Carl Jung, Visions Seminar, Page 223

149 We know that sacrifices of children were very frequent in early antiquity.

For instance, when the French excavated the temple of Astarte at Carthage, they found hundreds of skulls of little children, which is evidence that child sacrifices were often carried out there. Carl Jung, Visions Seminar, Page 223

150 For instance, there was a rumor that the early Christians sacrificed children in their ceremonials.

The Romans told that story in order to disqualify the Christian heresy which was so horrible to them; for those Christians worshipped an awful god that was hanging on a cross, and that was only done to criminals. Carl Jung, Visions Seminar, Page 223

151 Dr. Baynes: Is it not possible that the projection upon the Jews in the Middle Ages of the idea of child murder comes from this pagan root?

Dr. Jung: Absolutely. That idea of the ritual murder of little children was projected onto the Jews in the Middle Ages and in Russia just before the war. Carl Jung, Visions Seminar, Page 224

152 On 25 December we put lights on our Christmas tree in order that the sun may rise; and we have an evergreen tree so that it will bring forth fruit; it is a magic ceremonial to produce or increase the sun.

It has now become a sort of festival that produces Christ again, it is the birthday of Jesus.

But that was originally the birthday of Mithra, the invincible sun-it is a borrowed birthday. Carl Jung, Visions Seminar, Page 225

153 As I explained, the Christian necessity of self-sacrifice was on account of the antique assumption of being divine. Carl Jung, Visions Seminar, Page 226

154 So if the leg or the tail of a salamander is cut off, it makes a new one, but a bit less differentiated, a bit more archaic.

Apparently that is happening in Russia since they did away with their more or less civilized religion.

And so in this case what comes up from the collective unconscious as a sort of restitution is far more primitive than the highly evolved symbolism of the Catholic church, but the advantage is that it is thoroughly alive, immediately impressive, and the historical symbolism does not work any longer for most educated people. Carl Jung, Visions Seminar, Page 227

155 The entrails and the liver, then, were supposed to be the seat of psychic life and of secret knowledge; they were the seat of the abdominal soul, as the brain to us represents the seat of consciousness.

You see, we identify brain and consciousness more or less; we assume that our consciousness is located in the brain, but the consciousness of those very primitive people was located decidedly below the brain.

In the time of Homer-astonishingly enough to us as boys-the psychical centre was located in the diaphragm, as I told you recently. Carl Jung, Visions Seminar, Page 228

156 And I know of a number of cases of abdominal disturbances because people did not do what they should

have done, people who got a bit lazy, for instance, who really should have organized their lives on a somewhat larger scale perhaps. Carl Jung, Visions Seminar, Page 229

157 So the abdomen is the most primitive localization we know of, though Indian speculation goes a little deeper. Carl Jung, Visions Seminar, Page 229

158 In those days all the early teachers, like Christ or John the Baptist, were concerned with the same task which we unfortunate analysts are concerned with.

We must make people conscious, we must fight against that gregariousness. Carl Jung, Visions Seminar, Page 229

159 Yes, blood always means the life force, it is the symbol of the soul. According to primitive belief, blood is the real seat of life; therefore drinking the blood of an enemy is supposed to give one his mana. Carl Jung, Visions Seminar, Page 231

160 You can make extraordinary discoveries about the psychology of women from the rings they wear, you could almost make an analysis. Carl Jung, Visions Seminar, Page 231

161 Christ himself condemned that which bears no fruit, when he cursed the barren fig tree.

People who live sterile lives are like that fig tree, they do not fulfill the will of the Lord. Carl Jung, Visions Seminar, Page 232

162 But you go to the psychoanalyst just to find out what you are. That is another mistake of our times.

We are inflated because we don't know or because we have forgotten what we are.

We substitute our ignorance with gas; modern people are all gas bags inasmuch as they are ignorant of what they really are. Carl Jung, Visions Seminar, Page 235

163 We have now taken to investigating the psychology of non-European peoples, so we learn what they think about us; we make the discovery that we are bloodhounds or pirates, all sorts of evil things. Carl Jung, Visions Seminar, Page 235

164 You see, the phenomena of the uncontrollable animus and anima are absolute tests from which to measure the degree of distance between your conscious and your shadow.

In order to control your anima or your animus, you must bring the shadow close to consciousness and so liberate the shadow from their possession. Carl Jung, Visions Seminar, Page 237

165 Mrs. Baynes asked me to tell you that Watkins is publishing a new edition of Fragments of a Faith Forgotten, by Mead, a standard work on Gnosticism.

There is no other book that can compare with it, it is written with love and great understanding.

There is a certain admixture of theosophy, but one hopes that this will have disappeared in the new

edition. Carl Jung, Visions Seminar, Page 237

166 One might say that Gnosticism was the first systematic attempt to formulate basic psychological facts and therefore it should be particularly interesting to us… There is nothing

in German equal to this book by Mead; it is well worth reading. Carl Jung, Visions Seminar, Page 237

167 The animus showed her she should sacrifice the divine lamb, meaning a sort of self-sacrifice-that is, her participation in the divine totem animal-and the animi were performing that ceremony. Carl Jung, Visions Seminar, Page 240

168 We are not ideal, we are in the flesh; we are not only eternal spirits living on the tops of skyscrapers,

we are living on this earth; so if anything is to be solved, it should necessarily be solved on this earth here and now, not somewhere in a future heaven. Carl Jung, Visions Seminar, Page 242

169 People must be initiated or baptized into that which they are not, or which they do not possess and which they ought to possess. Carl Jung, Visions Seminar, Page 240

170 When people have such a vivid experience, it is as if the unconscious were emphasizing it by the additional quality of sensation in order to make the thing absolutely real. Carl Jung, Visions Seminar, Page 241

171 You see being in the blood means being in the instincts, being in primitive man, and in the animals that lived before primitive man, being in nature as it always was.

Then only does one realize that appalling fear which we have escaped through civilization. Carl Jung, Visions Seminar, Page 241

172 You see, it is not so simple for civilized man to reach reality. For most civilized people reality is a sort of dream, far away. Carl Jung, Visions Seminar, Page 242173

The man who discovered the mathematical law of the spiral is buried in my native town, Basel, and on his tombstone a spiral is carved with this very significant and beautiful inscription: "eiidem mutiitii resurgo," which means, literally translated: in an identical way, changed, I lift myself up. Carl Jung, Visions Seminar, Page 243

174 She passed out of Christianity in the former visions and went deep down to the animal; then she came up again through antique cults, and we have just left the area where she realized the deification of the sun, Helios. Carl Jung, Visions Seminar, Page 244

175 The early Christians in Asia Minor were still sun-worshippers, and that was true in certain places in Italy.

Christ was supposed to be the newly risen sun. Carl Jung, Visions Seminar, Page 244

176 There is a mana that is peculiar to gold, as there is a mana that is peculiar to silver, and a mana peculiar to precious stones.

They have an intrinsic value which people cannot deny. Carl Jung, Visions Seminar, Page 244

177 But people can be lured by precious stones and gold because it has a real effect upon human beings.

Also on animals: magpies steal golden rings and stones to decorate their nests because they find them beautiful; they don't believe in the exchange theory of merchandise, they believe in the obvious. Carl Jung, Visions Seminar, Page 247

178 The details in dreams often lead to certain implications, subtleties, which we are unable to understand; limitations enter into them which it is impossible to discern.

But in visions there are, relatively, more simple conditions: on the one side we have the very complex fact of the unconscious, but on the other side we have the conscious, and the impact of the two-the clash of the two-brings about the fantasy.

So the vision is always clearer, more accessible to interpretation than the dream. Carl Jung, Visions Seminar, Page 247

179 As you know, life develops mainly in either the animal form or the plant form, and since we all belong to the same life, plants and animals belong together.

Moreover we live on plants, we are parasites on the forests of the earth. Carl Jung, Visions Seminar, Page 248

180 In other words, the life of the plant is also within us, and it becomes the symbol for a sort of nonbiological quality, for the thing we call spirituality.

Plant life becomes the symbol for spiritual life. The unfolding of the spirit is based upon the analogies of plant life. Carl Jung, Visions Seminar, Page 250

181 The soul is always supposed to come out of the mouth, the spirit comes out of words.

Words are air-bodies, invisible sounds, so they are assumed to be spirit.

But those are all animal misconstructions, for the true spiritual things are absolutely invisible to us, they are the antipodal principle to us, the principle of plant life which is entirely contrary, a different form of life. Carl Jung, Visions Seminar, Page 249

182 Think of the manifestation of the spirit of Islam, of Christianity-many rivers of blood spilled-because the life of the plant has a different growth from that of the animal. Carl Jung, Visions Seminar, Page 251

183 Dr. Barker: There seems to be an association with this idea in the cult of vegetarianism. Vegetarians consider themselves much more spiritual than meat eaters.

Dr. Jung: Yes, like those people who think they are more spiritual when they don't drink wine. But the contrary is true. Carl Jung, Visions Seminar, Page 251

184 What the plant does is called breathing, but the breath of an animal actually causes the air to move, and that is specifically an animal characteristic.

For instance, one feels the impact of the wind, yet one does not see the wind; so it becomes a simile for things that cannot be seen although their effects are obvious. Carl Jung, Visions Seminar, Page 253

185 While if you leap into the flames, you are entangled in the world of desirousness.

But inside you are in the cloister, a garden, with animals and flowers, inside is peace.

So that circle of blood or of fire is a sort of protection inasmuch as you do not identify with it. Carl Jung, Visions Seminar, Page 254

186 One is subordinate to one's individual genius or daemon, according to the ideas of antiquity, yet it is as if dwelling in oneself; it was even supposed to die with the individual. Carl Jung, Visions Seminar, Page 256

187 Everyone speaks of my unconscious, even of my collective unconscious, which is perfect nonsense; one might as well say my stars, my planets, my continents. Carl Jung, Visions Seminar, Page 257

188 Now, it is a fact that mankind has since time immemorial considered that the process of individuation, the production of the magic circle with that center, is man's greatest value, the most desirable good. Carl Jung, Visions Seminar, Page 257

The aim of all Eastern philosophy is the production of that pool of gold, that center within the magic circle.

It is considered the highest attainment, for instance, in Tantric yoga, in Lamaistic philosophy, and in Chinese philosophy. Carl Jung, Visions Seminar, Page 257-258

189 People who are a bit pathological produce disturbed mandalas instead of normal ones. Carl Jung, Visions Seminar, Page 258

190 That is one of the reasons for the primitive ghost theory: they explain every possible disturbance of body or mind as possession by evil spirits, which simply describes the fact that autonomous contents of the collective unconscious come in and take possession of a part of the self. Carl Jung, Visions Seminar, Page 258

191 As the lotus rises from the dark depths in the slime below and comes to the surface of the water, so the sun rises.

Because the lotus is an image of the rising sun, it has become the most current symbol in the East for the birth vessel of the god.

And if you look down upon the lotus, you see the mandala. Carl Jung, Visions Seminar, Page 261

192 I have evidence for that in the fact that later on, when she began to draw man-

dalas, she produced several irregular ones; one was like an inflammation, as if the mandala had been half eaten by fire, which shows that her perception of a mandala was very troubled. Carl Jung, Visions Seminar, Page 261

193 Well, the union of opposites in the unconscious means a state of peace, but it is a peace which cannot be realized because there is no consciousness.

So it does not really exist, it is existent nonexistence; no one has the benefit of it because no one perceives. Carl Jung, Visions Seminar, Page 262

194 I showed you a mandala that represented the primordial chaos.

That was a medieval mandala from a book which contains the secret psychology of the Cinquecento. Carl Jung, Visions Seminar, Page 262

195 For we may assume that the collective unconscious is in absolute peace until the individual appears.

Therefore individuation is a sin; it is an assertion of one particle against the gods, and when that happens even the world of the gods is upset, then there is turmoil. Carl Jung, Visions Seminar, Page 262

196 Prof Demos: The mandala goes against the principle of life with the idea of stopping this turmoil.

Dr. Jung: Absolutely, that is perfectly true. Carl Jung, Visions Seminar, Page 263

197 The individual is the manifestation of the trouble, and an individual consciousness appears from nowhere.

You don’t know where that thing came from, you just find it.

You can call it the individual and assume that the individual is the instigator of all that trouble. Carl Jung, Visions Seminar, Page 264

198 I would speak of the principle of individuation, which was obviously in the world long before the appearance of any kind of organic life.

For instance, I would say a stone or the plant was an individuation. Carl Jung, Visions Seminar, Page 264

199 The point is that one draws in the forces from outside, depotentiates the factors of external life, and for

that one must have gates for things to enter by.

These gates are identical with the four functions and they are always characterized by four different colors, the particular colors usually representing particular functions.

This is not my explanation, it is in the Bardo Thodol, the Tibetan Book of the Dead.

So the four functions are really the four gates through which libido may come in or go out. Carl Jung, Visions Seminar, Page 264

200 The Eastern idea is to be in harmony with the functions, to be central, to disidentify with the functions and feel apart from them. Carl Jung, Visions Seminar, Page 266

201 The snake might be a symbol for the psychical tail of man reaching down into history. Carl Jung, Visions Seminar, Page 271

202 The reason why primitives are so hellishly afraid of anything new is because it contains unknown powers, indefinite dangers. Of course we think we like new ideas but it is not true.

Everybody is afraid, nobody likes new ideas; they always throw people into a panic, and where there is panic, there is bloodshed. Carl Jung, Visions Seminar, Page 272

203 Zarathustra is a great psychological tragedy, and in a way it is the tragedy of modern man.

Of course, it has never been understood as such, because the people who read it have not the symbolical knowledge necessary to understand it, but with analytical psychology one can really get at it. Carl Jung, Visions Seminar, Page 274

204 In the Orphic cult there was a snake crawling on the table amongst the little loaves of bread, but I don’t know whether they ate it. Toni Wolff, Seminar, Page 275

205 The early Christian, or probably pre-Christian, Gnostics, celebrated the communion in the presence of a snake who was supposed to be the Savior; the snake was amongst the sacred bread that was eaten, as a sort of Host.

Then I have spoken of that interesting sect who believed that the Savior was the serpent on the tree in Paradise, where it gave good advice to our first parents, advice which made them conscious. Carl Jung, Visions Seminar, Page 275

206 But there are other stories from antiquity about the serpent which come closer to this symbol; for instance, one of the early Fathers tells of the mysteries of Sabazios, an Orphic cult, where they put a golden snake down through their clothes and pulled it out from under the garment below. Carl Jung, Visions Seminar, Page 275

207 And a similar cult was celebrated in Eleusis; there the initiate had to kiss a huge snake.

Kissing means a very close and intimate acquaintance, and it means also a certain assimilation, either the assimilation of the snake to the human being, or perhaps the assimilation of the human being to the snake, since the snake was supposed to be a heroic soul. Carl Jung, Visions Seminar, Page 275

208 Many of the old Greek heroes were supposed to have snakes' souls.

The soul of the hero appeared after death in the form of a snake that dwelt near his tomb.

Therefore the famous serpent of Erechtheus, and the snake of Cecrops on the Acropolis at Athens. Carl Jung, Visions Seminar, Page 276

209 So eating the snake in dreams, as well as in fantasies and visions and ceremonials, means assimilation.

It is the same idea as eating the body of the Lord in the communion, in order to participate in its strength. Carl Jung, Visions Seminar, Page 276

210 That was also the original meaning of cannibalism, which was by no means instinctive; it was a magic ritual, and that is still the case wherever it prevails.

Those who eat human flesh and drink human blood acquire additional human strength. Carl Jung, Visions Seminar, Page 276

211 So the serpent usually symbolizes the darkness of the human soul that is connected with the earth. Carl Jung, Visions Seminar, Page 276

212 The life of the earth is our past, and psychologically the snake means our connection with the past; it is a long historical tail that links us with that past existence, with the primeval forests and caves. Carl Jung, Visions Seminar, Page 276

213 Also, it has a particular connection with the vegetative nervous system, because snakes are cold-blooded animals and have chiefly a vertebrate consciousness, one could say; that is, their main accumulation of nervous substance is in the spinal column, it is not in the brain. Carl Jung, Visions Seminar, Page 276

214 The snake is called the soul of the abdomen.

In the Kundalini yoga, which is a branch of the Tantric system, the Kundalini serpent is supposed to be coiled up in the lower basin. Carl Jung, Visions Seminar, Page 276

215 And in the temples of the Cabiri, they were kept in the adyton, a place where nobody was allowed to enter, like the most secret place in the Jewish temple at Jerusalem. Carl Jung, Visions Seminar, Page 278

216 Prof Demos: What is the new form which religion will take?

Dr. Jung: I don't know, but it is quite possible that it will regress pretty far.

We have that one interesting piece of evidence from Russia, where the destruction of their religion forced the people to regress to paganism.

And in Germany those National Socialists, those swastika people, are building Wotan's fires again. Carl Jung, Visions Seminar, Page 288

217 It is true that during thirty years now, I have had hundreds of patients, of whom

the minority were Jews and the majority were Protestants, and I have not had more than four or five real Catholics among the whole lot. Carl Jung, Visions Seminar, Page 289

218 And it still happens that in the night of the new moon, farmers draw their sick babies through the hole in order to cure them.

That is a rite of rebirth which is used as a cure, as sick people were given new names for that purpose. Carl Jung, Visions Seminar, Page 290

219 That black snake is the earth factor in man, and we might assume that it is seeking rebirth, or perhaps it penetrates the body as a sort of phallic demon in order to impregnate it, or to transform it. Carl Jung, Visions Seminar, Page 291

220 For instance, the worship of the ram in the Egyptian city of Mendes meant prostitution with the animal.

And the high priestesses of the Apis cults were buried in cohabitation with the bull-god; the phallus of a bull was put into the genitals of the dead high priestess, and there they were found-meaning that she was buried in an eternal embrace with the god, a very beautiful idea but of course represented in a terribly naïve way. Carl Jung, Visions Seminar, Page 292

221 You may have come across the Chinese expression "the lead of the water region" in The Golden Flower.

The water region in Chinese or in the Indian yoga philosophy is generally the lower part of the abdomen, or the bladder; lead is the heaviest substance and not of a noble nature, it has a very chthonic, passive quality, the inertia of the earth; it is really death in inorganic matter.

The snake symbolizes the peculiar life of that matter, the life in the inertia of the body. Carl Jung, Visions Seminar, Page 293

222 Yes, it is the phoenix miracle.

It is the utter destruction of the specific life of the snake and what is left is just the inorganic matter of the body.

Like the phoenix when he had burned up his nest with himself in it; the end is a heap of ashes, with apparently no life left whatever. Carl Jung, Visions Seminar, Page 293

223 The disk of gold already suggests a mandala but inasmuch as it is chthonic, still lying on the ground, it is apparently insufficient; the serpent evidently wants to go further, it is crawling up higher and higher on the tree of life.

What is it reaching for?

Answer: Immortality.

Dr. Jung: No, something far more human. Consciousness.

For it is at the same time the thing which happens in ourselves, a thing that is almost physiological.

Therefore Hindu philosophy holds that there is such a snake in the human body that creeps up the spinal cord and seeks to attain the light of wisdom, or consciousness.

That it wants to be recognized in the light, in consciousness, would be the psychological interpretation. Carl Jung, Visions Seminar, Page 296

224 We can never decide whether God is or not, but we make a mistake when we say "merely a psychological phenomenon."

Do you know what that is?

To say a thing is merely psychological is extremely modest, for a miserable little thought might be greater than the greatest power on earth. Carl Jung, Visions Seminar, Page 297

225 I say the greatest truth we know is the paradox that truth both is and is not; the ultimate truth must needs be an antinomy. Carl Jung, Visions Seminar, Page 298

226 I would say that the only way in which we are able to perceive anything that has anything whatever to do with religious experience must be in the soul. Carl Jung, Visions Seminar, Page 299

227 You see, my purpose in psychology is not to elaborate a certain psychological system, or what one might

call a science, it is only a sort of method to free the way for individual experience, for that fact which to each individual will be decisive. Carl Jung, Visions Seminar, Page 301

228 Our eye or our ear synthesizes the psychical Factor with the phenomena. Carl Jung, Visions Seminar, Page 302

229 Therefore, the extravert would rather explain from without-by the milieu, heredity, etc.-while the introvert makes a tremendous fuss over the freedom of the will, because his point of view seems to derive from the fact that, according to the Eastern meaning, the whole world starts from within, from an energic point which they call the Shiva Bindu, the point of unextended intensity. Carl Jung, Visions Seminar, Page 306

230 But the Hindu mind thinks of it in an absolutely different way.

To him the world is an ever-existing illusion, but always created from the central point of energy. Carl Jung, Visions Seminar, Page 306

231 Now I will read you something which gives one an idea; here is your great American mind, Emerson:

The eye is the first circle; the horizon which it forms is the second; and throughout nature this primary figure is repeated without end.

It is the highest emblem in the cipher of the world. Carl Jung, Visions Seminar, Page 306

232 Another analogy we shall now trace, that every action admits of being outdone.

Our life is an apprentice ship to the truth that around every circle another can be drawn; that there is no end in nature, but every end is a beginning; that there is always another dawn risen on mid-noon, and under every deep a lower deep opens.

Now we conclude from that that the creative eye, which is in everybody, is the same everywhere, because that creative point of Shiva Bindu is the world itself reduced to a nonspatial intensity-that is the way the Eastern mind looks at the enigma of the world. Carl Jung, Visions Seminar, Page 307

233 Miss Wolff In Catholic churches one often sees the Trinity with the eye of God in the center.

Dr. Jung: Yes, you see that in every Catholic church practically.

It is the eye of Horus again. It is the creative eye that sees everything and creates everything. Carl Jung, Visions Seminar, Page 307

234 So when the number seven occurs in a dream, it refers to the quality seven, which simply means mana, just as the number four, or three, or any other of the primary numbers are supposed to contain mana. Carl Jung, Visions Seminar, Page 310

235 Now the highest center in the Tantric yoga system is between the eyes, the so-called ajna center, the center of knowledge or of knowing, and that is represented by a circle, a mandala, with two wings. Carl Jung, Visions Seminar, Page 310

236 You see rain in popular superstition is used as a charm, it is magic, and that is not to be rationalized; it is an entirely psychological effect. Carl Jung, Visions Seminar, Page 312

237 It seems as if one-half of the world had been made by an engineer and the other half by a foolish poet. Carl Jung, Visions Seminar, Page 313

238 It is mana emanating from the head, and therefore you often see sunlike structures upon the head.

And what people cannot do with hair they try with hats-by way of expressing something with the head.

Naturally one always tries to make up for whatever is lacking.

One can almost tell the condition of their mind from the kind of hats women wear. Carl Jung, Visions Seminar, Page 313

239 That is a reference to the famous old institution where prostitution in the temple was thought to be highly creditable; the women were called hierodules, the servants of the god or of the sanctuary.

In Babylon, it was the prerogative of the women of the nobility to sleep on the roof of a temple in turn, being ladies-in-waiting of the god, so to speak.

Every night another woman was ready on the roof of the temple in case the god should descend and want her. That was such an offering of the body. Carl Jung, Visions Seminar,

Page 315

240 As the Bishop of York recently said: "Sex is not only wholesome, it is holy."

But that the Bishop of York said such a thing means that it is a modern point of view, with nothing holy about it. Carl Jung, Visions Seminar, Page 316

241 You see, it is a chthonic animus-behind the conscious attitude is a club of old beasts to whom she is simply delivered over as if she were the worst street prostitute.

There is something like that in the animus, he really can prostitute a woman. Carl Jung, Visions Seminar, Page 316

242 Too many women have lost their instincts altogether and only live for what is useful and applicable. Carl Jung, Visions Seminar, Page 317

243 For if you have no form, nothing has form, nobody has form; if you are not definite, nothing is definite; if you are chaotic, everything is chaotic; if you have no meaning, nothing has meaning.

Your world depends upon yourself; even the meaning of the world depends upon yourself having a meaning.

Being individuated, having form, is indispensable.

Also it is indispensable that objects have a form, and that simply would not appear to you if you had no form. Carl Jung, Visions Seminar, Page 319

244 People have a transference to their analyst because they suppose that he is in possession of the treasure.

It is like rubbing up against the shrine containing the bones of the saint; they get the grace, as if he were the

savings bank of divine treasures.

Carl Jung, Visions Seminar, Page 319

245 You cannot dissolve a transference by analyzing it away, that is quite impossible.

You only get over a transference if you get the projected value out of the object. Carl Jung, Visions Seminar, Page 319

246 And when a man projects his anima into a woman, he has to accept it; even if he knows it is the anima, it is a projection.

Only through personal contact do people become able to extract the value which is behind the projection; only in that way can they integrate whatever is their own in the projection. Carl Jung, Visions Seminar, Page 320

247 For the unconscious always produces an impossible situation in order to force the individual to bring out his very best. Carl Jung, Visions Seminar, Page 321

248 This man is of legendary age, I don't know how many centuries old; he is the personification of the collective unconscious which is of immense age, and in his eyes she sees with the vision of the collective unconscious. Carl Jung, Visions Seminar, Page 321

249 Now why are those men standing on the bank? Why are they not all in that chaotic river?

Mrs. Schlegel: Perhaps they are conscious.

Remark: They are individuated.

Dr. Jung: Yes, these are the people of detached consciousness, people who are conscious of themselves and of life.

And that they call to the struggling masses in the rushing water produces the effect that a few souls are cast upon the bank-they wake up and leave the great river. Carl Jung, Visions Seminar, Page 321

250 Then the men who stand there lift them up and show them a star and a sun.

What does that mean?

Remark: Consciousness and individual fate.

Dr. Jung: Exactly.

The star is the individual fate, and the sun means the light of day, and it is also the symbol of the deity. Carl Jung, Visions Seminar, Page 322

251 And so in our world only a few are standing upon the bank and really understand, see with their eyes what is happening; all the others are just toiling on as blind as ever.

The unconscious emphasizes here the extraordinary importance of consciousness, consciousness as a sort of redemption from the eternal wheel of death and rebirth.

Like the wheel in Buddhistic philosophy, death and rebirth, the curse of that eternal illusory meaningless

existence.

In this vision we find the same principle as in Buddhism, the consciousness of what is happening as a redeeming principle. Carl Jung, Visions Seminar, Page 322

252 Consciousness redeems one from the curse of that eternal flowing on in the river of unconsciousness.

This is an exceedingly important idea and is the next parallel to the central Buddhist teaching. Carl Jung, Visions Seminar, Page 323

253 Moreover, most of the matter in space devours itself without producing anything but radiation; it just goes on in an eternal aimless radiation, and only a very little matter forms ashes. Carl Jung, Visions Seminar, Page 323

254 The goal of the universe would seem to be that all the splendid feu d ’artifice which one sees in the heavens is merely transforming matter that ends in a silly kind of eternal radiation. Carl Jung, Visions Seminar, Page 323

255 If you don’t accept your whole life in all its chaotic entanglements you don’t live it, so how can you become conscious of it?

You cannot detach from the entanglement of life if you are not in it; only through an intimate knowledge of it can you detach from it. Carl Jung, Visions Seminar, Page 324

256 You know in the centuries just preceding and immediately after the birth of Christ, the two main religions in the Roman Empire were the cult of Mithras, a religion for men; and the cult of the Great Mother, the so-called Magna Mater, a religion for women; she was called the Dea Syria in Asia Minor, where the cult originated and whence it was introduced into Rome. Carl Jung, Visions Seminar, Page 327

257 We are very badly informed about the origin of the Mass, but some of the details were taken from the cult of Mithras-those little bells designating the particular moment of transformation, for instance.

And our Communion, which seems to be quite specifically Christian, was like the one celebrated in the cult of Mithras; they also had a Communion table, and the Host, little round loaves of bread marked with a cross. Carl Jung, Visions Seminar, Page 327

258 In about the thirteenth century the cult of Mary developed tremendously, and it was at that time that the famous Lorettanian Litany was invented, that invocation to the mother, where she is called the vas in signe devotionis, the excellent vessel of devotion, or the Jons signatus, the sealed fountain, or the hortus conclusus, the hidden garden, or the rosa mystica. Carl Jung, Visions Seminar, Page 328

259 The rosa mystica is a mandala, a magic circle, called in the East the yoni, a female symbol and a symbol of the mother.

It is difficult to tell how much of this has been taken directly from the cult of the Great Mother, but we know that the vas is analogous to the life-giving chalice in the legend of the Holy Grail, and this goes right back to two sources: to the Celtic source where the sacred vessel was a conspicuous symbol, and to the so-called Vase of Sin in the Gnostic cults. Carl Jung, Visions Seminar, Page 328

260 Of course the designation ”Vase of Sin" is entirely Christian nomenclature.

In Egypt the idea has often been repeated in the form of the jars on the water wheels by which water is brought up from the Nile; they are always represented with sort of ligamenta or ribbons on the sides.

Their origin is uncertain, but they can probably be explained as the ligamenta lata of the uterus, because this jar was a symbol of the uterus, the life-giving vase. It is very often found on Gnostic gems. Carl Jung, Visions Seminar, Page 328

261 You can be your own object.

There have always been external objects, but even if there had been nothing, man himself was there, and from the way in which he lived he acquired definite empirical contents, images, by which he grasped the world. Carl Jung, Visions Seminar, Page 331

262 The idea of magic causation is known there, because it plays a role in black magic, as when a person causes an illness or a death by magic means.

But the higher philosophical idea is synchronicity Carl Jung, Visions Seminar, Page 334

263 At a certain depth of the unconscious mind, one cannot fail to meet that inherited treasure of wisdom. Carl Jung, Visions Seminar, Page 336

264 I have told you several stories of people with compartment psychology who live one thing in one compartment, another in another, never knowing it because they never confront these facts. Carl Jung, Visions Seminar, Page 339

265 And if you get as far as that, if you reach out to your own truth, down to your own blood, to your own law, if you know how far you are real, you will then have your own experiences, and you will understand what things are.

Then you will see that everything real, everything alive, really grows out of the blood; they are not just there, self-evident. Carl Jung, Visions Seminar, Page 339

266 I have seen several cases where serious attempts at suicide have occurred, and just as they thought: now it is the end, they understood what life was, and they never tried it again.

Sometimes people have to injure themselves very badly in order to awaken to what life really is. Carl Jung, Visions Seminar, Page 339

267 I had another case many years ago, an hysterical girl who tried to burn herself with methylated spirits.

But when she was all in flames, she suddenly understood the terrific nonsense she was doing, and she never

tried it again, she became reasonable. Carl Jung, Visions Seminar, Page 340

268 Often it takes the death of the father or mother, who have guaranteed things for them, to bring the provisional life to an end; then it is borne in upon them that things depend upon themselves, and they begin to revise their former lives. Carl Jung, Visions Seminar, Page 340

269 Yes, and it [Wheat] is also the symbol for the one that resurrects, for Iacchus, the divine son of the earth that is born in the winnowing fan; and for Osiris out of whose sarcophagus wheat grew; and for Christ inasmuch as he is the Host, made of the flour of wheat.

St. Augustine called Mary the virgin earth which had not yet been fertilized by the rain, and so Christ is the son of the earth, the wheat. Carl Jung, Visions Seminar, Page 341

270 The best-known form of the transitus is Christ carrying the cross, the cross being the tree again; that symbol is in Christianity as well as in the cult of Attis, where the tree has the meaning of the mother. Carl Jung, Visions Seminar, Page 362

271 It is a fact that most spiritual cults lead to an alienation of feeling from the world.

In early Christianity thousands and thousands isolated themselves in the desert, whole cities were depopulated. Carl Jung, Visions Seminar, Page 353

272 You cannot create when you withdraw into thin air entirely, you need the world, because that is the raw material, the materia, and you have to get your hands dirty in order to do a serious job; so you must touch the world, you must get entangled in the materia. Carl Jung, Visions Seminar, Page 353

273 A spiritual existence is really a suspended condition.

You can be a hermit and live in the spirit, and it is a certain life, but it is not a visible creation.

On the other hand, though people say that is doing nothing, I am not quite convinced of it; I

am sure that those hermits in the Syrian and Libyan deserts did a mighty good thing.

274 But the withdrawal from the world is only useful in a time when the spirit must be demonstrated, or when the power of thought has to be developed in contradistinction to the mere operation of natural law.

Then when the times change, when the power of the spirit is amply demonstrated and mankind is convinced of its advantages, naturally the usefulness of that withdrawal from the world becomes obsolete. Carl Jung, Visions Seminar, Page 354

275 In our epoch there are many symptoms of the growing importance of the Yin. Carl Jung, Visions Seminar, Page 354

276 That tremendous giant lying on the ground symbolizes an enormous power associated with the earth.

Giants are always chthonic powers, like those in Nordic mythology, or the Titans in Greek mythology. Carl Jung, Visions Seminar, Page 358

277 For instance, when Christ spoke of the treasure in the field, he meant the Kingdom of Heaven that is within us.

And this small light, a germ of life, a little plant, will grow into a powerful tree, it is the beginning of a new consciousness. Carl Jung, Visions Seminar, Page 358

278 The Eastern mind is absolutely aware of the fact that Yang is just as dangerous as Yin; it is our prejudice that we think that Yang is all good and Yin is all evil. Carl Jung, Visions Seminar, Page 357

279 It is the hero, really, who is swallowed by the dragon yet always reappears, having destroyed the dragon from within.

That tiny thing, that unique individual, that Self, is small as the point of a needle, yet because it is so small it is also greater than great. Carl Jung, Visions Seminar, Page 358-359

280 What is the Sahara without the grains of sand?

What is the ocean without the drops of water?

Man acknowledges that God is indispensable to him; but man is just as indispensable to God.

They depend upon each other. Carl Jung, Visions Seminar, Page 359

281 Now when that spark of light, a new consciousness, enters the world, it naturally finds itself, as I said, up against the great powers of banality. Carl Jung, Visions Seminar, Page 359

282 a better example would be the conquest of Rome by Asia Minor and Egypt.

And the same thing is happening to us: we conquered the East, and the East is now conquering us.

Here in the heart of European civilization we are talking Chinese philosophy and declaring ourselves unable to find anything better. Carl Jung, Visions Seminar, Page 362

283 GNOSTIC

284 You see, the egg is in a way a sort of cosmogonic system; the yellow substance in the form of a globe might be the earth, and the albumen in which the nucleus is suspended would be celestial space. Carl Jung, Visions Seminar, Page 364

285 for the egg is the eternal example of the perfect germ in a dormant potential condition.

It is often represented on antique Gnostic gems encircled by the snake. Carl Jung, Visions Seminar, Page 365

286 If mankind had not suffered from living in caves or in the branches of trees, they would never have invented houses.

So even if suffering is not inflicted from outside, it is inflicted by people upon themselves with the unconscious purpose of feeling themselves. Carl Jung, Visions Seminar, Page 368

287 The idea of Christian suffering, I mean intentional martyrdom, was to deny the egotistical interests of man and his avoidance of pain. Carl Jung, Visions Seminar, Page 369

288 Christian martyrdom meant the complete abnegation of the ego, which was absolutely necessary at that time.

It is impossible to live as an ego forever, it is too childish.

Of course, many people often make the great mistake of taking the ego for the Self.

The ego is nothing but the artificial self. Carl Jung, Visions Seminar, Page 369

289 If we don't assert ourselves, if we don't create a new head, the past will be an overwhelming body that crushes us.

But by putting a head on the body, we give sense and meaning to the whole thing. Carl Jung, Visions Seminar, Page 371

290 The spiritual sun in Christianity is the specific truth of Christianity, it is the Logos, and it is symbolized as the circle with the cross, which in the East is called a mandala. Carl Jung, Visions Seminar, Page 372

291 That is the new light which shines in the darkness, as is said in the beginning of the Gospel of St. John.

In the centuries around the time of Christ, there was, as you know, an entirely different kind of psychology. Carl Jung, Visions Seminar, Page 373

292 Then Christ meant the discovery of a new attitude, a new hypothesis about the meaning of life, and therefore he was called the new light; he was even compared with the sun, so much so that the early Christians saluted the rising sun as if it were Christ himself. Carl Jung, Visions Seminar, Page 373

293 The idea that Christ was that new sun was encouraged by the church in order to assimilate the Mithraic cult, just as they usurped the birthday of Mithra (25 December) and

made it into Christ’s birthday.

This is the origin of the sun symbolism in Christianity. Carl Jung, Visions Seminar, Page 373

294 The word pious really means obedient, so impia vita would mean the life that is not obedient or does not conform to the new light; but if he succeeds in fulfilling the new meaning, in living by the new Logos, then the light of day will shine upon him in eternity. Carl Jung, Visions Seminar, Page 373

295 Look at our dances!

The N’goma dance in the African forest has exactly the rhythm of jazz, and the peculiar way of moving the body, though it is done much better by the primitive, is imitated by our ladies quite successfully.

296 But we must accept the statement of Isaiah and other prophets, that the savior always comes from the place where we least expect him, as being eternally true. Carl Jung, Visions Seminar, Page 377

297 But after the removal of many prejudices, this head, or mind, has a chance of developing, and it fills her with words of fire, like the tongues of fire in the miracle of Pentecost, when the disciples were permeated by the fire of the spirit. Carl Jung, Visions Seminar, Page 376-377

298 When one gets a new insight, a new impulse in life, it is as if one were setting out for an unknown goal.

That is an archetypal situation which often occurs in human life. Carl Jung, Visions Seminar, Page 380

299 You see, snakes are always the most unexpected and the most startling of animals, and they have the disagreeable quality of being so close to the ground that one is always in danger of stepping on them.

A very primitive instinct makes us utter an exclamation when we come across a snake in the grass-naturally it is startling. So, as I said, the snake is apt to be a sort of danger signal. Carl Jung, Visions Seminar, Page 380

300 The apparition of a snake since the beginning of the world, has been at least very dubious.

And as a psychological symbol, it always portrays something deeply unconscious, because it is associated with the intestines and with everything obscure in our psychology. Carl Jung, Visions Seminar, Page 380

301 The snake, particularly the green snake, very often means the path of life, as the river means the flow of

life, or the path of fate; it has a source, it follows a potential, and it finally ends in the infinite sea. Carl Jung, Visions Seminar, Page 380

302 The river of life sounds very hopeful, very optimistic, but it is always a little uncertain; therefore most

people try to remain upon the bank or even farther away if possible. Carl Jung, Visions Seminar, Page 381

303 Then the game would not be worth the candle, it would not be worthwhile to open the egg or to bother about such fantasies at all.

But we have to bother about them because they really contain those germs of life without which that particular life would remain mutilated or sterile; it only becomes living and real through the admixture. Carl Jung, Visions Seminar, Page 383

304 The animus assumes again the role of the leader of souls, the Hermes psychopompos.

He takes her by the hand, leaves the river, and enters a temple which is on the bank. Carl Jung, Visions Seminar, Page 383

305 The first part of the new development is that she has to trust herself to the natural course of events, to the potential, so she is led by the psychopompos or the animus in vias naturalis, following the natural flow of things. Carl Jung, Visions Seminar, Page 384

306 But one should not trust normality too far; when people are very normal it is often a compensation-they are concealing insanity. Carl Jung, Visions Seminar, Page 386

307 If a person asks why the police have brought him to the asylum, and he is told it is because he is crazy, he goes up into the air and there is hell to pay; then he becomes definitely insane.

I have seen quite a number of cases where the very mention of their disease was enough to drive them mad. Carl Jung, Visions Seminar, Page 386

308 I could give you names of famous people with latent psychoses, and their chief topic of conversation is normal living.

Generally they are reformers. Carl Jung, Visions Seminar, Page 387

309 Naivete is a vice in ordinary life, but in psychology one cannot be naïve enough, because these things are based on the primitive mind. Carl Jung, Visions Seminar, Page 387

310 Baptism does not mean quenching fire, but bestowing fire.

Therefore it is said in the New Testament, not baptism by water but by fire. Carl Jung, Visions Seminar, Page 388

311 You are not redeemed by repentance, you remain the same old Adam, because by repentance you are not changed; you may get baptized, but that is not a real change.

It must be a complete change of the system, an acceptance of the things that were unacceptable before.

When you accept the fact of your inferiority, it lives with you; you are it too, but not exclusively. Carl Jung, Visions Seminar, Page 391

312 Christ helped the woman to accept herself as she was, and that is what the animus is doing here when he assumes the gesture of Christ.

Now we will see the effect of the cure. He says: "Arise and hold communion with the people." Carl Jung, Visions Seminar, Page 392

313 You see, people who have feelings of inferiority are not accepted because they do not accept themselves. Carl Jung, Visions Seminar, Page 392

314 To people who say: "Oh, I am very much interested in people, I love them, but I hate myself,"

I always reply: "Nobody can stand you because you bring with you the stench of your stables; go first and clean your stables, and then we will accept you as a clean human being; then we will like you if there is anything likable." Carl Jung, Visions Seminar, Page 392

315 Since you are alive, there is something good in you, there is the Self in you.

That is the greatest treasure. Carl Jung, Visions Seminar, Page 392

316 Therefore Meister Eckhart says that one should not repent too much of one's sins because it might keep one away from grace. Carl Jung, Visions Seminar, Page 394

317 if you want to catch the pearl-dew of the noble Godhead

, you must cling imperturbably to his mankind. Angelus Silesius, Visions Seminar, Page 394

318 The head is, of course, only a part of the body.

It means consciousness or vision or idea, but it does not include all the other functions; nor does it include the unconscious without which there is no full realization of a thought. Carl Jung, Visions Seminar, Page 395

319 Usually my patients have no knowledge of painting or drawing, but when a picture suggests itself that expresses a particularly comprehensive idea, all the faculties of the individual are called forth, and it is as if the body itself were supporting them in their endeavor. Carl Jung, Visions Seminar, Page 395

320 One doesn't see a god when the flowers spring up, but that is what one's psyche makes of it.

It is a kind of reverberation in one's psyche, a psychological phenomenon which originally coincided with the processes of nature-that is, so long as man was like animals, in

complete participation mystique with nature. Carl Jung, Visions Seminar, Page 397

321 There is the south wind which comes over the mountains, the Fohn, as we call it here, during which the electricity in the air really accounts for certain psychological and nervous phenomena. Carl Jung, Visions Seminar, Page 398

322 The voices the insane hear have an absolutely personal character, though they are obviously part of their own psychology. Carl Jung, Visions Seminar, Page 399

323 There are texts which speak of the King's or the Pharaoh's Osiris, meaning his immortal substance, the thing he had in common with the god who died like man and overcame death by resurrection. Carl Jung, Visions Seminar, Page 400

324 One could say: Live your life to the full and then you can die.

This idea was expressed by Cicero, the idea that the fullness of life brings about the fullness of time and the moment which is ripe for death. Carl Jung, Visions Seminar, Page 402

325 "The fowls of the air and the beasts that are upon the earth or under the earth, and the fishes in the sea, these are they that will draw you into the Kingdom."

That means the instincts, one could almost say the blind instincts; the way of nature will bring you quite naturally wherever you have to go. Carl Jung, Visions Seminar, Page 401-402

326 Who created the religions of the world?

Who produced Christ? Who produced the Buddha?

All that is the natural growth of man.

If left to himself, he can bring about his own salvation quite naturally; he has always produced symbols that redeemed him. Carl Jung, Visions Seminar, Page 403

327 Nature is not especially interested in man, not in such a way that we feel it; yet since nature is also in man, we must admit that she is interested in his existence, otherwise

she would not have produced him. Carl Jung, Visions Seminar, Page 404

328 The lowest region is muladhara, which is down in the perineum.

That is the root center where the whole system starts, where everything takes its origin.

The next region above is physiological, that is the water region, the region of the bladder; we cannot call it psychical because we have no evidence that psychical values were at any time attached to it.

Carl Jung, Visions Seminar, Page 407

329 The spleen has also been regarded as a place in which the soul lived, and in old English that word designated a mood; it was thought that when the spleen went wrong, one was affected by particular moods, just as the liver, which is also an abdominal organ, is supposed to be connected with the emotions. Carl Jung, Visions Seminar, Page 407

330 You see, when man developed out of that lowest center, muladhara, he got into the pre-psychological region, the condition which is characterized by the psychology of the emotions. Carl Jung, Visions Seminar, Page 408

331 A germ of higher consciousness contained originally in the fire below can become air-like and rise to the head, or perhaps to a great height above the head.

That is the idea which gave rise to the Tantric system and to the alchemist system of philosophy in the Middle Ages. Carl Jung, Visions Seminar, Page 409

332 The poets of the Court of Frederick II in Salerno and those in Dante's group complained that the medieval church withheld the sweet secret of the rose.

An interesting article was published in the Europaische Revue by Luigi Valli, a modern commentator on Dante, about the secret language used by the poets of Dante's time in order to designate the mystical rose. Carl Jung, Visions Seminar, Page 412

333 The rose means love. And this red is the color of passion.

It is not a light red, it is a strong red, a burning color.

It is also the color of the muladhara region, the lowest center according to the Kundalini yoga. Carl Jung, Visions Seminar, Page 413

334 It is quite possible that John, being the teacher or initiator of Jesus, was convinced that such truths would be incomprehensible to the crowd and therefore should be withheld.

But Jesus thought that it would be cruel to withhold such a light from humanity, so he identified himself

with the Messiah and went out into the world to teach people the truth.

And we know the results, how it has worked.

As a matter of fact it was not understood-even the disciples misunderstood it.

Carl Jung, Visions Seminar, Page 413

335 But in the Manda-which means gnosis or knowledge-there is no personal savior; the savior there is called by a name which is of particular interest for us: Manda d 'haje, meaning understanding of life; that is an impersonal figure, a sort of Poimen, representing the wisdom or the consciousness of life, an exceedingly modern conception. Carl Jung, Visions Seminar, Page 413-414

336 And very conscious people are particularly inclined to identify themselves with their consciousness, losing sight of what they are unconsciously.

That is the handicap of any strong consciousness. Carl Jung, Visions Seminar, Page 414

337 The persona is a sort of mental system which consists partially of oneself and partially of what one is forced to be by one's surroundings.

One would not have a persona if one were alone; usually people who are quite alone lose it altogether. Carl Jung, Visions Seminar, Page 414

338 Therefore I say the persona is both consciously and unconsciously a product of the surroundings; it is a sort of compromise between the incomparable and incomprehensible ego, and the milieu, the surrounding conditions. Carl Jung, Visions Seminar, Page 416

339 Of course we all cling to something.

We live through our eyes, we live in the field of consciousness; in other words, one half is living outside of ourselves. Carl Jung, Visions Seminar, Page 416

340 And also before the invisible world, for it is in the mysteries that these things happen; there is no actual audience, but before the invisible onlooker she should be naked.

You see, she is never alone in these visions, she is accompanied by animals, or the animus, or several animus figures; and before these observers nothing should remain concealed. Carl Jung, Visions Seminar, Page 417

341 For instance, a person tells me that in the year so-and-so he made a fatal mistake.

But there is no such thing, that is fate; fate is greater than we are, it was just what had to occur at that moment, and it was no mistake looked at from his inner structure. Carl Jung, Visions Seminar, Page 417

342 Your conscious processes as well as your unconscious-that is, the power from the back, of your instincts-are always pushing you out with a centrifugal momentum against which you must have some protection.

The only protection is the knowledge or consciousness of your individual limitations, what you are without a veil. Carl Jung, Visions Seminar, Page 418

343 As long as things are in a quiescent condition the serpent does not get the fire that is dormant in the creative point of Shiva; but when it receives the living spark from the god that is hidden in the creative center, in that moment the snake leaps up and mounts through the different centers of the abdomen, as well as the thorax. Carl Jung, Visions Seminar, Page 419

344 People sometimes assume that there really are such centers, but the Hindu himself

says 'Just as if" there were such centers; it is not to be taken literally. Carl Jung, Visions Seminar, Page 420

345 People in whom the Kundalini serpent has reached the heart region will most probably suffer from neurotic symptoms in the heart; and as long as the Kundalini is unconscious they suffer from abdominal difficulties.

As I told you, there is hardly any case of hysteria that is not accompanied by abdominal trouble; also peculiar sex excitements. Carl Jung, Visions Seminar, Page 420

346 When the Kundalini starts there is sex trouble, and the next thing would be bladder trouble, like forced urination.

Then comes the stomach, and then the heart, and then the higher psychological regions.

To repeat: first the perineum, at the base of the small basin; then the region of the bladder at the entrance of the basin; then the solar plexus; then the region just above, the diaphragm; then the larynx; and then the forehead.

There is something beyond, but these are the practical examples. Carl Jung, Visions Seminar, Page 420

347 In the beginning of life, in early childhood, one sees what an individual really is; children who are already introspective at an early age have an intuition about themselves which perhaps never leaves them.

They know exactly what they are.

Later on they usually lose this knowledge; it is partially squeezed out of them, and partially they succumb to certain illusions, and it is only much later that they discover it again. Carl Jung, Visions Seminar, Page 420

348 Of course in a way nothing ever happens to you which you are not. The life you live is your life.

All your experiences are yourself-that is exactly what you are. Carl Jung, Visions Seminar, Page 420

349 Therefore it is probable that few yogis reach the stage when the snake enters the ajna center of consciousness.

That should not be mixed up with our ordinary consciousness, which has nothing to do with this particular kind of experience.

One can be quite conscious, yet one has not the consciousness which is brought about by the serpent. Carl Jung, Visions Seminar, Page 421

350 You see, the experience of the awakening of the serpent is not merely a sex experience; there are millions of sex experiences, and there is not one real yoga experience among them.

That is something apart, it is a particular kind of sex experience. Carl Jung, Visions Seminar, Page 421

351 Should one reach the lowest place, muladhara, for instance, one might be caught in the roots.

Such experiences are so real that people who have not the faintest knowledge of Eastern philosophy have painted pictures of a human figure caught in the roots of a tree; there is one in The Secret of the Golden Flower, a recumbent female figure dormant in the roots, in muladhara. Carl Jung, Visions Seminar, Page 422

352 "Many are called but few are chosen"; that is an esoteric truth.

It is true that the neurotic can only be really cured by supernormal psychology, additional psychology; if that cannot be accomplished they are just maimed.

They are either crippled, or they are supernormal. Carl Jung, Visions Seminar, Page 423

353 You see children of a certain age, if they have any introspection at all, have far more knowledge of these things than adult people, who are getting blind.

Young children have a consciousness which is remarkable. Carl Jung, Visions Seminar, Page 424

354 Children have the vision still hanging over them of things which they have never seen, and could not possibly have seen, and which are in accordance with the theory of reincarnation.

It is just as if reminiscences of a former life were carried over into this life, or from the ancestral life

perhaps, we don’t know. Carl Jung, Visions Seminar, Page 424

355 I could tell you children’s dreams which are simply uncanny, and if you want to interpret them at all, you have to use uncanny means.

They cannot be explained even by the psychology of the parents.

They must come from the psychology of the collective unconscious; one could say they were remnants of things they had seen before they were born, and that is really vision. Carl Jung, Visions Seminar, Page 424

356 I know a case where a vision affected a whole life.

Individuals can be stunted all through their lives by a vision in childhood.

Such children are not quite born-their birth takes place much later, when they can detach. Carl Jung, Visions Seminar, Page 424

357 But many people are never quite born; they live in the flesh but a part of them is still in what Lamaistic philosophy would call the Bardo, in the life between death and birth, and that prenatal state is filled with extraordinary visions. Carl Jung, Visions Seminar, Page 425

358 Oh, yes. Initiation rituals do purposely drive people mad in order that they may have that extraordinary experience and be liberated from it at the same time, which, of course, is the very best protection. Carl Jung, Visions Seminar, Page 425-426

359 Before we leave, I want to call your attention to a new book by Charles Aldrich, The Primitive Mind and Modern Civilization.

It is an excellent exposition of primitive psychology.

He has done some work with me here and has a psychological point of view, so he presents his subject in a

way which is useful to us. Carl Jung, Visions Seminar, Page 427

360 In the cult of Dionysus the blood is the wine; in the Christian cult the wine is the blood.

The blood in the cult of Dionysus is really the blood, the juice of the earth, the blood of the Great Mother, and then it becomes the wine, and the wine in itself is the concrete sacred object. Carl Jung, Visions Seminar, Page 432

361 Yes, the Christian idea abstracts or spiritualizes substance into spirit; the wine, meaning the blood, is something abstract because that blood is not real, in spite of the dogma of transubstantiation, which still exists in the Lutheran as well as in the Catholic church. Carl Jung, Visions Seminar, Page 432

362 It is an assertion of spiritual reality over and above the concrete reality, which one finds also in many primitive cults: in the totemic cults, for instance, where they eat the totem animal once every year.

It is eaten at the totemic meal, and it is one and the same animal or bird that is eaten in every village of the tribe. Carl Jung, Visions Seminar, Page 432

363 Americans hardly ever notice that wine has individuality; it is just hock, or claret, or champagne, and nothing more, which is an exceedingly barbarous assumption. Carl Jung, Visions Seminar, Page 434-435

364 Wine has soul, wine is something living, and it is spiritual. To her that was a great discovery, and the spiritual effect that good wine could have was a discovery too.

I am not trying to persuade you to become alcoholics, but there really is something special about wine. Carl Jung, Visions Seminar, Page 435

365 One finds it in those famous fragments of papyrus dating from the first century A.D., which were excavated at Oxyrhynchus in about 1904.

In a talk between Christ and the disciples, they ask him first how they shall get to the Kingdom of Heaven, and he explains in that wonderful passage about the animals leading them there.

Then he says: "Therefore strive ye to know yourselves and ye shall be aware that ye are the sons of the Father; and ye shall know that ye are in the city of God, and ye are the city." Carl Jung, Visions Seminar, Page 444

366 Why have we neuroses? The ego consciousness is too narrow. Carl Jung, Visions Seminar, Page 445

367 Is this not an exact parallel to the Indian conception of Atman-Brahman, being the spark of Life eternal within man, to find which in oneself is the most individual experience and at the same time the most collective one, as Brahman is Life in all creation and beyond creation?" Carl Jung, Visions Seminar, Page 447

368 The legend of the youth of Krishna, who was contemporary with Christ, is such a close parallel that Christians say it originated in Christian countries or was affected by Christian influences, while the Hindus assert just the opposite. Carl Jung, Visions Seminar, Page 447

369 This idea of the city of Brahman-which means Brahma himself, of course-is very much older than Christianity. Carl Jung, Visions Seminar, Page 447

370 No scholar in our days will deny the Persian influence on the conceptions of early Christianity; the Christian idea of heaven and hell, for instance, is typically Persian.

The influence of Hindu philosophy is still questionable, however, though it is a fact that there were Buddhist monasteries in Persia about two hundred years before the birth of Christ. Carl Jung, Visions Seminar, Page 447

371 Nothing has ever been projected, that is a wrong conception really, the term projection is wrong; it has always been outside, it was never inside.

A so-called projection is simply a thing which is discovered to be outside, and it then becomes integrated by the discoverer with himself.

Our psychology was all found outside, it was never in our pockets. Carl Jung, Visions Seminar, Page 450

372 Whereas my book or my pipe, particularly my pipe, is teeming with life, it is sacred, nobody may touch it. Carl Jung, Visions Seminar, Page 451

373 It is the law of enantiodromia, the law of Heraclitus, that when things have reached their culmination they transform into their own opposite.

That is the teaching of the I Ching. Carl Jung, Visions Seminar, Page 457-458

374 How could you ever understand yourself without realizing the animal that is within you? But you avoid the knowledge of yourself. Carl Jung, Visions Seminar, Page 458

375 There is nothing without spirit, for spirit seems to be the inside of things. Dionysus is concerned with the outside of things, with tangible forms, with everything that is made of earth, but inside is the spirit, which is the soul of objects.

Whether that is our own psyche or the psyche of the universe we don't know, but if one touches the earth one cannot avoid the spirit. Carl Jung, Visions Seminar, Page 458

376 We assume that we will be in a blissful state when redeemed; if not here, then at least after death.

But in reality it is not so simple as that. Carl Jung, Visions Seminar, Page 460

378 It shows the very interesting female nature, also a bit of the hidden story of the Holy Ghost.

Her name was Sophia originally, and according to Gnostic teaching Sophia was the last form of a rather scandalous series of women.

It has always been terribly shocking, but we must mention it. Carl Jung, Visions Seminar, Page 476

379 Sophia was the Gnostic idea of wisdom, a sort of abstract concept, yet it was very much personified.

You find her in the Bible.

She is described in that last chapter of Proverbs and in Ecclesiastes, it is almost a personal figure, most tangible. Carl Jung, Visions Seminar, Page 477

380 It is the highest form of the anima, one could say-the spiritual woman, or the universal mother-but originating in the beginning of things as Chawwa, or Eve, the primordial earthly mother. Carl Jung, Visions Seminar, Page 477

381 Simon Magus is a tremendous figure who appears even in modern theology; the famous Tubingen school suggests that he was no other than St. Paul.

That is doubtful, yet it is discussed as a real possibility. Carl Jung, Visions Seminar, Page 478

382 According to legend Simon Magus was a great sorcerer, he was called the arch-heretic, and he was supposed to be the father of the Gnosis. As a matter of fact he was not; he was apparently a contemporary of the Apostles, and the Gnosis existed before that time; Gnostic monasteries were described by Philo the Jew in 20 A.D. Carl Jung, Visions Seminar, Page 478

383 Helen, then, was an adulterous woman, and if you look at it with unprejudiced eyes, Mary was an adulterous woman too; she had an illegitimate relation with the Holy Ghost, and Christ would be the illegitimate child.

This story is found in old Jewish traditions about the origin of Jesus, in the Toldoth Jeshu, a book which was burned by the church a number of times in the Middle Ages because it was considered to be most blasphemous. Carl Jung, Visions Seminar, Page 479

384 The syncretistic cults of that era were based very largely upon astrological facts.

On the Mithraic altar-stones, for instance, are the sun and the moon and the signs of the zodiac, and it is evident that they are meant as astrological symbols.

In the Christian cult it was more hidden, but the philosophical systems of that time were filled with astrological connotations. Carl Jung, Visions Seminar, Page 486

385 The bull in astrology is an earthly sign, it is the domicilium Veneris.

The cult of Attis belongs to that great group of mother cults, Attis is very much the son of the Great Mother; so the bull is very much connected with the cult of the Magna Mater. Carl Jung, Visions Seminar, Page 486

386 First I will repeat the Gnostic classification of the anima.

It begins, as you remember, with Chawwa, the earth-the earth not being meant, of course, as the terrestrial globe; it is also called Eve, and it is the furrow in the field that is to be fertilized.

It really has the meaning of the female genitals, it is the yoni, so this lowest stage could be

called the yoni stage.

The next is Helen of Troy. The third stage is Mary, the Mother of God. And the fourth is Sophia. Carl Jung, Visions Seminar, Page 489-490

387 There is a famous book, one of the very few Gnostic books that has been saved in its entirety, called Pistis Sophia, the Gnosis of the Light. Pistis means faith. Carl Jung, Visions Seminar, Page 490

388 Now Hermes is at the same time a phallic god; it was a phallic worship to begin with.

His name plays a great role in the history of Greek art; for instance, you all know that Greek style of bust, the head of a man upon a long pedestal tapering at the lower end.

It is called a herm because such phallic columns were the original statues of Hermes. Carl Jung, Visions Seminar, Page 490

389 A man's anima must fit the woman somewhere, or such a figure would never have originated, and a man could never conform to a woman, nor a woman to a man. Carl Jung, Visions Seminar, Page 491

390 Then is there any more beautiful love story than the love story of Mary?

Wonderfully secret, divine, it is the only love affair of God that we know about.

He is the illegitimate divine lover who produces the Redeemer. Carl Jung, Visions Seminar, Page 492

391 The worship of the bull is always an earthly cult, and I said last time that astrologically the bull is an earthly sign; Taurus is the house in which Venus dwells. Carl Jung, Visions Seminar, Page 492

392 You know missionaries in primitive countries admonish the natives to wear clothes.

The European women knit woolen socks and pants and jumpers for those little Negroes, because they are so terribly naked, and the fools here send money over for that purpose.

Those perfectly natural beautiful beings who are so much more decent than we are, going about naked like animals or beautiful flowers, are taught by our Christianity to wear clothes; it is abominable, apart from the bad taste. Carl Jung, Visions Seminar, Page 493

393 Naturally, then, we are not inclined to give great importance to the sacred things of the earth, and therefore that Gnostic scale is to us a scale of values-the vicious thing at the bottom and the divine thing at the top.

But that is a mistake.

The beginning is divine and the end is divine, and between the two is the human being, the more earthly and

the more heavenly being. Carl Jung, Visions Seminar, Page 494

394 Yes, we said last time that the lion was a Mithraic symbol and it is often the counterpart of the snake; the lion would be the Yang principle, the fiery, male principle in contrast to the humid, shadowy, earthly principle of the serpent. Carl Jung, Visions Seminar, Page 494

395 The enormous machines in factories, the enormous steamers and trains and automobiles, all that has become so overwhelming that man is the mere victim of it.

Look at the city of New York. Nobody can tell me that man feels like a king in New York. Carl Jung, Visions Seminar, Page 502

397 A big city is like a holocaust of humanity, as Zola expressed it. Carl Jung, Visions Seminar, Page 502

398 So the relation between that Hermes, called the thrice-greatest Hermes, and the Greek god Hermes is very remote; they are not identical. Carl Jung, Visions Seminar, Page 505

399 The medicine man in primitive tribes is the first form of the leader of souls, and then later on the healer, or the priest, or the analyst.

In modern times every analyst is in the very disagreeable situation of being a psychopompos,

or being understood as such even if he is not at all what he seems to be; it is an effect of the transference of that archetypal figure. Carl Jung, Visions Seminar, Page 506

400 It is a fact that the medicine men are often very spiteful and apt to resort to poisons. Carl Jung, Visions Seminar, Page 507

401 When things are left to themselves we always revert to type, to the archetypal form of life.

So we instinctively revert, in any dark and uncanny matter, to the medicine man; our first reaction is to the man who is initiated into the secret knowledge, the man who has access to the dark sides of human nature, to the unconscious.

Therefore the making of the primitive medicine man is a strange procedure, which is designed to open up the unconscious.

They are almost driven crazy. Carl Jung, Visions Seminar, Page 507

402 It is as if one were free to say: I don't want this communion with the earth, it is too barbarous and primitive, therefore I lift myself out of it. That is will to power. Carl Jung, Visions Seminar, Page 508

403 So whether one lives the life of the body, or whether one suppresses the principle of the body and becomes a spirit, has been evolved along the line of instinctive force.

At first we were those laws of human nature, and only afterwards did man give a name to them; only very much later did they evolve into moral or philosophical principles; first they were the forces themselves. Carl Jung, Visions Seminar, Page 508

404 So the instincts themselves produce repression, it is not an invention of man. Carl Jung, Visions Seminar, Page 508

405 People living in towns never see a snake but they all dream of them, and particularly those who live in a straight line have dreams and fears about snakes.

So the snake is the symbol of the great wisdom of nature, for it is not the direct way, but the crooked way, the detour, that is the shortest way. Carl Jung, Visions Seminar, Page 510

406 The sphinx is a religious object, it is partially a temple, which shows that it is not only a sort of chthonic dragon or a devouring monster, it is also a spiritual fact. Carl Jung, Visions Seminar, Page 511

407 But the plant is identical with the basic laws of nature because it is entirely rooted in the earth; it is a helpless victim or absolutely at one with nature.

An animal has the faculty of moving away and seeking its own place, it is literally less attached to the laws of the earth. Carl Jung, Visions Seminar, Page 513

408 Yes, so the tree is really the soul of the sphinx, and it is that thing which solves the riddle of the sphinx.

It is the union of opposites which is interrupted in a way in animal and human life, but which is expressed by the symbol of the tree. Carl Jung, Visions Seminar, Page 513

409 The way of yoga is compared to plant life, because it is not always running towards a certain goal, devouring whatever seems good; it is a very silent growth and in absolute submission to the laws of the earth. Carl Jung, Visions Seminar, Page 513

410 So the tree of the Kundalini is the particular yoga that deals with the assimilation of the Kundalini serpent, and the ultimate reunion of the god with the Shakti that in the intervening space were separated into creator and created, into the creative god and the phantasmal illusionary world. Carl Jung, Visions Seminar, Page 514

411 But in dealing with the figures of the unconscious-those phantasmal veils-you must play the role, no matter how inflated.

If you are inflated to the size of a god, well, step into your unconscious as a god and you are a god.

But you can only know god on that level, and to Mrs. Smith you are no god. Carl Jung, Visions Seminar, Page 515

412 If one literally could go from the brain down through the spinal cord and follow the fibers which lead from the spinal cord, one would come to the ganglia of a nervous system

which is much older than the spinal nervous system. Carl Jung, Visions Seminar, Page 516

413 In primitive legends the old mother in the West is often a sort of cannibal, and primitive man eats the flesh of the dead.

He celebrates cannibal feasts as a sort of sympathetic magic, he does what the earth does in order to increase fertility.

That is still practiced in our days.

Just recently there was a case in north Kenya.

They ate a grandmother who was particularly beloved.

You see, they had a grandmother in the family whom they worshipped, so they gave her very good food, they fed her well till she grew quite fat, and when she died the family ate her.

Then all the fools were disgusted and horrified at such a terrible thing, but they ate her in the end out of sheer love in order to give her continuation of life.

It was a supreme act of devotion; they continued her life by embodying her body in theirs, really a very touching idea.

One should not disturb people in such acts of devotion, it is very foolish, it destroys their morality completely. Carl Jung, Visions Seminar, Page 517

414 Man wishes that were not true, and therefore he always tries to make something intellectual and masculine of the spirit.

But the spirit in its original form is always female, it comes from the Great Mother. Carl Jung, Visions Seminar, Page 518

415 Generally a mirror symbolizes the mind or the intellect. Carl Jung, Visions Seminar, Page 524

416 It is also the Eastern idea that through understanding one finds the roots of suffering which lie in the fire of desirousness, and if they are denied or uprooted, the world, inasmuch as the individual makes the world, comes to a standstill; if the individual comes to a standstill and recedes into nirvana, the world represented by that individual is at an end. Carl Jung, Visions Seminar, Page 524

417 And Jakob Boehme, that famous mystic and philosopher of the sixteenth century, said that the basis of the world is the nil, the Nichts, the non-being, and that it cannot be otherwise because the beginning is desire, longing, and only an absolute vacuum can have longing. Carl Jung, Visions Seminar, Page 525

418 Anything that is beyond the human is animal and divine, and neither animal nor divine: therefore the animal symbols for the divine, the Holy Ghost as a dove, for instance; all the antique gods have their animal counterparts. Carl Jung, Visions Seminar, Page 525

419 So that natural mind is not a function of man; it is a part of nature, the mind of trees or rocks or water or the clouds or the winds, and so ruthless, so absolutely beyond man that it hardly takes him into account. Carl Jung, Visions Seminar, Page 525

420 The natural mind is very apparent in prophetic women.

Tacitus says of the old Germanic women that they were reverenced for their wisdom and their gift of prophecy. Carl Jung, Visions Seminar, Page 525

421 Walburga is a typical German name, and the Sibylla was the prophetic woman of a household.

So she was probably a German woman who had been sold to a powerful man in Egypt for the guidance of his life, a woman analyst for his personal use. Carl Jung, Visions Seminar, Page 525

422 So now that the Christian point of view is no longer indubitably valid, we see that woman increases in importance and in psychological dignity.

It is the prerogative of our times to discover that woman has a psychology, and that there is another viewpoint outside the masculine world. Carl Jung, Visions Seminar, Page 527

423 I think the most psychological aspect of the Reformation is that it was the reaction to the regression of Rome, which was quite serious in every respect, in morals, in art, even in the language; the humanists, for instance, began to write a curious mixture of Latin and Italian. Carl Jung, Visions Seminar, Page 527-528

424 Therefore [it is said in the Book of Revelations 3:16], "Woe unto those who are neither hot nor cold, for the Lord will spit the lukewarm ones out of his mouth."

Those lukewarm people never constellate the opposites. Carl Jung, Visions Seminar, Page 528

425 Therefore I once said that it looked to me as if the human mind had grown out of external objects all over the world, as if our consciousness really started with the stars and not in the brain, and as if we were beginning to assimilate these psychological facts only in our time. Carl Jung, Visions Seminar, Page 530

426 A medicine man is always made by projection. Carl Jung, Visions Seminar, Page 530

427 People used to say that Mars had made them angry, or Eros had pierced their heart.

But now the god of wrath is simply my own emotion. Carl Jung, Visions Seminar, Page 531

428 The inhabitants of Olympus are now all integrated into my poor psyche.

That accounts for our inflation nowadays; our size has increased enormously because we are now housing the upper and lower gods. Carl Jung, Visions Seminar, Page 531

429 Human consciousness becomes almost divine, people believe that we are really on top of the world.

Instead of doubting more and more about our own identity, we really think that we are Venus and Mars and the whole astrological heavens.

We should disidentify, we should not identify with those grand powers which were once great gods worshipped in temples. Carl Jung, Visions Seminar, Page 531

430 Only when we learn that the soul or psyche is really a world with its own laws, like the world in which we live and move, can we reduce to our natural proportions. Carl Jung, Visions Seminar, Page 531

431 It has been pointed out many times that the bust of Socrates looks like a faun or

like Silenus; even to the people of antiquity he was of a grotesque ugliness, yet he was the father of wisdom. Carl Jung, Visions Seminar, Page 533

432 All those examples show that chthonic wisdom has always been associated with grotesque form.

And it is not only legend, it is true that the medicine man or the dwarf is especially wise. Carl Jung, Visions Seminar, Page 534

433 The spiritual contents of the cult of Attis, for instance, and of Mithra, and of the Great Mother, were taken over into Christianity.

The Great Mother became first Isis and then Mother Mary.

And Horus, and the old Asiatic priest-kings, and the Roman emperor, were all sons of God; those mystical kings were kings by the grace of God. Carl Jung, Visions Seminar, Page 536

434 The Norman style is closer to nature, the stone prevails, the buildings are more like caverns-while in a Gothic building one is hardly aware of the nature of the stone because it is transformed into a living tree, it is alive, it is permeated by the spirit. Carl Jung, Visions Seminar, Page 537

435 in the early medieval representations of Elijah’s ascent to heaven, the design is practically the same as in the representations of the god Helios taking his daily flight over the sky. Carl Jung, Visions Seminar, Page 538

436 The serpent was the sacred animal of Aesculapius, the god of the doctors, who had a famous clinic for all diseases at Epidaurus.

There a huge serpent was kept, and in the time of the great pestilence, when Diocletian was the Roman emperor, they brought that serpent-it was not a mythical serpent, it was a real snake-from Epidaurus to Rome as a sort of apotropaic charm. Carl Jung, Visions Seminar, Page 539

437 For snakelike means animal-like, and animal-like meant divine.

It was not human, therefore it was represented as divine, as the Holy Ghost was represented by a dove, or the Evangelists by their animal emblems, only one of which was human. Carl Jung, Visions Seminar, Page 539

438 So the serpent is a soul demon, and the idea is that when the doctor prepares his medicine it is human work, and it is quite nice, perfectly all right, yet it has no virtue-until the doctor's soul demon puts at least a drop of that poison into it; then it works, then there is magic power in it. Carl Jung, Visions Seminar, Page 539

439 The solar plexus has been associated with the sympathetic nervous system since times immemorial.

It is the sym-pathein which means to suffer with; sym means with, and pathein means to suffer. Carl Jung, Visions Seminar, Page 540

440 It is a Gnostic idea that Christ was the healing serpent.

His blood is the essence of his life and the healing poison for the world.

Only when Christ puts that magic drop of his essence into the chalice is the wine the blood, only then is it magic, the medicine of immortality. Carl Jung, Visions Seminar, Page 541

441 So when one finds the dragon or the serpent there, one can be quite certain that it means Christ.

The Gnostic interpretation was taken over, more or less unconsciously, by the early church-at the time, for instance, when there was a very important movement of the Marcionites who were persecuted by the church as heretics.

But always the persecutor cannot help taking into his psychology a part of that which he has overcome. Carl Jung, Visions Seminar, Page 541

442 Man as he is, is the frog form of the superior man to be, of the beautiful being that is in man but that has not yet revealed itself.

We are the ugly repulsive husks that surround the golden kernel, the divine soul of man. Carl Jung, Visions Seminar, Page 544

443 But wisdom begins only when one takes things as they are; otherwise we get nowhere, we

simply become inflated balloons with no feet on the earth.

So it is a healing attitude when we can agree with the facts as they are; only then can we live in our body on this earth, only then can we thrive. Carl Jung, Visions Seminar, Page 545

444 So the idea in the vision is that the medicine of redemption, which issues from the sacred chalice, is merely man as he is, incomplete, a first attempt of nature and a very embryonic attempt at that.

You see, when frogs were made man had not yet appeared; they are a sort of incipient attempt on a low cold-blooded level at the warm-blooded man-to-be. Carl Jung, Visions Seminar, Page 544-545

445 We are just like a swarm of tadpoles.

Each tadpole wants to do something, but because it is a mob of tadpoles we can do nothing; for a mob has no brain, and the so-called leaders are identical with the mob psychology. Carl Jung, Visions Seminar, Page 546

446 This is again that extraordinary Gnostic idea of Jesus as the serpent in Paradise, which was considered heretic and utterly rejected by the early church.

But it never really died, it has come up again and again.

It is the Kundalini serpent, and the Kundalini is identical with the Agathodaimon, the serpent of Egypt and of the later Hellenistic syncretism of the first century before and after Christ. Carl Jung, Visions Seminar, Page 547

447 In about 1940 we shall be approaching the first stars of the next sign, Aquarius.

Of course there are no definite lines in the sky which would indicate the exact borderline but in 1940 / 1950 we shall be in the vicinity of Aquarius. Carl Jung, Visions Seminar, Page 548

448 Therefore when the spring point was in the middle of the commissura, it was the year 1500, the time of the Renaissance followed by the Reformation.

And we entered the tail of the horizontal fish in about 1720, when the French Enlighten-

ment began, when Christianity was overthrown and the Goddess of Reason was enthroned in Paris instead. Carl Jung, Visions Seminar, Page 549

449 Man has covered the earth, and everything is subservient to him.

But we are still under the influence of the first fish, we have not yet accepted the earth, we are like spirits hovering over the earth and above ourselves.

And now we have to accept ourselves. Carl Jung, Visions Seminar, Page 549

450 We cannot conceive of matter as a spiritual entity, or even imagine that it could have a spiritual connotation or a spiritual value. It seems an absolute paradox.

But when one studies Hindu philosophy, one sees that matter, as the opposite of spirit, is really pretty much the same thing. Carl Jung, Visions Seminar, Page 552

451 To us matter is exceedingly unspiritual, we always assume that it has nothing whatever to do with

spirit, but to the Indian mind this is not so; in Tantric philosophy matter and spirit are supposed to be essentially the same. Carl Jung, Visions Seminar, Page 552

452 Therefore it does not matter whether one worships the most abstract, absolutely inexplicable idea of Brahman, or the most definite statue of a god with sixteen arms; they are essentially identical. Carl Jung, Visions Seminar, Page 552

453 And so one can discover God in the perfume of flowers or even in the flavor of wine, because taste may be just as precious as hearing or seeing. Carl Jung, Visions Seminar, Page 554

454 That center of the mandala is what Hindus would designate as "smaller than small yet greater than great."

There is a text in the Upanishads: "Inside of the heart of the size of a thumb, outside covering the world on all sides two handbreadths high." Carl Jung, Visions Seminar, Page 555

455 The fate of Angelus Silesius is quite comprehensible, it could easily happen in our days.

He was overcome by the vision, and, like a medium, he expressed it, yet he was quite unable to live it humanly, to assimilate the tremendous truth he had discovered. Carl Jung, Visions Seminar, Page Carl Jung, Visions Seminar, Page 557

456 He [Angelus Silesius] lived at about the same time as Jakob Boehme, the medieval mystic, who was one of the first to create a mandala consciously; he called it the reversed eye of the philosophical globe, or the mirror of wisdom. Carl Jung, Visions Seminar, Page 557

457 You see, Aesculapius was among the healers or redeemers who were human beings; he was a man-of course, a sort of semidivine personage-yet he was simply the great medicine man.

But he would not be that great medicine man if he were not a snake on the other side, because every hero is a serpent. Carl Jung, Visions Seminar, Page 558

458 So looked at from a human point of view Aesculapius was a semidivine man; looked at from the standpoint of nature he was a serpent.

His essential quality was nonhuman, it was superhuman and therefore symbolized by an animal figure. 558

459 The serpent has the meaning of the space-giving or the visibility-giving factor.

Naturally all pictures of mandalas have a certain extension, which is due to the fact that the god can only be represented in the Hindu or Tantric pictures when in the state of creation. Carl Jung, Visions Seminar, Page 559

460 One has an overwhelming impression of the omnipresence of God, that All-seeing Eye of the Deity.

One gets a deep impression of the religious feeling of Islam which always seems so foreign to us, one feels a most intense endeavour to liberate the idea of the deity from the definiteness of material form.

Islam is in that respect far more advanced than Christianity. Carl Jung, Visions Seminar, Page 559-560

461 Medieval Christianity was a compromise with paganism, Catholicism is still imbued with it.

Protestantism tried to spiritualize the deity, and succeeded to such an extent that it vanished altogether. Carl Jung, Visions Seminar, Page 560

462 As long as the animus is a multitude, it cannot possibly be projected, unless one is by chance concerned with a board of trustees or some such group. Carl Jung, Visions Seminar, Page 561

463 She ought to be in relation to the animus as she ought to be the proprietor of her own shadow.

You see, people who are not in possession of their shadow, who are not aware of their inferior shadow side, may apparently be marvellously good people; one cannot discover any flaw in them, they are as white as milk. Carl Jung, Visions Seminar, Page 563

464 You can never arrive at the animus unless you see the shadow, unless you see your own inferior sides.

When you see your shadow, you can detach from the anima or the animus, but as long as you don't see it you have not a ghost of a chance. Carl Jung, Visions Seminar, Page 563

465 And the tongue, which is sharp like a knife, would be gossip, slander, public criticism or depreciation, anything that kills, so one might call this dragon another form of the animus. Carl Jung, Visions Seminar, Page 565

466 You see, the shadow is practically the same as the personal unconscious; those two concepts are more or less identical, one must allow for the fact that the personal unconscious is a sort of distortion of the shadow because it consists of repressed material. Carl Jung, Visions Seminar, Page 566

467 We usually make the mistake of assuming that the shadow coincides with our repressions, we explain it in those terms. It may be so, but it is not necessarily so.

The real evil in people is often quite different; they repress something which perhaps is not even evil, it is only a mistake, an illusion. Carl Jung, Visions Seminar, Page 567

468 The shadow is the negative of the conscious personality, but it may be much more decent and have many more positive qualities than the conscious. Carl Jung, Visions Seminar, Page 568

469 People say that at bottom man is good but that is not true, one could just as well say that he was the devil from the very beginning.

Are the untold millions spent for armies and weapons and poisons only because of the absence of good? Carl Jung, Visions Seminar, Page 568

470 The fact is that if one tries beyond one's capacity to be perfect, the shadow descends into hell and becomes the devil.

For it is just as sinful from the standpoint of nature and of truth to be above oneself as to be below oneself. Carl Jung, Visions Seminar, Page 569

471 You see, in analysis one naturally has to deal with gossip all the time, and one finds that there is usually a sting in it because it contains an element of truth. Carl Jung, Visions Seminar, Page 575

472 When a woman is wedded to the animus, she is usually lifted up into a mental sphere where she is only concerned with spiritual things, as if everything could be done through a spiritual attitude.

But that is a wrong kind of spirituality, because behind it is a secret joy that she has escaped the awkward problem of the body. Carl Jung, Visions Seminar, Page 576

473 When women begin to think, they often dismiss the heart altogether, and if the animus functions all alone, it is as if the world contained no feeling at all, or anything like Eros. Carl Jung, Visions Seminar, Page 576

474 That is, the animus now reaches her heart, there is a union between the animus and the feeling; the animus is no longer the mere Logos function, he now contains feeling, which is a tremendous asset.

For then the woman's thought, her conception of things, is not a mere abstraction; it is adapted and adjusted through feeling values, and that corrects the essential mistakes of the animus. Carl Jung, Visions Seminar, Page 578

475 The animus causes the illusion that a woman is absolutely given over to the spirit or the mind, while in reality she is more in the body, more swept by passion, more in the actual heat of hell than any other woman.

The so-called Eros woman may be comparatively cool beside her, even cold. Carl Jung, Visions Seminar, Page 579

476 Later on he [Saturnus] became identified with the Greek god Chronos, who was the god of creation, having exactly the meaning of what Bergson calls la duree creatrice.

So one could say that Bergson's intuitive idea was only a recrudescence of that archetypal idea of creative time. Carl Jung, Visions Seminar, Page 580

477 Occasionally a herd begins to stampede for no obvious reason, it is as if they were suddenly frightened by something.

That happens to us also; at certain moments in the midst of real nature one is suddenly seized with terror without knowing why. Carl Jung, Visions Seminar, Page 581

478 People nowadays go to the woods and the mountains just in order to become unconscious; to identify with nature is a great relief from

the strain of consciousness in the life of the city. Carl Jung, Visions Seminar, Page 582

479 The Christian spirit is the Western attempt-still very modest-to deny the flesh; it is one stage on the road which the East has already accomplished, the denial of reality. Carl Jung, Visions Seminar, Page 582

480 You see that terror of nature comes, not from nature herself, but from the nature of man.

The panic terror is due to the fear of being overcome by the unconscious; it is the terror of solitude where one might really go crazy. Carl Jung, Visions Seminar, Page 582

481 Christ is the symbol of the man who shoulders the cross, who goes to his death with a deliberate consciousness, a clear conscious vision that things must be as they are and that one must accept one's individual suffering. Carl Jung, Visions Seminar, Page 586

482 The point is that you should assimilate yourself and not project half of yourself into other people or institutions.

Of course you are far from being perfect, or perfectly conscious. Carl Jung, Visions Seminar, Page 585

483 In the Hindu cosmogonic myth, for instance, part of the creation of the world consists of Indra pulling up the big serpent that is deep down in the sea, and with it he pulls up the seven great treasures, enumerated as seven gods, among whom is Mani, which means the jewel in Sanskrit. Carl Jung, Visions Seminar, Page 590

484 Mani is a title of Buddha in Mahayana Buddhism, and the famous Tibetan prayer formula: Om mani padme hum, means: Oh, the jewel in the Lotus.

But the jewel Mani of the cosmogonic legend is Vedic, it is of most venerable age. Carl Jung, Visions Seminar, Page 590

485 So after the birth of Apollo the terrible dragon Python pursued him in order to swallow him.

And as soon as Christ was born, he narrowly escaped being killed by the Herodian mass murder of boys. Carl Jung, Visions Seminar, Page 591

486 That is the doubt of Nicodemus in the New Testament when he asked how a man could enter his mother's womb a second time.

It is impossible, so that rebirth must have been against nature, and therefore nature takes her revenge.

That is the danger, and the question is how to combat the evil result.

For the birth of the redeemer means an awful catastrophe to the world because it is against nature. Carl Jung, Visions Seminar, Page 591

487 The Christian cross has the meaning of sacrifice, but this is the crux ansata, the cross with the loop, the Egyptian symbol of life.

That symbol appearing in the smoke above the crater means that this is the crater of life; it does not

mean destruction only, because the crux ansata always denotes life given by the gods, or life given by the pharoahs to the gods.

There are representations where the gods bestow life upon the pharoahs by offering them the crux ansata, or where life is offered thus by the pharoahs to the gods. Carl Jung, Visions Seminar, Page 592

488 He [Empedocles] was one of the very early Greek philosophers and a sort of savior.

He had a tremendous following; it is said that when he traveled from town to town about ten thousand people accompanied him, so he was a very famous man of those days.

And when he was old he climbed Mount Aetna and threw himself down into the crater in order to be reborn.

There we see the double meaning of the crater again in Greek legend. Carl Jung, Visions Seminar, Page 595-596

489 You know Cybele is another form of Astarte or Ishtar, the goddess of love, a goddess of Asia Minor. Carl Jung, Visions Seminar, Page 595

490 Therefore I always warn people not to use this [Yoga] Eastern method, for I have never seen a case which was not applied with the wrong purpose of getting still more on top, of acquiring more power or more control, either of their own body, or of other people, or of the world. Carl Jung, Visions Seminar, Page 599

491 You see, people may have most extraordinary experiences in the course of analysis, but when they go out into the world they forget all about them.

The further they get away from that mountain the less impressive it seems, it just smokes, so they forget the experience. Carl Jung, Visions Seminar, Page 606

492 Yes, the realization of Tao has this quality of being in a sort of synchronistic relation with everything else, as if the same stream of events, or the same stream of life went through everything, so that everything has, as it were, the same rhythm, the same meaning. Carl Jung, Visions Seminar, Page 608

493 Only by means of discrimination can one be conscious, whereas Tao might be formulated as the condition of things before consciousness.

So the expression, the consciousness of Tao, is paradoxical. Carl Jung, Visions Seminar, Page 609

494 Therefore Tao is the beginning of things, the mother of everything, and also the crowning effect of everything; it is the beginning and the end.

But that is what we call the unconscious, where the ego consciousness simply comes to an end. Carl Jung, Visions Seminar, Page 609

495 Jewels have always had that magic quality, and medieval science tried to find out their individual secret virtues.

Amethyst, for instance, was good to wear against getting drunk; and the opal is still not welcome because it is supposed to bring bad luck; and one must not give pearls because they bring tears. Carl Jung, Visions Seminar, Page 610

496 For instance, this ring of mine with the snake engraved on it is two thousand years old; it is the Agathodaimon, and it is also the Kundalini serpent, and it gives me special satisfaction to wear such a historical ring, it conveys a particular meaning to me.

Of course it has artistic quality and that is very interesting, but it appeals to my nocturnal side particularly,

it expresses something unconscious, and so it is thoroughly alive and full of mana. Carl Jung, Visions Seminar, Page 611

497 You know what love is long before you find out the science of love; it has its magic, its spell, despite the fact that there is no such thing in science as feeling. Carl Jung, Visions Seminar, Page 611

498 The animus in his real form is a hero, there is something divine about him, but usually we have had to deal with a very unreal animus, an opinionating substitute. Carl Jung, Visions Seminar, Page 612

499 The motif of the imprisonment of the animus has its counterpart in masculine psychology in the imprisonment of the anima, but that is naturally different in that it is concerned with emotions and moods. Carl Jung, Visions Seminar, Page 612

500 When a man is able to make a difference between the objective situation and his mood, when he no longer allows his mood to blindfold his mind, when he can set it apart, acknowledge that he has a peculiar mood, that is the beginning of the imprisonment of the anima. Carl Jung, Visions Seminar, Page 612

501 So I quite recognize what an extraordinary accomplishment it is for a woman to put the animus aside, to say: "I will put you into a test tube for later analysis."

Now putting the thing into a test tube, or into a cauldron, is the beginning of the alchemistic procedure; the imprisonment of the animus or of the anima is for the purpose of transformation. Carl Jung, Visions Seminar, Page 613

503 Don’t forget that to be possessed by the animus or the anima was the original condition of man. Carl Jung, Visions Seminar, Page 615

504 We don’t know to what extent we are possessed; it is probable that our liberation is very relative.

So the suppression of the anima or the animus is an act of extreme violence and cruelty; only by being hard and cruel can one suppress these powers even to that relative degree. Carl Jung, Visions Seminar, Page 615

505 If an American woman lived for a considerable time in Switzerland, she might acquire a Swiss animus, as a Swiss living in South America would acquire a South American anima. Carl Jung, Visions Seminar, Page 616

506 In Africa, they asked me why I came there to study the natives; they said if I stud-

ied the white man I would learn very much more.

Subsequently, that idea was absolutely confirmed. It is amazing what happens, yet it is so subtle that only the clever people who live there or imaginative writers grasp it. Carl Jung, Visions Seminar, Page 617

507 So it is almost unavoidable that the animus of an American woman should be a red Indian, because he really demonstrates the American soil; he is the older man on the soil, and as the soil has fashioned him, so that fashion conquers the soil. Carl Jung, Visions Seminar, Page 618

508 The idea of souls becoming stars, or descending from the stars, is very old.

The star of Bethlehem was the soul of Christ that descended upon the earth. Carl Jung, Visions Seminar, Page 635

509 You see, when a man controls his anima, or a woman her animus, they are doing a thing which nobody would dream of doing, because since the world began, mankind has been possessed.

And when you dare to dispossess yourself you get into a different order of things, which means a challenge to the old order. Carl Jung, Visions Seminar, Page 624

510 If a man makes a modest attempt at controlling his anima, he will at once be faced with a situation where he is tested to the limit; all the devils of the world will try to get into his anima in order to bring him back into the fold of Mother Nature. Carl Jung, Visions Seminar, Page 623

511 Controlling the animus or anima is like creating a vacuum; if you lift yourself out of a certain volume of space, it leaves a vacuum and everything rushes in to fill it. Carl Jung, Visions Seminar, Page 624

512 A participation mystique is created through not controlling them, because one allows a piece of one's own self to wander about, to be projected into other people, which gives one a feeling of being connected. Carl Jung, Visions Seminar, Page 624-625

513 The dwarf is always a subordinate creative power in the unconscious that may either be helpful and bring things up from the unconscious, or it may steal things away. Carl

514 You see, the power of the animus consists, as a rule, in the possession of a woman's feeling; that is, when she is not responsible for her feeling, when she does not look out for it consciously, the animus eats it; and then he becomes powerful and may devour her or any other innocent prey. Carl Jung, Visions Seminar, Page 627

515 There are certain women who just despair because they cannot tackle the animus anywhere, he is so utterly elusive, he is surrounded by the taboo of a thing that is almost divine.

As a man is often mercilessly subjugated by his anima, because she is

equally elusive and divine; he simply cannot tackle her, for since the beginning of time he has had a system of taboos against feelings in himself. Carl Jung, Visions Seminar, Page 628

516 People who are under a taboo can live along the lines that are prescribed by the taboo, but if they once break through, they can only live by the way of their consciousness.

And if they violate that way they are completely lost, for they have then violated the unconscious, the all-giving mother, and there is nothing for them any longer. Carl Jung, Visions Seminar, Page 633

517 This is because of the original fact that astrology is a projection of man's unconscious psychology into the stars.

There is an amazing knowledge of unconscious functioning there, which we consciously do not possess, and it appeared first in the remotest stars, the stars of the zodiacal constellations. Carl Jung, Visions Seminar, Page 636

518 When I discover that my sun is in Leo and my moon in Taurus, for instance, something has been explained to me; and when I find that I have a particular touch with modern times, and the rising sign in my horizon is Aquarius, it is as if I had learned something more than I already knew of myself. Carl Jung, Visions Seminar, Page 636

519 So the fact that we project something into the stars means that we must possess something of the stars.

You see, we really are part of the universe.

We must never forget that we are living on a planet, and a planet is a satellite of the sun, it is just a body moving about in space, and we are a kind of living slime on the surface of that body flying through the eternal heavens. Carl Jung, Visions Seminar, Page 637

521 So we are cosmic in every particle of our bodies, we are the dust of eternity and of limitless space.

All that is within us, and that is why we can project it, why we can perceive space at all, and why we have such ideas as infinite space or infinite time. Carl Jung, Visions Seminar, Page 637

522 And so the symbol of stars falling down has the eternal meaning of the soul of man descending.

The star that appeared at the birth of Christ announced a cosmic phenomenon, a cosmic soul had descended. Carl Jung, Visions Seminar, Page 636

523 Dante had to go through fire to burn away the last remnant of earthly love; then only could he enter heaven.

So this is an outburst of passion, the wildest concupiscentia, and that will bring the eternal law down upon her.

Then she will meet her fate, then she will be in her own place, she will be exactly what she is meant to be.

Concupiscentia is the expression of the Self as long as you are in the ego-consciousness. Carl Jung, Visions Seminar, Page 638

524 One might call it the shadow of the individual monad.

For the individual could not be a reality without casting a shadow, and this casts a tremendous one. Carl Jung, Visions Seminar, Page 651

525 The Persian Zoroastrian religion is based upon the opposition between the powers of light and the powers of darkness.

And the same fundamental idea, the conflict between the light and the darkness, was taken up again in Manichaeism. Carl Jung, Visions Seminar, Page 660

526 We know very little of Manichaeism as yet, but it was once a very powerful religion in the East, and it also reached far into the West.

It was founded by Mani, a Persian, in the third century A.D. Recent German expeditions, the Turfan expedition in particular, have unearthed a number of Manichaean remains in India; and a translation of a Manichaean book into Chinese has been discovered, showing that those ideas were known as far East as China. Carl Jung, Visions Seminar, Page 660

527 In Mexico they flayed a criminal every year, and the priest then got into the skin of the flayed victim, thus representing the god.

The symbolical meaning is that man must be denaturalized in order to attain to the god.

In all religions there is the same idea of the denaturalization of man in favor of the god, that the god may be born in man, or in witness of his power, his light. Carl Jung, Visions Seminar, Page 664

528 I have told you about the Egyptian autumn festival, the day on which the left eye of the goddess is prepared for the god to enter in order to be reborn.

And that the eye is the place of rebirth is the meaning of the eye of Horus, which plays such a mystical role in Egyptian mythology. Carl Jung, Visions Seminar, Page 675

529 The word Lao-tze means "old man," it is not his individual name,

it is a title; so she comes from the Tao-teh-king to Lao-tze. Carl Jung, Visions Seminar, Page 678

530 You know Lao-tze never wrote anything until very late in his life.

The legend is that he withdrew from his public position and went to the western slope of the mountain with a dancer, there to spend the evening of his life.

But when he felt death approaching, he left the mountain in order to disappear, and so had to pass through the western gate of the kingdom; and the officer at the gate would only let him pass under the condition that he would write a report of his wisdom to leave behind him.

It is said that Lao-tze then wrote the book of five thousand words, the Tao-teh-king.

Then he disappeared into the western land. Carl Jung, Visions Seminar, Page 679

531 The writings of Hermes Trismegistus, for instance, was a book of lost wisdom which had to be rediscovered; that also contained the great secrets, an attempt at a formulation of the ultimate truth.

There really are such ultimate truths in the so-called tabula smaragdina, the tablet of emerald,

that legacy from Hermes Trismegistus. "As above, so below" is a quotation from it. Carl Jung, Visions Seminar, Page 679

532 Knowledge means power, and if that knowledge remains unconscious, it operates in the way of nature, and nature is cruel, perfectly regardless of the human being.

Nature simply seeks the shortest way, as water never considers whether its course is opportune; it chooses its own way just there whether one wants it or not. Carl Jung, Visions Seminar, Page 681

533 Wisdom and the instincts are forever the same; every word of wisdom is the truth of the instincts, it simply reveals the image which is buried behind the instincts.

Instinct is the dynamic side of the images. Carl Jung, Visions Seminar, Page 684

534 But consciousness did not come into consideration in old Egypt, there was only the consciousness of the pharaoh and of nobody else, because he was the only individual. Carl Jung, Visions Seminar, Page 684

535 Burnt offerings are the subtle bodies of the animals or the fruit that are sacrificed; the sacrificial offerings rise as smoke and as smell to the upper atmosphere where the gods are supposed to dwell. Carl Jung, Visions Seminar, Page 687

536 Everything is broken up because the vessel has a soul which goes to heaven when they break it, to meet the dead and to serve them again.

That was the origin of those terrible human sacrifices when one of the prehistoric kings of Ur died.

They discovered, in excavating, about fifty corpses of soldiers, women of the court, and slaves, who were killed in order to accompany the soul of the dead king.

The kings of the Huns were always accompanied by soldiers, slain with their horses, and buried near the king.

In Egypt human sacrifices were substituted by ushabti, small clay figures of workmen. Carl Jung, Visions Seminar, Page 688

537 Yes, whenever snakes, toads, or any such witchcraft animals are boiled or distilled or burned to ashes, it is done in order to get the essence, the spirit, one could call it. Carl Jung, Visions Seminar, Page 690-691

538 The spirit of the snake is its essential magic quality, and that quality is the power of rebirth; they are supposed by many primitive tribes to be immortal on account of the fact that they can shed their old skins, thus apparently acquiring a new life every year. Carl Jung, Visions Seminar, Page 691

539 It is the age-old truth that a true religion, expressed by a true symbol, works magic; it has mana, it is convincing, it is the expression of the power of life.

But if the symbol no longer conveys life, it is as if the mana fell out of that form and existed all by itself, and then it immediately degenerates into low forms like witchcraft. Carl Jung, Visions Seminar, Page 693

540 The early Taoism of Lao-tze is a marvellous philosophy, and also the Taoism of Chuang-tze two hundred years later, but in the course of the centuries it degenerated slowly into the most absurd sorcery, so Taoists fifty or a hundred years ago were the lowest kind of ordinary tricksters or swindlers.

Of course, among them and behind them were true Taoists, and in recent years there has been a religious movement in China which is a very curious parallel to what is going on in Europe, namely, the decay of the official church-in China that would be the decay of Confucianism-and a return to Taoism in a renewed and far more positive form. Carl Jung, Visions Seminar, Page 693

541 In the course of history, one repeatedly sees the contamination of the very high symbol with the low magic performances, as if it were sucking up all the low magic; then when the symbol becomes lame, outworn, when it no longer holds the forces of life, it immediately sinks down and takes on the lower forms again.

In Christianity the critical time was reached in the time of the Reformation when the great schism occurred; then witchcraft and sorcery, black magic in all forms, sprang up. Carl Jung, Visions Seminar, Page 693

542 Trials for witchcraft appeared only in the fifteenth and sixteenth centuries, in that critical time of the transition of the universal church, but ever since, such side developments have become more and more manifest. Carl Jung, Visions Seminar, Page 693

543 Nowadays we are investigating all that very freely, we discuss the possible truth in dreams and visions, but that is all wrong from the historical point of view.

It is a symptom of the fact that the mana, or the magic power of life, has left the symbol. Carl Jung, Visions Seminar, Page 694

544 Magic has always been the source of science; science developed out of magic, not out of religion.

Religion is too complete, but magic is very incomplete. Carl Jung, Visions Seminar, Page 694

545 If you can be conscious of the stream of life, if you see how the whole thing moves, you are naturally at variance with things; otherwise you could not be conscious...Nothing is more deadly than to be always in harmony with things, it kills one, but to feel at least a difference, or really a conflict, is refreshing. Carl Jung, Visions Seminar, Page 696

546 Have you noticed that in the whole of the New Testament nothing is said about the fate of animals when they die, excepting in one rather hidden allusion? What happens to your faithful dogs, or to your horses?

In just one place, St. Paul speaks to the Apostles of the apokatastasis, the reinstatement or redemption of all creatures. Carl Jung, Visions Seminar, Page 698

547 The idea is that all creatures are lying in fetters with us, and as we, the children of God, are expecting the revelation of the Holy Ghost within us, so the whole of nature is expecting that spiritual miracle; as man will be redeemed ultimately, so the nature of the animals will be redeemed too. Carl Jung, Visions Seminar, Page 698

548 In the Christian religion the sacrifice of the lamb was merely metaphorical; what was meant was the human sacrifice, or the divine sacrifice, the sacrifice of God's only Son.

While in the Mithraic religion it is true that the bull is in a way Mithra himself, yet it is decidedly a bull. Carl Jung, Visions Seminar, Page 700

549 You have probably read in The Secret of the Golden Flower that at a certain stage of the yoga practice, the state of concentration and contemplation, the constituents of the unconscious mind begin to dissociate, they split up into a series of figures. Carl Jung, Visions Seminar, Page 706

550 It could be the diamond center, or the jewel in the Lotus, and the jewel in the Lotus is the child Buddha.

On the third day after his birth he stepped into the Lotus in order to announce the law to the worlds here and beyond. Carl Jung, Visions Seminar, Page 708

551 Thought, the product of man, is like a flower, so she is a plantlike form holding up the flower of thought, and that is the idea of the diamond center; it is the Lotus or the Golden Flower. Carl Jung, Visions Seminar, Page 708

552 All nature was teeming with life, and with a life which was darkly felt to be their own.

It was as if the nervous system had tentacles in objects, as if the nerves were not only under the skin but extended far into the outside world. Carl Jung, Visions Seminar, Page 739

553 A symbol is not its contents, they are not identical; the symbol is a man-made image, an honest attempt of man to express a certain influence or impression, a strange psychical experience; just as all the terrible Greek monsters, like the chimera, were attempts of man to characterize certain specific local impressions. Carl Jung, Visions Seminar, Page 740

554 One must always make that difference between the contents and the symbolic form. Carl Jung, Visions Seminar, Page 743-744

555 Suppose you are in a haunted house or a place that has a spell, and are caught by it; you behave queerly, you get pale and tremble, you are under the spell of the place.

That is the lived archetype. Carl Jung, Visions Seminar, Page 744

556 And the same thing happens here, people often come to me for one consultation, just wanting to hear the name of their disease.

I tell them it is a compulsion neurosis, for instance, and they walk away and pay me a fee.

As if they knew what a compulsion neurosis was! Carl Jung, Visions Seminar, Page 746

557 You see, that is the lived archetype, and it has always been so.

For instance, the old Gnostics must have searched the Orient in order to find the extraordinary names they use in their strange invocations to the deity If they called God JaldabaothJao, or Abrasax, or Chnoubis, or Aeeie, or Arioriph, instead of the ordinary Javeh or Theos, they thought he would be more likely to listen. Carl Jung, Visions Seminar, Page 747

558 Now if you can accept that shadow, which apparently was the non-ego, you will encounter more of the real non-ego in your later development. Carl Jung, Visions Seminar, Page 749

559 A dream of a little child, for instance, may contain something which the child does not know, and will recognize only very much later; it may forecast his whole future life.

Now that material comes from the collective unconscious, and most definitely not from the personal unconscious. Carl Jung, Visions Seminar, Page 750

560 Then you must assume that your ego is exceedingly extended in time, and that means in space also, so you reach a conception of the ego which is absolutely inconceivable; it reaches out to such an extent that you are everything, you are the creator himself, you are time and space.

But the result is that you get an enormous inflation; it is a neurotic condition. Carl Jung, Visions Seminar, Page 750

561 For most people are still wrestling with their shadows; they have not experienced the fact that their shadows are real, they have the greatest trouble to see this.

But only when they are able to see this can they encounter the wider non-ego. Carl Jung, Visions Seminar, Page 752

562 Therefore Buddhism holds that you can never attain to redemption, whatever you do, you must first grow up to it; even Buddha himself had to go through more than five hundred incarnations in order to attain to nirvana. Carl Jung, Visions Seminar, Page 753

563 So the Self is part of the collective unconscious, but it is not the collective unconscious; it is that unit which apparently comes from the union of the ego and the shadow. Carl Jung, Visions Seminar, Page 754

564 We can never say: "I know this Self of mine." We don't know it, we can never know it because it is the bigger circle that includes the smaller circle of our consciousness.

Just as the Self is a unit in the collective unconscious, so we are units in the Self.

And how can we know the whole of which we are only a part? Carl Jung, Visions Seminar, Page 754

565 When, however, one is beyond the personal, when one foot is, as it were, in another type of living, the aim of such a life can be discussed with more intelligence and with a better result. Carl Jung, Visions Seminar, Page 756

567 You can only be really conscious of things which you have experienced, so individuation must be understood as life. Carl Jung, Visions Seminar, Page 757-758

568 Only life integrates, only life and what we do in life makes the individual appear.

You cannot individuate, for instance, by locking yourself up in a cell, you can only individuate in your concrete life, you appear in your deed; there you can individuate and nowhere else. Carl Jung, Visions Seminar, Page 758

569 Real consciousness can only be based upon life, upon things experienced, but talking about these things is just air.

It is a sort of conscious understanding, but it is not individuation. Individuation is the accomplishment through life. Carl Jung, Visions Seminar, Page 758

570 Individuation is not to be considered as a preparation.

Individuation is the law of your life, life in every stage is it, and it is not to be understood as a preparation. Carl Jung, Visions Seminar, Page 758

571 Life is an eternal cycle, it is in every moment-there are always people dying or being born and people living.

So one really could not say that individuation was a preparation, it is also the real end; it is both the beginning and the end of life, it is the process of life itself. Carl Jung, Visions Seminar, Page 758

572 A plant that is meant to produce a flower is not individuated if it does not produce a flower, it must fulfill the cycle; and the man that does not develop consciousness is not individuated, because consciousness is his flower, it is his life, it belongs to our process of individuation that we shall become conscious. Carl Jung, Visions Seminar, Page 759

573 One is always looking forward, the pleasure is always in anticipation, and in the meantime one lives the provisional life; that is Happy Neurosis Island, where the great thing is still ahead. Carl Jung, Visions Seminar, Page 759

574 But the great thing is here and now, this is the eternal moment, and if you do not realize it, you will have missed the best part of life.

You will have missed the realization that you are the carrier of a life contained between the poles of an unimaginable future and an unimaginably remote past. Carl Jung, Visions Seminar, Page 759

575 To look at life as a mere preparation for things to come is like not enjoying your meal while it is hot. That is really the disease of our time. Carl Jung, Visions Seminar, Page

760

576 One should take each moment as the eternal moment, as if nothing were ever going to change, not anticipating a faraway future.

For the future always grows out of that which is, and it cannot be sound if it grows in morbid soil; if we are morbid and don’t feel this here and now, we shall naturally build up a sickly future. Carl Jung, Visions Seminar, Page 760

577 You must live life in such a spirit that you make i

n every moment the best of the possibilities. Carl Jung, Visions Seminar, Page 760

578 So if one is allowed to speak of complete individuation at all, I should say that it would be a conscious experience of the totality of nature.

But such a thing is only possible if the individual in every moment of existence fulfills his complete being, lives the primitive pattern, fulfills all the expectations that he was originally born with. Carl Jung, Visions Seminar, Page 760

579 What is the most supreme experience to one part of the personality is the most terrible destruction to another part; the spiritual beauty kills the beauty of the life of the earth, and the beauty of the earth kills the spirit.

This is an eternal truth. Carl Jung, Visions Seminar, Page 763

580 Like the relationship of John the Baptist to Christ. John the Baptist was born six months before Christ, which would be the time of the summer solstice, and John says of

Christ: "He must grow but I must decrease." Carl Jung, Visions Seminar, Page 764

581 There are certain people whose individual task is not the ordinary personal life; sometimes a person is meant to be a monk, for instance. Carl Jung, Visions Seminar, Page 771

582 Buddha began his career as a worldly man and was later converted to Brahmanistic asceticism; he became a fakir, a saint, and mortified his body for many years, until he experienced enlightenment.

Then suddenly he understood that that was wrong.

And it was at that time that he preached his famous sermon in the garden of the gazelles at Benares. Carl Jung, Visions Seminar, Page 773

583 Those are old Egyptian concepts: the ka soul is the substantial terrestrial soul; and

the ba soul, represented as a bird-man, or a bird with a human head, is the spiritual soul.

They are like the kuei and the shen in Chinese metaphysics, which separate after death, the kuei being the physical soul and the shen the spiritual soul.

The kuei is the ghost-being that precedes or follows death, and the shen disappears into the Yang principle, one could say; it goes up to the light, to the spiritual worlds. Carl Jung, Visions Seminar, Page 778

584 The ka is supposed to be a sort of heavy substance and therefore the dead were given a little ladder in order to climb out of the grave and up over the horizon into heaven; the ka is supposed to remain in the grave as a ghost, it hovers round until it decays in the wind and rain and air. Carl Jung, Visions Seminar, Page 778

585 Yes, an animus form appearing under the disguise of a god, as the animus can easily do because of his divine qualities.

It is owing to these divine qualities that women are so completely under the spell of the animus, utterly helpless victims of his power, and of course the more they identify with him the more they are done for.

The same thing is true of the anima. Carl Jung, Visions Seminar, Page 778

585 And so it is with the animus and the anima.

They are divine as the ancient deities were divine, having the quality of being beyond good and evil. They can never be envisaged from any moral point of view. Carl Jung, Visions Seminar, Page 779

586 You see, a great symbol is an entirely collective thing.

The animus alone can never produce it; what he brings up is merely an approach, or an approximate attempt, at creating something like the symbol. Carl Jung, Visions Seminar, Page 781

587 Whenever the earth mother appears it means that things are going to happen in reality; this is an absolute law.

Therefore she is the Greek goddess of the underworld, Hecate, which means the one whose arrows reach one from afar.

She is a moon goddess, the goddess of all things dark and uncanny, and of fear, fear of the actual happening. Carl Jung, Visions Seminar, Page 790

588 If that eye containing the seed is in the possession of the earth mother, it will grow in reality, and whatever that tree means or has led to, whatever the Great Mother insinuates, will come to her in real life. Carl Jung, Visions Seminar, Page 790-791

589 You know I explained that first heavenly mother in blue as a spiritual form, referring

to the air element into which the patient was first taken up; that is, she experienced first by thought and by intuitions, and therefore the blue mother was associated with white birds. Carl Jung, Visions Seminar, Page 792

590 And the fourth is always the devil; there is God the Father, God the Son, and God the Holy Ghost, and the fourth figure in heaven is the devil.

A hell, a separate asylum was made for him, and we always forget that he is an important member of that company in heaven. Carl Jung, Visions Seminar, Page 795

591 Hell is a great distillation apparatus-inasmuch as it is not a permanent institution. Carl Jung, Visions Seminar, Page 795

592 Here I can only contribute a statement made by Tacitus that the Germanic women were all very wise and gifted with second sight, so it is possible that in very ancient times, perhaps in the time of a matriarchy, women had a greater influence on the formation of the myths. Carl Jung, Visions Seminar, Page 798

593 That is perfectly true, it is the specific difference; the corresponding experience of a man is always the conception, receiving the seed as if he were a woman, but his brain is his womb.

With a woman it is very different; she gives her eye as the seed and the goddess takes it. Carl Jung, Visions Seminar, Page 798

594 Later on in history one sees that the Germanic women definitely influenced the fairy tales, which are really old myths; all the famous German fairy tales were made by women, they are full of feminine symbolism. Carl Jung, Visions Seminar, Page 798-799

595 So I think that in those very remote times, feminine psychology played a great role, and it is quite possible that the Wotan myth is a remnant of the original feminine imagination, which was then transformed by poets, men who had heard such stories from their mothers. Carl Jung, Visions Seminar, Page 799

596 The first center of objective consciousness, where you can see that you are under an emotion.

People who are just moody or grouchy are in manipura, but those who say: "Don't talk to me, I am grouchy today," are in anahata; that is just the difference. Carl Jung, Visions Seminar, Page 802

597 This is symbolized in the chakras by the fact that you can see the Purusha, that is the characteristic feature of the three upper chakras; while in the lower three you are nothing but ego in the clutch of elementary powers.

Above the diaphragm you become aware of the Purusha, the Theos Anthropos, the god-man, Adam Kadmon. Carl Jung, Visions Seminar, Page 803

598 It is most interesting that Christ, who was called Theou hyios, the son of god, called himself the son of man; it is exactly the idea of the Purusha; if there is any doubt as to

the possible Indian influence on Christianity, the proof of the influence might be just there-that Christ designated himself as the son of the Purusha. Carl Jung, Visions Seminar, Page 803

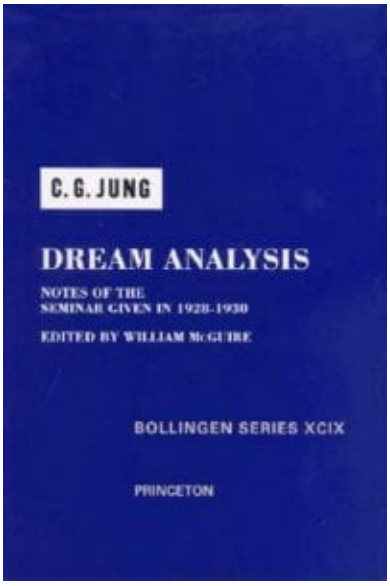
599 The child is the beginning, and it is first in the form of a seed or an egg; then in the water, in svadhisthana, it grows; in the fire it develops; and out of the fire-or the smoke-of manipura, rises the subtle body, the Purusha. Carl Jung, Visions Seminar, Page 803

600 Yes, the child has grown into a peculiar tree which is human above and snake below who will surely poison you.

That is the manipura condition; when you have that point of view, you are inside of the monster.

But when you come through the diaphragm you are outside of the monster, and then

you can see that what really held you was that divine being, which appeared to you, when looked at from the inside, as a big snake. Carl Jung, Visions Seminar, Page 806



Dream Analysis Seminar

The Rosicrucians probably represented a half-baked attempt to make up for the dry Protestantism of that day with its lack of imagination. Carl Jung, Dream Analysis Seminar, Page 240

Heraclitus, the Dark One, the most intelligent of the old philosophers, said, "It is death

to the soul to become water." Carl Jung, Dream Analysis Seminar, Page 90

It is death to the soul to become unconscious. People die before there is death of the body, because there is death in the soul. Carl Jung, Dream Analysis Seminar, Page 90

She wanted me to tell her husband that she was no longer hysterical, and it was true she had no problems, no troubles; she had sucked them in, converted them into her body. Certain people cannot take life seriously, as if they were born to be eternal children. Carl Jung, Dream Analysis Seminar, Page 90

Those with a 'motor imagination' can take a mandala (or other motif) and make it into a beautiful dance. Carl Jung, Dream Analysis, Page 474

Savages are not dirty-only we are dirty. Domesticated animals are dirty, but never wild animals. Matter in the wrong place is dirt. People who have got dirty through too much civilization take a walk in the woods, or a bath in the sea. They may rationalize it in this or that way, but they shake off the fetters and allow nature to touch them. It can be done within or without. Walking in the woods, lying on the grass, taking a bath in the sea, are from the outside; entering the unconscious, entering yourself through dreams, is touching nature from the inside and this is the same thing, things are put right again. Carl Jung, Dream Analysis Seminar, Page 142

A patient once brought me a drawing of a mandala, telling me that it was a sketch for certain movements along lines in space. She danced it for me, but most of us are too self-conscious and not brave enough to do it. It was a conjuration or incantation to the sacred pool or flame in the middle, the final goal, to be approached not directly but by the stations of the cardinal points. Carl Jung, Dream Analysis Seminar, Page 304

The way of the individual . . . is symbolized by the serpentine way of the sun through the Zodiac, and the Zodiacal serpent is Christ, who said "I am the way." He is the serpent, so in the early Christian church he is the sun, and the signs of the Zodiac, the apostles, are the twelve months of the year. Carl Jung, Dream Analysis Seminar, Page 307

Christ is represented as a great serpent who carries twelve signs on his back, meaning the twelve signs of the zodiac and also the twelve apostles. He says, "I am the vine, ye are the branches." He is the zodiacal serpent and they are the manifestations of the months. Carl

Jung, Dream Analysis Seminar, Page 434

Henri IV of France said, "My ideal is that every French peasant has his chicken in the pot on Sunday." I say, "Every man must be concerned with his own morality, and not with the welfare of other people." Carl Jung, Dream Analysis Seminar, Page 218

The spirit was there before man’s consciousness. It makes people do certain things in certain ways that you can never explain. Animals do not lift their paws to the rising sun, but men do. Carl Jung, Dream Analysis Seminar, Page 221

The new Gnostic churches are all new inventions of old things, like soup warmed up again, they have no direct relation. Carl Jung, Dream Analysis Seminar, Page 240

King’s Gnostics and Their Remains and Mead’s Fragments of a Faith Forgotten are two books dealing with the old Gnostics. Carl Jung, Dream Analysis Seminar, Page 240

The last trace pf the Gnostic. teaching. probably died out with the Cathar and the Albigenses. They were the Manichaeans; Gnostics called Bougres in France. "Bougre" derives from the word for Bulgarian and came into southern France. Carl Jung, Dream Analysis Seminar, Page 240

Some people, and particularly introverts, always put the wrong foot forward. They have a particular genius for putting their finger on the sore spot. Carl Jung, Dream Analysis Seminar, Page 258

In Christianity we are taught to throw all our burdens on Jesus, and he will bear them for us, and in such a way we maintain a suckling psychology. Carl Jung, Dream Analysis Seminar, Page 263

Yellow is the colour of envy, jealousy, anger, all things negative with us but in the East just the opposite. There is a reversal between the East and the West. The colour of mourning with us is black, there it is white. Carl Jung, Dream Analysis Seminar, Page 268

Wagner for instance never realized, while he was sitting there writing about Siegfried, that he was revealing his own shadow for anyone who saw him to look at. He wore a crinoline while hammering out the sword of Siegfried! Carl Jung, Dream Analysis Seminar, Page 283

As soon as you see your own shadow and admit that you are not perfect, you cannot identify yourself with the "Great Wise Man" and create a Puer Aeternus with your anima. Carl Jung, Dream Analysis Seminar, Page 283

The old mystical meaning of Christ was the perfect man who was the realization of the gnostic Adam Kadmon, the Primordial Man, lifted up and perfected to the most perfect man. Carl Jung, Dream Analysis Seminar, Page 286

We have all been taught that our minds and other virtues are wings we put on, so we get to flying about above ourselves, and we live as if the body did not exist. This happens often with intuitives, with everybody in fact. Carl Jung, Dream Analysis Seminar, Page 288

It is quite possible that it is a quotation from some magic book in a sort of Hebrew. The Gnostics fabricated any number of them in faulty Syriac, Aramaic, Hebrew, and Greek, even inventing artificial words. Carl Jung, Dream Analysis Seminar, Page 293

We consist of a lot of particles which must come together as in the magic cauldron or melting-pot where all the dissociated parts of our personality are welded together. Carl Jung, Dream Analysis Seminar, Page 294

In the beginning everything was in the form of a vaporous cloud, so he drew that together till it became more and more condensed, and suddenly a light burnt through, and that was the Son, the first ray of Light. (Cf. The Gospel of St. John.) Carl Jung, Dream Analysis Seminar, Page 612.

The idea that God was perfectly helpless and lost in his loneliness and had to create man in order to become or to be is expressed in many myths or philosophical parabola, and thus is explained how man is in a way the indispensable means of God’s becoming. Carl Jung, Dream Analysis Seminar, Page 612.

That is beautifully expressed by Meister Eckhart where he says that God in his very divinity is not God, he must be born through the soul of man again and again. "Without me God cannot live." Carl Jung, Dream Analysis Seminar, Page 612

Look at the men in Wall Street! At forty-five they are completely exhausted. Modern life in America is more efficient than in any place in the world, but it completely destroys the man. Carl Jung, Dream Analysis Seminar, Page 621-622

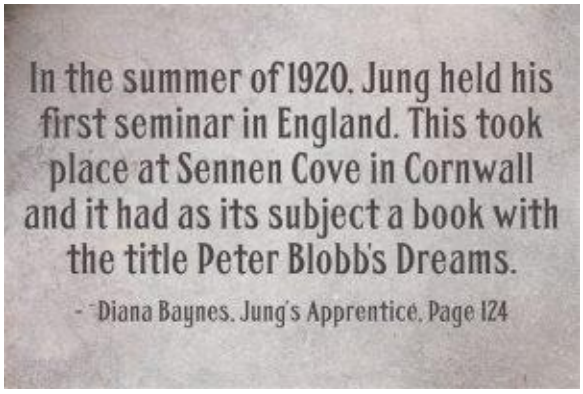
I don't say that we should accept an Eastern philosophy. Many people do go in for Indian theosophy and such stuff, but I am an opponent of that because I know that for us it is not healthy. Carl Jung, Dream Analysis Seminar, Page 622.

One could say that Eastern psychology suffers from an introversion neurosis. All those terrible epidemics out there, or the awful famines, and the fact that the West is able to conquer those peoples, all that is a sort of rebellion of objects against their introversion. Carl Jung, Dream Analysis Seminar, Page 622

We speak of Chinese philosophy in terms of the highest appreciation but we forget how cruel the Chinese are. I am glad that such things do not happen with us, though since the Great War we can say nothing. We have organized cruelty; there they do it in a more dilettantic way. Carl Jung, Dream Analysis Seminar, Page 623.

If the personal unconscious is cleared up, there is no particular pressure, and you will not be terrorized; you stay alone, read, walk, smoke, and nothing happens, all is "just so," you are right with the world. Carl Jung, Dream Analysis, Page 75.

Doubt is the crown of life and all is merely one-sided. For in uncertainty and doubt, truth and error come together. Doubt is life, truth is often stagnation and death. When you are in doubt you have the greatest opportunity to unite the dark and the light sides of life. Carl Jung, Dream Analysis, Page 89


In the summer of 1920. Jung held his first seminar in England. This took place at Sennen Cove in Cornwall and it had as its subject a book with the title Peter Blobb's Dreams.
- Diana Baynes. Jung's Apprentice. Page 124

Carl Jung - Cornwall Seminar

Where one is identified with the collective unconscious, there is no recognition of the things which come from the unconscious, they cannot be distinguished from those of the self. Such a condition is a possession by the anima or animus. Possession by the animus or anima creates a certain psychological hermaphroditism. The principle of individuation demands a dissociation or differentiation of the male and the female in ourselves. We must dissociate our self from the unconscious. Carl Jung, Cornwall Seminar, Page 26.

When the new revelation has lost its life, it means that the fire has devoured all the old wood of the past, then there still remains the Institution or Church (Ecclesia means Society). Thus what we call Church may have the form of any Society, e.g. for amusement, etc. Ecclesia means a gathering of people for any common purpose. Carl Jung; Cornwall Seminar; Page 19.

The Catacombs: Many rich women went; it became a sort of fashion to join in this mystery cult. The mysteries were celebrated underground because of their nature, rather than on account of the persecution. Fashion molded many things in the early Church, for example, the form of the robes; the Church hood was worn to denote that we were all one, of the same standing. Carl Jung, Cornwall Seminar, Page 19.

Fanaticism is due to an unconscious doubt threatening the conscious attitude. For example, dogmatism is merely to protect a creed against an unrecognized doubt. True conviction needs nothing of the sort. Fanaticism is due to a threatened conviction. Carl Jung, Cornwall Seminar, Page 18.

The Animals. We appreciate them much more. We think of the psychology of animals.

In the 19th century they made laws for their protection, and began to treat them more decently, but it is only in recent years that we begin to think of a few animals as our brothers. Carl Jung, Cornwall Seminar, Page 21.

Paradise, here, means the new impersonal attitude that is needed. The white magician cannot find the keys, because the way that seemed to be the wrong way led into the right way; for they needed the completion of things. Carl Jung; Cornwall Seminar; Page 26.

The repressed libido for animal relationship is living in the unconscious. It appears in dreams either as animals; or we appear as having animal reactions, for example, the panic fear of animals; or we have inhibited movements due to being in water, a racial memory; also many flying dreams are really swimming. Carl Jung; Cornwall Seminar; Page 23.

The primitives say the real scale of values begins with the elephant, lion, eagle, perhaps cobra, then man and monkey. They recognize the fact that man is one of the animals. To say that man is on top is megalomaniac. Carl Jung; Cornwall Seminar; Page 24.

The getting away from the respect for brother animal begets in us the animal. A man is only human when he is accompanied by brother animal. He is only individual in relationship to other individuals. Carl Jung; Cornwall Seminar; Page 23.

At the Reformation two things happened which upset the absolute attitude of that day: (a) Crucifixes were found in Mexico, which undermined the belief in the uniqueness of the Christian religion where the crucifixion was the central teaching, (b) The rediscovery of Gnosticism, the Dionysian myth and so forth, which showed that teachings similar to Christianity had been prevalent before the birth of Christ. Carl Jung; Cornwall Seminar; Page 15.

Relationships must be fostered as far as possible and maintained, and thus a morbid transference can be avoided. Carl Jung; Cornwall Seminar; Page 5.

Introvert and Extrovert: The introvert discovers the possibility of being extroverted in the transference. The extrovert draws back on himself; he will become aware of the possibility of experiencing himself. The introvert discovers himself by learning the possibility of pouring himself out to the analyst. It is a discovery of his unconscious. Carl Jung; Cornwall Seminar; Page 8.

In states of excitement we speak to ourselves as though to an excited horse, that bit is the part possessed by the anima. In a woman the animus is multiform so that he cannot be nailed down so well as the anima. Carl Jung, Cornwall Seminar, Page 27.

Collective relationships must be based on individual relationships, for an individual cannot exist without relatedness, for we are each cells in an organism. When we make individual relationships we lay the foundations for an invisible church. Carl Jung, Cornwall Seminar, Page 20.

People vary very much in their relation to these problems; some prefer the settled thing, while others, the revolutionaries, prefer the fire. But to the Old Man in us it is painful to walk into the fire. He seeks an institution because of its regularity and safety. The revolutionaries will find a sword not peace. They must go out and fight; they are on fire; but they repel, even each other. Carl Jung, Cornwall Seminar, Page 19.

When we suffer from lack of psychic energy, we say we have a depression or an inhibition, not realising that part of our mental hierarchy has one away beyond our control, that we have, in fact, lost our soul. Carl Jung, Cornwall Seminar, Page 13.

She is legendary, that is to say, the anima-fact is unknown, the anima is that part of the soul which is unknown to our age. Carl Jung, Cornwall Seminar, Page 25.

Christ contains all projections. Men projected head and called him the Logos, and women projected heart and called him Love. Carl Jung, Cornwall Seminar, Page 16.

This Christianizing of the unconscious is observable through analysis. The unconscious becomes more manageable. In time we shall have the whole Christian church in our unconscious. Carl Jung, Cornwall Lecture, Page 25.

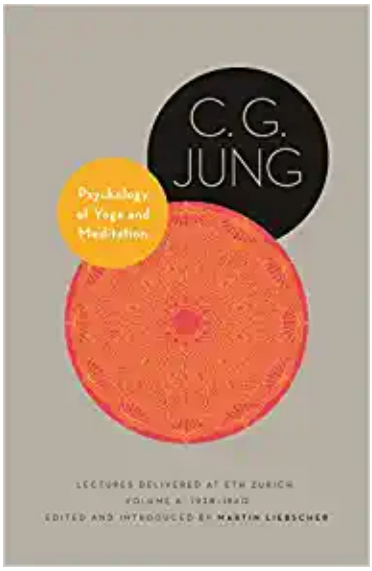
But the real anima of a man is shown by psychological experience to be like the primitive idea of soul; something between earth and heaven, as black as it is white; ghostlike; ill defined. Carl Jung, Cornwall Lecture, Page 25.

When the fire has burnt all that should be burnt, the balanced people of common sense naturally settle down and control the fiery ones because they are a nuisance. Yet the fire remains alive in certain people, e.g. Meister Eckhart whose teaching lay dormant for six hundred years. Around Eckhart grew up a group of Brethren of the Free Spirit who lived licentiously. The problem we face is: "Is analytical psychology in the same boat?" "Are the second generation like the Brethren of the Free Spirit?" If so, it is the open way to Hell, and analytical psychology has come too soon and it will have to wait for a century or two. Carl Jung, The Cornwall Seminar, Page 20.

We can never enter the collective unconscious, but we can send the anima or animus to bring us information. By making things with your hands without conscious intent you find a vision of the things of the unconscious. The inspiration working through your hands is the Animus or Anima. Carl Jung, The Cornwall Seminar, Page 26.

If you want to go to heaven, your feet will grow into hell. Carl Jung, Cornwall Seminar, Page 12.

So we should talk to our animus or anima…so you listen to the inner mentor, you develop your inner ear; or you write automatically, and a word is formed by your hand, or your mouth speaks that which you have not thought Carl Jung, Cornwall Seminar, Page 26.



Carl Jung: Psychology Yoga Meditation Seminar:

We find similar ideas in the ancient Asclepius cult. That is why medical clinics in antiquity had incubation chambers in which the ancients would have a dream that proffered the correct diagnosis, or often even indicated the right cure for healing. Similar practices are still used today by Indians and medicine men of primitive tribes. Carl Jung, Psychology of Yoga and Meditation, Page 4

We live through our eyes. However, that is not characteristic for all peoples, but simply a peculiarity of the West. Carl Jung, Psychology of Yoga and Meditation, Page 4-5

In principle, this is nothing other than the usual technique of creating the dream's context. I elicit the entire texture in which the dream is embedded. As it appears to the dreamer. Carl Jung, Psychology of Yoga and Meditation, Page 5-6

Active imagination is a making conscious of fantasy perceptions that are manifesting at the threshold of consciousness. Carl Jung, Psychology of Yoga and Meditation, Page 6

We must imagine that our perceptions possess a certain energy through which they can become conscious at all. It is a great achievement to be conscious. Carl Jung, Psychology of Yoga and Meditation, Page 6

Occidental man is not educated to use this technique, but rather to observe all external sense perceptions and one's own thoughts, although not to play host to the perception of the background processes. The East is way ahead of us in this respect. Carl Jung, Psychology of Yoga and Meditation, Page 7

And the word meditatio actually means to consider or ponder. Carl Jung, Psychology of Yoga and Meditation, Page 7

The old alchemists—by which you must by no means imagine just any old crazy gold makers but rather natural philosophers—defined the term meditation as a dialogue with another who is invisible. Carl Jung, Psychology of Yoga and Meditation, Page 7

St. Victor had such a conversation with his own soul. The Middle Ages thus already had the inner counterpart in contrast to the external counterpart; and that inner counterpart possesses a meaning in its own right, so that one can, in a sense, have a conversation with this other. Carl Jung, Psychology of Yoga and Meditation, Page 7-8

By concentrating on the chemical matter, the image that is within us is imprinted upon matter. This image within us is the soul, and it is round. Roundness is perfection, therefore gold has a round form because it is a perfect body. Carl Jung, Psychology of Yoga and Meditation, Page 8

In the Rigveda it says: tapas is seen among the things that carry the earth. The earth is carried through truth, size, strength, through rita, i.e., the law of right action, tapas, brahman, and sacrifice. Carl Jung, Psychology of Yoga and Meditation, Page 9

The classic text offering an overview of yoga teaching is a work from the second century BCE: the Yoga Sûtra by the grammarian Patañjali. It is an exceptionally deep book containing a plenitude of profound ideas, incredibly difficult to translate because it presents the secrets of yoga in an exceptionally concise language: four texts for a total of 195 tenets.

Carl Jung, Psychology of Yoga and Meditation, Page 11

In the Yoga Sûtra 2.3 Patañjali lists the five kleshas: ignorance (ávidyâ), egoism (asmitâ), attachment (râga), aversion (dvesha), and the fear of death (abhinivesha). Psychology of Yoga and Meditation, Page 11-12, fn 118

kleshas: By this term one understands instinctive elements in the unconscious that actually should be repressed or at least diminished. Carl Jung, Psychology of Yoga and Meditation, Page 11-12

The Yoga Sûtra says: egoism, ignorance, attachment, aversion, and fear of death weaken you. Ignorance (ávidyâ) is the ground for all other vices or kleshas. Carl Jung, Psychology of Yoga and Meditation, Page 12

Klesha, Sanskrit, meaning “trouble” or “affliction.” “These factors, which can be compared to the drives of an earlier generation of psychologists, provide the cognitive and motivational framework for the ordinary individual enmeshed in conditional existence (samsâra) and ignorant of the transcendental Self.” According to Patañjali, kriya-yoga aims at the attenuation of the kleshas. Psychology of Yoga and Meditation, Page 11-12, fn 117

A hymn from the Rigveda says:

What was hidden in the shell,

Was born through the power of fiery torments.

From this first arose love,

As the Germ of knowledge,

The wise found the roots of existence in non-existence,

By investigating the heart’s impulse.

Goethe said the same:

You follow a false trail;

Do not think that we are not serious;

Is not the kernel of nature

In the hearts of men?

These verses from the Rigveda propose that the existence of the world is in fact a psychic function. They would have us understand that these human qualities constantly generate heat, and that this glow begets the world. The world to our way of thinking is not begotten in this way, but to the Indian that’s what the world is: namely, consciousness. Carl Jung, Psychology of Yoga and Meditation, Page 9-10

Another passage where the concept of the tapas plays a role occurs in the myth of the creator of the world, Prajâpati. In the beginning, he was alone. Apart from him there was nothing:

Pragâpati had the desire of creating beings and multiplying himself. He underwent (consequently) austerities. Having finished them, he created these worlds, viz., earth, air and heaven. He heated them (with the lustre of his mind, pursuing a course of austerities); three lights were produced: Agni from the earth, Vayu from the air, and Aditya from heaven. He heated them again, in consequence of which the three Vedas were produced. This means "he heated himself with his own heat," in commutatio. "He brooded, he hatched." He incubates himself. This is the word used for the technical concentration exercises out of which yoga developed. Carl Jung, Psychology of Yoga and Meditation, Page 10

Patañjali, who wrote the Yoga Sûtra, is sometimes referred to as the author of Mahâbhâshya (Sanskrit for great commentary), a commentary on Panini's grammar Astadhyayi. As this was written in the second century BCE Jung dates the Yoga Sûtra to around the same time. However, it is disputed that Patañjali was also the author of the Mahâbhâshya. Recent research dates the Yoga Sûtra between 325 and 425 CE. See Maas (2006), p. xix; also introduction p. l. 58, Carl Jung, Psychology of Yoga and Meditation, Page 11, fn 115

In the East, the guru, i.e., the leader, gives the tschela, i.e., the student, a particular instruction about the object he is to meditate upon. Guru and student are not outlandish peculiarities. Every moderately educated person in the East has his guru who instructs him in this technique. It has been this way since ancient times, a form of education practiced by one whose qualifications as a leader are not endorsed by any university. Carl Jung, Psychology of Yoga and Meditation, Page 11

This is a technique used by the ancient Egyptian priests, for example, who stared into a bowl of water. There is nothing present in the water, but the intense gazing arouses the soul into seeing something. It has a hypnotic and fascinating effect. For this purpose, the ancient magicians used a glass button or jewel, or Egyptian priests a beautiful blue crystal, in order to impart unconscious perceptions to their clientele. It was not understood in this way back then but was employed for the purposes of prophecy, divination, and healing. The ancients were well aware that to heal the soul, or even the body, a certain assistance from psychic experiences was necessary. Carl Jung, Psychology of Yoga and Meditation, Page 4

You may not know this, but yoga is principally a philosophy. When we speak about it in Europe we always imagine something half-acrobatic: a half-naked man sitting cross-legged on a pedestal; people who are capable of remarkable physical contortions... This is the lowest form of popular titillation and is never taken seriously by educated Indians. Carl Jung, Psychology of Yoga and Meditation, Page 13

Yoga itself is India's oldest practical philosophy; it is the mother of all philosophy, psychology, theology, etc. You cannot be a philosopher there without practicing Yoga. Yoga is the foundation of all spiritual development. Carl Jung, Psychology of Yoga and Meditation, Page 14

It [Yoga] is the sacred practice of a nation of 380 million people. It is the foundation of all Eastern cultures, not only in India but also in China and Japan. Carl Jung, Psychology of Yoga and Meditation, Page Carl Jung, Psychology of Yoga and Meditation, Page 14

For people in the East, this world is not as real as it is for us. They are not so attached to life as we are, they do not have anxiety as we do, it is much more natural for them. Carl Jung, Psychology of Yoga and Meditation, Page 15

In India, the Self is the ultimate meaning, the highest good. Here we consider things that lead us away from our Self to be the highest good, but not things that lead us to our Self. Carl Jung, Psychology of Yoga and Meditation, Page 16

Prana-yama also ranks among this restraint of body. It is the art of breathing. This involves the rhythm of the breath of which we are mainly unconscious. There are many people among us who cannot really breathe. Carl Jung, Psychology of Yoga and Meditation, Page 22-23

It is simply that people breathe so little from above, so a lack of oxygen occurs and one sighs. Then one has a spasm, which even leads to TB, because the apex of the lungs is not ventilated enough. This can lead to very far-reaching health consequences. Carl Jung, Psychology of Yoga and Meditation, Page 23

It is, of course, the same in India, and this is the reason for this exercise of making conscious the rhythm of the breath by greatly speeding it up or greatly slowing it down or stopping it. This training naturally takes years. Carl Jung, Psychology of Yoga and Meditation, Page 23

Pratyâharaor the retracting of the senses, by which is meant that, through concentration, one sets aside every interest, every attachment to objects, curiosity, the compulsion to look. Carl Jung, Psychology of Yoga and Meditation, Page 23

[H.G.] Wells sent a copy of Anatomy of Frustration to Jung, who thanked Wells in a letter from 25 September 1937 (published in Wells, 1998, vol. 4, p. 170). Psychology of Yoga and Meditation, Page 19, fn 135

On the practice of yoga:

(1.) Yama. This is moral self-control, ethical conduct. Not in the sense of a certain morality, but an ethos. We always confuse these.

(2.) Niyama This applies especially to the individual who is subject to egoism. Yoga is also practiced externally in the

(3.) Asanas (postures). Carl Jung, Psychology of Yoga and Meditation, Page 22

Kâlî, also Kâlikâ, Hindu goddess of time, change, and destruction. Kâlî is the violent and fierce aspect of Parvati, the gentle manifestation of Shakti, the consort of Shiva. She is said to have destroyed the demon Raktabija by sucking the blood from his body. Drunken from his blood, she danced over the bodies of the slain, thereby stepping on Shiva’s body. When she recognized her consort, her rage and blood thirst left her immediately. The moment of the blood-drunken Kâlî standing on Shiva’s body is a well-known iconographic representation of the goddess. For her worshippers Kâlî is the highest reality of Brahman. As Kâlî is associated with death and cremation, her devotees cover their bodies with the white ash of the cremation grounds. When Jung was in India in 1937/38 the temples of Kâlî had an enormous emotional impact on him. His travel companion Fowler McCormick (see n. 27) noted: “As we would

go through temples of Kâlî, which were numerous at almost every Hindu city, we saw the evidences of animal sacrifice: the places were filthy dirty—dried blood on the floor and lots of remains of red betelnut all around, so that the colour red was associated with destructiveness. Concurrently in Calcutta Jung began to have a series of dreams in which the colour red was stressed. It wasn't long before dysentry overcame Dr. Jung and I had to take him to the English hospital at Calcutta…. A more lasting effect of this impression of the destructiveness of Kâlî was the emotional foundation it gave him for the conviction that evil was not a negative thing but a positive thing …,The influence of that experience in India, to my mind, was very great on Jung in his later years." Psychology of Yoga and Meditation, Page 13, fn 121

In connection with the Yoga Sûtra, I told you last time that the practice consists of overcoming and subduing the kleshas. Klesha can be translated as compulsive urges—an instinctive type of impulse, or an inescapable mechanism, things that man is subject to, specifically understood as ignorance about the being of man and of the world. It is (1) ignorance (ávidyâ). It is not to be confused with the unconscious—it has nothing to do with that, rather it is a not-knowing about the causes and their identification.

The further kleshas are:

(2) egoism (asmitâ): egocentricity, a certain subjectivism, attachment to the I;

(3) attachment to sensory objects (râga);

(4) hate (devsha);

(5) compulsion to live (abhinivesha) in the sense of an attachment to life, not being able

to separate, this life anxiety, something that we all know only too well. If a dark cloud

appears somewhere, half the civilized world trembles. Carl Jung, Psychology of Yoga and Meditation, Page 14

The kleshas are karma, a highly remarkable concept. It describes the disposition that we take with us into life, which causes us to live out a certain meaning, in a certain way. Our entire life destiny is dependent on this karma. It is the sum of the consequences of earlier existences, in particular the last existence before this one. What I lived there, I take over into my new existence with me. What we call "I" is an illusion and is ended by death. But karma remains, a complex of the consequences of life, which arises anew, being carried over into a new existence. This is how Buddhism explains it. It is its intention to bring karma to an end, namely by recognizing that I act in such and such a way for certain reasons and therefore that I might stop doing this in order to be free of this karma that compels me to take up a new existence over and over again. Through the kleshas a burdensome karma is created. But if it is possible for me to quell these kleshas through yoga so that they no longer have an effect, then I do not create karma for myself that compels me to live. Carl Jung, Psychology of Yoga and Meditation, Page 16

By concentration (dharana), Patañjali understands the captivation of the cittam (i.e., ordinary consciousness) in a specific place, in other words, concentration through meditation (dhyâna), i.e., through contemplation of what I observe in the state of captivation and then

through meditative consciousness (samâdhi), i.e., introversion, i.e., the focusing of all my interests upon this point. Through this total restraint comes into being, i.e., in this way I can get hold of the kleshas by concentrating so that the kleshas no longer function automatically and can no longer cause me to lose myself in some sort of worldly interest. In brief, this is the purpose of the yoga method. Until recently every educated Indian experienced this. Every superior Indian has his guru who instructs him in this method. No one can be a priest, philosopher, or psychologist if they have not practiced this method. No one would ever just settle down in a quiet corner and read a few volumes of periodicals. This concerns one's own body. It has different levels and practices, e.g., Râja Yoga or Hatha Yoga. I don't want to comment on this—this is a matter for the Indians. I have never met a European who has really benefitted from this method. Read Brunton's book or the author of Bengal Lancer. This latter has described with refreshing openness a white man's experiences with yoga exercises. Carl Jung, Psychology of Yoga and Meditation, Page 17

From perfect discipline of the strength of an animal such as an elephant, one gains that strength. [YS 3.24, p.66]

There is a whole further series of similarly amazing wonders. There are many such texts that have been circulated today by the Ramakrishna order. Sri Ramakrishna—Sri means "his eminence," "the great," even "the holy one"—you may know him from Romain Rolland and Annie Besant. In Bengal there is a large monastery where the order has its headquarters. The order is well-provided for with American money and distributes all sorts of texts about yoga in

Europe. Here in Europe there are countless missionaries, some of whom have quite substantial followings. In America these followers have three temples. Hinduistic syncretism with Hindu-Buddhist religious services. You can read these things there also. One of these prophets, Vivekananda, says, among other things, that the practitioner would look beautiful, would find the right words, etc. There is always this shameless advertising for the splendid power of yoga. I

don't want to say the same about this ancient text. For all these things that are naively said of the effect of yoga are simply symbolic statements, and people who are really familiar with yoga are completely aware of that. But they say to themselves: Let's make allowance for these ways of expressing things. It's good for people. Through this they will be enticed and thus live out their karma. Carl Jung, Psychology of Yoga and Meditation, Page 20-21

Ramakrishna (1836–1886), also Ramakrishna Paramahamsa, Indian mystic, born Ramkrishno Pôromôhongśo into a poor orthodox Bengali Brahmin family, became a devotee and priest of the goddess Kâlî at the Dakshineswar Kâlî Temple. Ramakrishna had mystical experiences from his childhood days on and attracted many followers throughout his life, among them his wife Sarada Devi and Swami Vivekananda. His quest for God was not confined to Hinduism, but led him to contemplate other religions such as Christianity and Islam. He concluded that the realization of God was the ultimate goal for any spiritual path. His legacy has lived on through the brotherhood known as Ramakrishna Math. Though he himself did not write down his experiences and teachings, his disciple Mahendranâth Gupta noted down Ramakrishna's conversations and published them under the pseudonym M. The Sri Râmakrishna Kathâmrita [The gospel of Ramakrishna] consists of five volumes transcribed between 1897 and 1932. The first complete English translation by Swami Nikhilânanda was published in 1942 (Gupta, 1942). In his introduction, the translator expressed his gratitude to Joseph Campbell and Margaret Woodrow Wilson, the daughter of the U.S. president, for their

help. Jung's library in Küsnacht contained the following books related to Ramakrishna: Life of Sri Ramakrishna. Compiled from various authentic sources (1925) by Swami Madhavananda, Teachings of Sri Ramakrishna (1934), Worte des Ramakrishna (Pelet, 1930), and Romain Rolland's La vie de Ramakrishna [The life of Ramakrishna] (1929). Psychology of Yoga and Meditation, Page 20, fn 136

We won't meet next Friday. Being Swiss, I am part of a national commission, and I must attend their meeting and so sadly cannot be here next time. Carl Jung, Psychology of Yoga and Meditation, Page 26

"This, O Bhikkhus, is that middle path, avoiding these two extremes, discovered by the Tathâgata − that path which opens the eyes, and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvâna!" Carl Jung, Psychology of Yoga and Meditation, Page 29

You see, the writer takes it for granted that the reader knows what a meditation is. The Western European has no such training, we are not raised with meditation, and what we do here in its name is usually so comically imitative as to be amazing. Carl Jung, Psychology of Yoga and Meditation, Page 30-31

Of course, we don't want to believe this—that one can generate a vision oneself—because we lack the training. However, through their education, people of the East acquire the ability to visualize, an ability we lack…The exercitia of the Catholic church can probably engender something similar. Carl Jung, Psychology of Yoga and Meditation, Page 31

These are the four forms of the suffering of existence, namely: suffering, ignorance, nonbeing, impermanence (i.e., the deceitful mâyâ, the illusion of the world, which we accept instead of the Self). Carl Jung, Psychology of Yoga and Meditation, Page 33

A yuga consists of 4800, 3600, 2400, and 1200 years.178 These 12,000 years179 × 360 are 1 mahâyuga and that is already 4.3 million years.180 A kalpa however is 2000 × 4.32 million. That is 8.64 million years. And now one must work off his sinful deeds over the course of many million kalpas. Carl Jung, Psychology of Yoga and Meditation, Page 35

It is therefore the purpose of yoga practice to create this land with this aspect; and by thinking it, it is created in actuality. India imagines the psychic much less hazily than we do; in fact, it somehow has substance. Carl Jung, Psychology of Yoga and Meditation, Page 35

So, from the English translation by the famous Pali specialist, Rhys David, in the eleventh volume, p.146, of the Sacred Books of the East, here is an authentic speech of the Buddha embellished in the style of that time:

Reverence to the Blessed One, the Holy One, the Fully-Enlightened One.

1. Thus have I heard. The Blessed One was once staying at Benares, at the hermitage called Migadâya. And there the Blessed One addressed the company of the five Bhikkhus, …
2. "There are two extremes, O Bhikkhus, which the man who has given up the world ought not to follow − the habitual practice, on the one hand of those things whose attraction

depends upon the passions, and especially of sensuality − a low and pagan way (of seeking satisfaction) unworthy, unprofitable, and fit only for the worldly-minded —and the habitual practice, on the other hand, of asceticism (or self-mortification), which is painful, unworthy, and unprofitable."

3. "There is a middle path, O Bhikkhus, avoiding these two extremes, discovered by the Tathâgata

That is the habitual title of the Buddha, even today. Tathâgata, from Tathâ, "so" and gata "goes," meaning "to conduct oneself in this way." He is an examplar. It's always translated as the perfect one, but that's not what it means.

"…—a path which opens the eyes, and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvâna!"

1. "What is that middle path, O Bhikkhus, avoiding these two extremes, discovered by the Tathâgata − that path which opens the eyes, and bestows understanding, which 'leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvâna?' Verily! it is this noble eightfold path that is to say:

Right views;

Right aspirations;

Right speech;

Right conduct;

Right livelihood;

Right effort;

Right mindfulness;

and Right contemplation." Carl Jung, Psychology of Yoga and Meditation, Page 29

A kalpa is an infinitely long series of world ages, each one being 2000 mahâyugas. A mahâyuga is 360 normal yugas. Every few hundred years at the beginning, and a few hundred years at the end of such a period, comes what we would call the twilight of the gods. At present, we are in the Kâli yuga. We have a bad prognosis. Now the majority of people lie, there remain only a few who can bear the truth. In the first yuga, everyone spoke the truth, in the second and

the third ever fewer. Carl Jung, Psychology of Yoga and Meditation, Page 35

The expression used here is rather difficult to understand. Darmadhâtu-kâya, i.e., a subtle body corresponding to the principle of nature, is identical with it, and for this reason is able to penetrate into the consciousness of all beings, such that the Buddha's full identity with the body is present, which accords with the principle of all beings and for this reason can penetrate into all beings. Carl Jung, Psychology of Yoga and Meditation, Page 37

Jung quotes the German translation of Patañjali's by Paul Deussen (1908), in the following abbreviated as YSD. On Jung and the German translations of the Yoga Sûtras, see introduction, pp. xlix–l. The English translation is by Barbara Stoler Miller (1996). Quotations from the Yoga Sûtras are subsequently referenced as YS followed by the number of the book, aphorism, and the page number from Miller's translation. Carl Jung, Psychology of Yoga and Meditation, Page 15, Fn 124

Ignorance is misperceiving permanence in transience, purity in impurity, pleasure in suffering, an essential self where there is no self. [YS 2.5, p. 45]

From perfect discipline of the heart, one has full consciousness of one's thought. [YS 3.4, p. 67]

Knowledge of the past and future comes from perfect discipline of the three transformations of thought. [YS 3.16, p. 64]

… knowledge of the cries of all creatures comes through perfect discipline of the distinctions between them. [YS 3.17, p. 64]

… one has knowledge of former births. [YS 3.18, p. 64]

Through direct perception of the cognitive process, one has knowledge of the thoughts of others. [YS 3.19, p. 64]

From perfect discipline of the strength of an animal such as an elephant, one gains that strength. [YS 3.24, p.66]

"When each sense organ severs contact with its objects, withdrawal of the senses corresponds to the intrinsic form of thought. From this comes complete control of the senses" [YS 2.54–55, p. 59].

Ignorance is the field where the other forces of corruption develop, … [YS 2.4, p. 45]

Ignorance is misperceiving permanence in transience, purity in impurity, pleasure in suffering, an essential self where there is no self [YS 2.5, p. 45].

"Worldly experience is caused by a failure to differentiate between the lucid quality [sattva-guna] of nature [prakriti] and the spirit [purusha]. From perfect discipline of the distinction between spirit as the subject of itself and the lucid quality of nature as a dependent object, one gains knowledge of the spirit." [YS 3.35, p. 68]

From perfect discipline of the receptive, intrinsic, egoistic, relational, and purposive functions of the sense organs, one attains mastery over them. [YS 3.47, p. 71]

From perfect discipline of moments and their sequence in time, one has the knowledge born of discrimination. [YS 3.52, p. 72]

From this one acquires quickness of mind, perception without the aid of the senses, and mastery over primordial matter. [YS 3.48, p. 71]

From perfect discipline of moments and their sequence in time, one has the knowledge born of discrimination. [YS 3.52, p. 72]

Through discrimination one comprehends differences of origin, characteristic, or position that distinguish two seemingly similar things. [YS 3.53, p. 73]

One who sees the distinction between the lucid quality of nature and the observer ceases to cultivate a personal reality. [YS 4.25, p. 80]

Then, deep in discrimination, thought gravitates toward freedom. [YS 4.26, p. 80]

This infinite knowledge means an end to the sequence of transformations in material things, their purpose now fulfilled. [YS 4.32, p. 82]

Sequence corresponds to a series of moments perceivable at the end of a process of transformation. [YS 4.33, p. 83]

Freedom is a reversal of the evolutionary course of material things, which are empty of meaning for the spirit; it is also the power of consciousness in a state of true identity. [YS 4.34, p. 83]

The sûtras are a teaching document. They are part of the Tripitaka canon, being the three baskets in which the sûtras are gathered, i.e., speeches of the Buddha and so on. Carl Jung, Psychology of Yoga and Meditation, Page 30

You will note here that meditation is in no way about spiritual truth or philosophy, but rather it is about the Buddha's body. This is an absolute characteristic of the East, namely that truth of any kind, even ultimate spiritual truth (in which it is well known that Buddhism is poor) is developed as arising out of the body and not out of the spirit. Carl Jung, Psychology of Yoga and Meditation, Page 41

Everything, even the highest spirituality, grows out of the deep roots of the body. This is one of those differences between the Eastern and the Western spirit. Carl Jung, Psychology of Yoga and Meditation, Page 41

Bodhi is complete enlightenment, Buddha is the enlightened one, the wise one, the clever, the intelligent. So here, enlightenment is personified by the feminine. It is plausible that it could also manifest in a female form. Carl Jung, Psychology of Yoga and Meditation, Page 46

So, you see that that ultimate good of India, the spirit of self-denial, proceeds from the body, not from the spirit. Carl Jung, Psychology of Yoga and Meditation, Page 37

You see, the gods in no way take the highest position, they do not even have the level

of the bodhisattvas, but function essentially as auxiliary powers. This is a characteristic of Buddhism. Carl Jung, Psychology of Yoga and Meditation, Page 37

One day after his arrival in Bombay on 17 December 1937 Jung took the overnight train to Hyderabad, where he was awarded an honorary doctorate degree by Osmania University. He left on 20 December for Aurangabad (Sengupta, 2013, pp. 99– 102, 108–109). Psychology of Yoga and Meditation, Page 29, Fn 192

These are now the meditations anticipated by the practice of Bardo Thödol. This is a collection of those prayers read by the priest for the dead and also for the dying, but as a rule for the dead, as in Mahâyâna Buddhism it is the view that when someone has died, as a rule they are not aware that they are dead and must have it explained to them: "If you have a body, then pass through the walls." Carl Jung, Psychology of Yoga and Meditation, Page 37

When Buddha had finished this speech, Vaidehî, together with her five hundred female attendants, could see, as guided by the Buddha's words, the scene of the far-stretching World of the Highest Happiness, and could also see the body of Buddha and the bodies of the two Bodhisattvas. With her mind filled with joy she praised them, saying: "Never have I seen such a wonder!" Instantaneously she became wholly and fully enlightened, and attained a spirit of resignation, prepared to endure whatever consequences might yet arise. [p. 199] Carl Jung, Psychology of Yoga and Meditation, Page 37

The highest gods come to Buddha for instruction. They must become human in order to be able to be redeemed. They are humans who lead a god-like life for uncountable aeons. Then their karma is ended, and they must be born again like any other mortal. It is said that Buddhism is a religion without gods. In truth, however, that's not the case. The highest god is the god reborn in man, Buddha himself. Carl Jung, Psychology of Yoga and Meditation, Page 47

This circle of the Bodhis is the so-called round terrace of enlightenment. This circle is the ground upon which the Bodhi tree stands, that tree under which Buddha fought off the attack of Mâra, the devil. By not being present, he did not allow himself to get lost in existence, but was non-existing. For this reason, the seat of the Buddha is empty. And the devil also tries in vain to attack this seat. There are pictorial representations of this situation in Indian art. You see Mâra under the tree where the empty lotus seat of the Buddha stands. Carl Jung, Psychology of Yoga and Meditation, Page 48

The bodhi mandala is also known as the bodhi mandavara. Vara means circular flow, which alludes to the fact that this circle is not only something static, but is also in circulatory motion, turning clockwise. Carl Jung, Psychology of Yoga and Meditation, Page 51

This is an enormous difference between the East and us. Consciousness for us is simply an absolutely present conditio sine qua non. In the East, on the other hand, the phenomenon of consciousness is the absolute center of the world. It is the Buddha, the world-creating god. Carl Jung, Psychology of Yoga and Meditation, Page 59

That which light is outwardly, consciousness is inwardly. There you have a fundamental concept of the East. Buddha is the inner sun, consciousness is the inner sun. Naturally you must not think that this philosophy means our everyday consciousness—including that of Eastern people—is Buddha. Carl Jung, Psychology of Yoga and Meditation, Page 59

Mani means pearl or great treasure, padme is the lotus and hûm, like Om, has no single definition. The humming of the bees: humkana, snoring likewise. Both words, mani and padme, are framed with chanting. Carl Jung, Psychology of Yoga and Meditation, Page 52

For the East, the psychic is not something inexpressible as it is with us, but something quite definite, something half physical. Through the imagination an existent image of the Buddha is created out of psychic material. Carl Jung, Psychology of Yoga and Meditation, Page 54

The being of one's own Self, as the text also shows, is at the same time a universal being. Carl Jung, Psychology of Yoga and Meditation, Page 62

We know only a little about it [Tantric Yoga], and this comes from Sir John Woodroffe. He writes under the pseudonym of Arthur Avalon, Avalon being that town in southern England. Carl Jung, Psychology of Yoga and Meditation, Page 62

The Indians are very critical of Tantric yoga because it deals exclusively with the physiology of the body and especially with sex, although it is full of exceptionally interesting symbolism. Little is known about tantrism. Carl Jung, Psychology of Yoga and Meditation, Page 62

In Calcutta I met a series of advocates, among them some very dubious characters. It has very much ousted Mahâyâna Buddhism from Indian scholasticism and is in fact very widespread in Tibet. Carl Jung, Psychology of Yoga and Meditation, Page 63

The text is called Shrî-chakra-sambhâra Tantra. Shrî means holy; chakra is the wheel, also mandala; sambhâra means bringing together, and also signifies the gathering; and tantra means weaving loom, leaf of paper, the woven, in other words, text. Thus, "the sacred wheel gathering text." Carl Jung, Psychology of Yoga and Meditation, Page 63

The individual exists. What is community? It is a crowd. Only the individual gives it meaning and value. When all is said and done, it is absolutely exclusively the Christ in us. Otherwise we turn idols into gods and deliver ourselves up to idolatry. Carl Jung, Psychology of Yoga and Meditation, Page 60

Stupas are hemispheric central structures, graves, with three parasols one above the other, representing the three worlds, namely: dharmakâya (i.e., the purely spiritual world, the world of absolute truth), sambhoga kâya (i.e., the intermediate world, the world of subtle bodies) and the nirvana kâya (i.e., the world of objects, the world of created things). One could also describe the three as Self, anima and body. Carl Jung, Psychology of Yoga and Meditation, Page 52

Tantra means book, a leaf of paper or weaving loom. It is used for educational books or text books utilized for this special purpose. In its whole style Tantrism corresponds to the scholasticism of our Western culture. It plays a very great role in Tibetan Buddhism. They have a particular yoga, described as Kundalini Yoga or Serpent Fire Yoga. But this is Hindu, not Buddhist. Carl Jung, Psychology of Yoga and Meditation, Page 56

Lamaistisches Vajramandala. This Yantra was used by Jung and Wilhelm as frontispiece to The Secret of the Golden Flower (Wilhelm & Jung, 1929); also in Jung, 1944, fig. 43; Jung,

1950, fig. 1 and §§ 630–638. Jung also presented it at the seminar on dream analysis on 19 February 1930 (Jung, 1928–1930, p. 479). The image was part of a greater number Jung collected, which he presented in his seminar series in Berlin in 1933. Carl Jung, Psychology of Yoga and Meditation, Page 57 Image 94

the âtman is the absolute origin of being. The particular: that he is not only the universal being like that of the highest Buddha, the essence of the world itself, but he is also a personal being. Everyone has a personal Self, this âtman within, but this is only one aspect of the universal. Whoever immerses himself in the practice of yoga, flows in a way out of the personal âtman into the general, and then considers himself a universal being. Carl Jung, Psychology of Yoga and Meditation, Page 62

Not at all: rather, the consciousness that is quickened through yoga, that enlightened consciousness (bodhi), that is for them the inner sun. Here we can make a bridge to the West where we have a similar concept in Christianity: the concept of the inner Christ as the inner sun, the inner light. This view is not exactly official; in fact theologians rather like to avoid it. Carl Jung, Psychology of Yoga and Meditation, Page 59

Jung's remark can be seen as a critical statement regarding Nazi Germany and other fascist states at the time. At least the audience in the auditorium understood it that way. ES commented in his script: "Great applause." In 1933, Jung also emphasized the importance of the self-development of the individual in order to fulfil its task within a collective movement: "The self-development of the individual is especially necessary in our time. When the individual is unconscious of himself, the collective movement too lacks a clear sense of purpose. Only the self-development of the individual, which I consider to be the supreme goal of all psychological endeavor, can produce consciously responsible spokesmen and leaders of the collective movement." [Interview with Adolf Weizsäcker, 26 June 1933 in McGuire/Hull, 1977, p. 64] Psychology of Yoga and Meditation, Page 60, fn 218

On the occasion of his visit of the Shakti temple in Trichur, Jung noted: "a so-called flagstaff (dhvâjastambha), a pillar divided into segments, standing on an altar and slightly curved at the top, bedecked with little bells at the upper end. These apparently depict the centers of the senses and the segmented pillars the spinal cord. But this is a great secret. All of this is related to the physiology of the body" (Jung's copybook "Excerpta," vol. 7, p. 18). See also Jung's sketch of the flagstaff; reproduced in Shamdasani (2012), p. 180. Psychology of Yoga and Meditation, Page 55, Fn 210

Vajra means thunderbolt or diamond (vaj, hard; ra, wedge). The thunderbolt of the Indra is called vajra; yogini means female consort, a divine being that appears as a consort, the yoked one; shrî means holy and mahâ large; mâyâ is the Shakti, the feminine being that emanates from the masculine creator god and represents the world, a sort of mother of the world, a building material, a material—the word "materia" belongs here—of the visible god, but different from god inasmuch as it depicts his femininity. This femininity is called world. We speak of mother earth or even madam world; shrî mahâmâyâ is therefore the holy great illusion or also the great reality that is also an illusion; Târâ is a specific Mahâyâna goddess. Carl Jung, Psychology of Yoga and Meditation, Page 63-64

Sattva, i.e., an entity, a being. This term belongs to the three so-called gunas but I will spare you all that. This Buddha has as an epithet the name vajra sattva which means diamond being or thunderbolt being. I prefer the first meaning. It is on the primitive level of the Bon

that the thunderbolt is important as a magic missile, but later on a higher philosophical level the diamond meaning plays a much greater role: as the enduring, hardest being that is not subject to change. For example, in Chinese philosophical yoga it describes it as the subtle body, the spiritual body, which is no longer subjected to any changes. There this vajra takes on absolutely the meaning of the lapis philosophorum, the philosophers' stone, that eternal being brought forth from man, that arises from the striving of his life, from the laboratorium, and then somehow outlives it. The body of the sleeping one is therefore the body of the Buddha vajra sattva—of the diamond being Buddha. Which is to say that this is a matter of a transformation of the body into the diamond being, this eternal, enduring thing. Carl Jung, Psychology of Yoga and Meditation, Page 66

Feminine divinities were invoked at the beginning. Here is the place where it becomes clear that this is not the usual question of a god who is identical with the yogin, but also of his consort, so that the yogin transforms himself into a feminine being, into the consort of the god, even at the beginning of the experience. This god is described as yogini, i.e., the corresponding feminine. If he imagines his body as that of the devatâ,249 this is the blessedness that belongs to the body. If he says: Shrî Heruka aham, I am the holy Heruka, he should meditate on every syllable of the mantra, identifying himself with the god of the ritual so as to become a dyad, i.e., a form both feminine and masculine. Carl Jung, Psychology of Yoga and Meditation, Page 69

In Mahâyâna Buddhism Târâ is a female bodhisattva. She plays an important role in Tibetan Vajrayana Buddhism, where she is understood as the bodhisattva of compassion and action representing the female aspect of Avalokiteśvara. She has been venerated as a Tantric goddess since the seventh century. As Hindu goddess she is worshipped in Shaktism. Psychology of Yoga and Meditation, Page 64, Fn 230

The three gunas ("string," "strand," also "quality") are sattva (i.e., the pure principle), rajas (i.e., the dynamic principle), and tamas (i.e., the principle of inertia), and are seen as the primary constituents of nature. Psychology of Yoga and Meditation, Page 66, Fn 235

He [Evans-Wentz] also translated the Bardo Thodol and generally acquired great benefits through this translation of this text. Nonetheless, due to the grueling climate of Calcutta, which he as a native Tibetan could not withstand, he died. Carl Jung, Psychology of Yoga and Meditation, Page 67

Advaita means non-dual, therefore "two-less." So, for example, it is said of Brahman, the world principle: apart from it there is no other. So already with the expression of the prefix syllable shrf, the yogin must realize that his "two-lessness" is being expressed, that there is nothing apart from him. Carl Jung, Psychology of Yoga and Meditation, Page 70-71

"Ka" is not abiding anywhere. "Ka" abides nowhere and is everywhere. It is the essence of the world, concentrated nowhere but present everywhere. One being permeating everything, the so-called Buddha essence diffused through the whole world. Carl Jung, Psychology of Yoga and Meditation, Page 71

Our Self seems to us the most defined, singular thing, since only an individual can say of itself that it is the Self. Yet is this Self supposed to be the original being that is uncompounded yet also dispersed through the entire world? Carl Jung, Psychology of Yoga and Meditation, Page 71

Vishaya jnana. This is the world acquaintance with objects, a dubious knowledge. For this reason, it is connected with the moon. It is well-known that the moon has a particular relationship to the mind or manas. There is an Upanishad text: "The moon was engendered from his mind." Carl Jung, Psychology of Yoga and Meditation, Page 73

When the yogin imagines the bright lunar disc, he is saying that all knowledge is doubt, deceptive, like moonlight. The word manas is linked to the Middle High German name for the moon: "mane." Also, both the English word "mind" and the German "Mensch" are linked with this root. Carl Jung, Psychology of Yoga and Meditation, Page 73

Four points depicting the horizon. The yogi in the center. Here he speaks the mystical syllable "hum." It depicts a quality of consciousness, namely initial consciousness, the original consciousness, representing the world principle itself. The four colors disseminate from this consciousness in four different directions. These colors are qualities of consciousness; we would say: functions of consciousness-the four possible functions of consciousness that I have amply covered in this lecture. What is depicted here in a vivid form is simply psychology. These rays permeate the four heads of the devata. It is thought of as four divine beings that are permeated by this radiant light. From there, these rays gradually fill the universe, i.e., via this magic circle they go out into the whole world. An image arises like the one we already encountered earlier. Carl Jung, Psychology of Yoga and Meditation, Page 75

In Indian and Tibetan ritual, these things are still in use. But from antiquity we have a very nice piece of evidence of this in the Mithras liturgy (second century AD): After you have repeated the second prayer, in which Silence is called for twice, whistle twice and snap your fingers twice and you will at once see stars coming forward from the disc of the sun, many, many stars, five pointed, filling the whole air. Say again "Silence, silence" and when the disc of the sun has opened you will behold an infinite circle and fiery doors that are closed. Carl Jung, Psychology of Yoga and Meditation, Page 76

You can still find Swiss peasants who use the magic circle to prevent evil spirits from doing them harm. Barbara Hannah, Psychology of Yoga and Meditation, Page 77

When the native Americans say there were animals that were not normal animals, they are saying that sometimes animals have behavior attributed to them, which in fact could only have been attributed to humans. The coyote is a very shy animal. Carl Jung, Psychology of Yoga and Meditation, Page 78

The animal forms are there because the animals imagine about us what we do not like to imagine about ourselves. This is why the gods also have giraffe and elephant heads, because these are psychological things that are not human. Carl Jung, Psychology of Yoga and Meditation, Page 78

Rupa is the form, skandha is the element. Again, this is also a psychological term of the East: the form element. It is this element that initiates forms, thus: forms of imagination, ideas. Carl Jung, Psychology of Yoga and Meditation, Page 80

The Rupa-skandha is Vairochana, so one of those beings who are called to once become a Buddha, thus one of the great bodhisattvas. Carl Jung, Psychology of Yoga and Meditation, Page 80

Vedana-skandha is the element of the senses. Vajra-suryya is the diamond sun. This amounts to analysis of consciousness. Carl Jung, Psychology of Yoga and Meditation, Page 80

Samjna-skandha is the feeling element. Whether samjna can be described as a feeling, I do not know, it has more the meaning of harmony and understanding. Padme is the lotus; nateshvara is the lord of the dance. Carl Jung, Psychology of Yoga and Meditation, Page 80

Sangskara-skandha is the instinctual element that differentiates itself from the awareness element. Raja-Vajra is the royal diamond. Carl Jung, Psychology of Yoga and Meditation, Page 80

The awareness element vijnana-skandha is the vajra-sattva, the diamond being, the actual ultimate being that emerges from these functions sort of as a key, as a conclusion: the Buddha. Carl Jung, Psychology of Yoga and Meditation, Page 80

The text seeks to establish the quaternity of consciousness in the form of an analysis of functions, with a fifth, the Buddha element, in the center. This fifth element serves to dissolve the quaternity, which is still form, in order to bring it into this center, into the innermost being of the yogin, so that he no longer has any distinguishing function of consciousness. Carl Jung, Psychology of Yoga and Meditation, Page 80

Then comes an incorporation of the environment into the corpus incorruptibile. I am translating what is described in the East as vajra-sattva (from the root vay, i.e., hard), as diamond being or also as the subtle body. It is also a thunderbolt, a missile that the gods send out, hard as a diamond and penetrating. This plays a particular role in the later course of this Yoga exercise. This corpus incorruptibile is what we know from Paul in the New Testament as the incorruptible body. In the Middle Ages it was called the corpus glorificationis, i.e., the body that one will put on at the Last Judgment.

Alchemy set itself the task of creating this body by chemical means. One assumed that it must be a kind of subtle substance. The yogi or lama thus experiences that, as Buddha, he is simply vajra-sattva, i.e., the diamond being, and as such he can now incorporate the entire environment into himself, rather as if I would incorporate you as a part of my own personality. So, he extends his personality over his entire environment. Carl Jung, Psychology of Yoga and Meditation, Page 82-83

The identification with Mahasukha and yogini. This is a declaration that the yogi or lama delivers to his own address: I am the god of ultimate happiness and at the same time its feminine counterpart, i.e., Shakti, who is also paired with the god. The god always appears as masculine and feminine simultaneously, in particular also in Tibetan. In Greece, it is the same. To a particularly high degree this is the case with the gods of Babylon who are always paired with the nameless feminine. This is the yoking together, in Greek: the syzygy, a permanent union of the masculine and the feminine. This is an important psychological motif, which we also encounter in the psychology of the unconscious. Carl Jung, Psychology of Yoga and Meditation, Page 83-84

The declaration "Shd Heruka Aham": "I am the divine being who is the lord of this mandala." Psychologically Mahasukha or Heruka would correspond to what one describes as the Self, namely the whole that one assembles through ego consciousness and the totality of the unconscious. Carl Jung, Psychology of Yoga and Meditation, Page 84

This four-part meditation climaxes in a fifth. This scheme occurs frequently. There are four points, but they are not arranged sequentially in Eastern psychology as we would order them. The East thinks in a circular way, not in rows. This mode of perception was lost to us at the moment when actual scientific thinking began. In the Middle Ages we too thought in a circular way. Quinta essentia, that is the ultimate, not simply number 5. Carl Jung, Psychology of Yoga and Meditation, Page 84

1 Corinthians 15:41-46: "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual" [KJV]. On the discussion of this infallible Christian doctrine in eighteenth-century psychology, see Vidal (2011), pp. 325-350. Carl Jung, Psychology of Yoga and Meditation, Page Fn 283

In his 1939 Eranos lecture Jung mentions the corpus glorificationis in connection with the idea of the resurrection: "It may be a carnal body, as in the Christian assumption that this body will be resurrected. On a higher level, the process is no longer understood in a gross material sense; it is assumed that the resurrection of the dead is the raising up of the corpus glorificationis, the ’subtle body,’ in the state of incorruptibility." (Jung, 1940, § 202) Carl Jung, Psychology of Yoga and Meditation, Page fn 284

So, these are the four parts of the meditation upon which the fifth follows: the analysis of knowledge. Likewise, in the second part B there are four individual functions and then comes, fifth, the analysis of the functions. Carl Jung, Psychology of Yoga and Meditation, Page 86

Through this the yogi is moved in faith or into an ecstatic state in which he feels one with the highest being. In this state of course, he is at huge risk. For it is impossible for [an] individual human being in a body to be an absolute being. Carl Jung, Psychology of Yoga and Meditation, Page 87

In fact, this is the critique of pure reason by means of which, apparently, Kant affirmed his religious conviction. He proved that one can assert nothing about an ultimate being because all of this is only thoughts. Carl Jung, Psychology of Yoga and Meditation, Page 87

"The concept of God is an ’idea’, an ’ideal’ of reason. Like all objects of ideas, God is unknowable. For theoretical reason, ’God’ is not a principle serving the explanation of phenomena, but rather a ’regulatory’ concept, in order to bring ultimate unity into experience by regarding all connection in the world as if it emerged out of one essential principle. This ’as if’ occurs frequently in Kantian theories of God; ultimately Kant describes God as something which is only an idea, something that manifests itself in reason; it does not have existence (at least in a categorial sense), which however does not preclude a supernatural ideal God-being. We are not able to perceive God but we probably consider him, in an analogous way to our mind, by means of a symbolic anthropomorphism, as a sentient and intentional being in order to make him more accessible to us. But chiefly, God is a postulate of practical-ethical reason,

an object of belief. The ethical world view ultimately requires the idea of God for its completion (not as a foundation) in the sense of a moral theism." (Eisler, 1930, pp. 216-217) Carl Jung, Psychology of Yoga and Meditation, Page fn 288

Vishaya jnana: knowledge of doubt-everything is doubt, or doubtful. For this reason, there is there the symbol of the moon. One recognizes everything rather as if through moonlight. Carl Jung, Psychology of Yoga and Meditation, Page 87

Dharma-Dhatu-Jnana. Dharma means truth or law; Dhatu is the element; hence: the perception of principal truth. Within this, my assertion that I am myself the being of Buddha or the diamond being is assured. Carl Jung, Psychology of Yoga and Meditation, Page 87

The light of four colors emerges from the "hum." That knowledge is first dissolved into four colors. These correspond in the Tibetan mandala to the points of the compass. At the same time, it is four psychological functions, four ways of knowledge, four ways to truth, etc.; i.e., this light has four different qualities. Carl Jung, Psychology of Yoga and Meditation, Page 87

In the fourth phase he takes into himself, and also receives, the emanation of the light that he had created through the "hum" and then radiated. Thus arises the Self. All emanation is absorbed back into the Self. Carl Jung, Psychology of Yoga and Meditation, Page 87

That is the analysis of the four functions:

Rupa-skandha: Thinking; the so-called form function, the individual function par excellence

Vedana-skandha: Sensation; the Tibetan translator explains vedana as the sensing faculty: perception through sensation, the sensing function

Samjna-skandha: Feeling; the translator says "agreement, harmony"

Sangskara-skandha: Intuition; creation of mind Carl Jung, Psychology of Yoga and Meditation, Page 88

The Buddha has testified to reaching back into early aeons before the foundation of the world. The hundreds of thousands of lives he has lived, as an animal, an ape, a frog, and many other forms. All this has gradually developed into consciousness. The ability to recall these traces of earlier lives signals a higher consciousness. Carl Jung, Psychology of Yoga and Meditation, Page 88

That’s an unconscious function in us-intuition-a perception through the unconscious. But the East has not applied intuition to the external as much as we have. There, everything goes inwards. An actual perception of sangskara is intuition; such would be the essential correspondence that we have in the West. Carl Jung, Psychology of Yoga and Meditation, Page 89

Vijnana-skandha: Buddha Vjara-sattva (perception). This is once again the quinta essentia. So, in conclusion: "I perceive all my psychic functions, the eternal being of Buddha is the same as their quintessence." With this, the cirucmambulatio is again completed, and it is

certain that he is the Buddha. Carl Jung, Psychology of Yoga and Meditation, Page 89

When the East declares this to itself, it's not in the least bit crazy, absolutely not, because it does not proclaim "I am," but rather, "I, as an eternal being, am the Buddha, for if I move into this state of being, then I am the ultimate being." Carl Jung, Psychology of Yoga and Meditation, Page 90

One has long believed that primitives get up to dance simply when the mood takes them or when the moon shines. Not a word of it! They must first get into the state that lets them perform the dance. I observed this with the Pueblos. Carl Jung, Psychology of Yoga and Meditation, Page 90

One must say, then, that all these Tibetan and Indian gods have both a positive and a negative aspect, a benevolent and a vengeful aspect. The goddess of goodness is also a goddess of hell. In the vengeful aspect, they have all the vices that humans may not have. Carl Jung, Psychology of Yoga and Meditation, Page 90

The body is eternal jealousy and all senses are vajra ishvara, the eternal lord. The sense organs are precisely what bind man to the world, through the so-called nidana chain. This is a technical term in Buddhist psychology, the chain of causation. Carl Jung, Psychology of Yoga and Meditation, Page 93

So, we encounter here this element that is thoroughly negative. One can simply say that the claim "I am the Buddha" collides with the experience of the body. I draw your attention to the fact that this claim is outrageous if one realizes it. Carl Jung, Psychology of Yoga and Meditation, Page 93

That is why the antithesis begins with this explanation: the body arises with temporal and spatial limitation and rages against the claim that it is the eternal Buddha. Carl Jung, Psychology of Yoga and Meditation, Page 93

When I was a student, everything was explained by ether. One believed that it was a scientific term. But that was not the case, for it was rather metaphysical, having precisely all the qualities that matter does not have. Carl Jung, Psychology of Yoga and Meditation, Page 94

Souls are flying around and seeking places where sexual intercourse is happening and then they are caught. The Bardo Thodol considers souls in the same way. When they fall into erotic fantasies, they are suddenly snapped up by the uterus. One is in the prison of the sensual world of Maya, the dancing Shakti. It is the goddess Maya who creates the visible realm. Carl Jung, Psychology of Yoga and Meditation, Page 95

For the Buddhist, the visible is illusory. Maya com.es from the root Ma, i.e., to build. Maya is the built world, and it is created out of the stuff of thoughts. Carl Jung, Psychology of Yoga and Meditation, Page 95

It is not an actual world in our sense, but rather it is an actual world of illusion, actual but all the same an illusion because it is built of the forms of thoughts. Carl Jung, Psychology of Yoga and Meditation, Page 95-96

This is why Tantric yoga, which has many connections with Mahayana Buddhism, also

says that maya is nothing other than the form of divine thoughts-also a very interesting way of thinking. Carl Jung, Psychology of Yoga and Meditation, Page 96

When one succeeds through active imagination in making the various intellectual and sensory functions autonomous by saying: seeing is not my function but rather it is a devata, i.e., an autonomous being, then this is a great gain. Carl Jung, Psychology of Yoga and Meditation, Page 96

We have already encountered the idea that one should imagine the four basic functions of our consciousness as Buddha, and thus as a being in our consciousness, as if the various functions were beings in their own right. Carl Jung, Psychology of Yoga and Meditation, Page 96

If you imagine this, then it boils down to the idea that through this imagination, every psychic action is transformed into a distinct entity: the process of imagination, of thinking, feeling, etc., this is a distinct entity. Carl Jung, Psychology of Yoga and Meditation, Page 96

If you imagine that the thinking of the I is no longer your own activity but an autonomous being, then the entire psychic process is completely cumbersome as if I were to dissolve myself into separate parts. Carl Jung, Psychology of Yoga and Meditation, Page 96

In this way, one empties oneself of these functions. One no longer has them. One pushes them away. Instead of being a personality one is now an entire theater represented by a troupe of actors who are these distinct functions. The whole personality, all my functions, are paraded before me as autonomous figures. Carl Jung, Psychology of Yoga and Meditation, Page 96

Everything that we do not wish to be true of ourselves, we always see in a dear neighbor. Carl Jung, Psychology of Yoga and Meditation, Page 97

That's why we need our dear relations. They are also simply stand-ins that we like to use unconsciously to mirror everything that one hates to see in oneself. Carl Jung, Psychology of Yoga and Meditation, Page 97

Even the Heruka, the lord of the mandala, is absolutely not only a purely positive apparition, for he also reflects every evil leading into birth, death, illness, and the totality of life. Carl Jung, Psychology of Yoga and Meditation, Page 97

This personification has been undertaken here for the senses. If that personification is successful, the same effect is achieved, I place my sensory functions as it were all around me. Carl Jung, Psychology of Yoga and Meditation, Page 97

Schizophrenia is constructed along these lines. Only there it is an illness, involuntary. For when one leaves this process simply to the unconscious, it just goes on operating, and for people with this disposition a multiplication occurs. Carl Jung, Psychology of Yoga and Meditation, Page 100

However, if I succeed in dissolving my psychic limitation into so and so many personalities, then it is as if I disperse my entire spiritual possession into so and so many beings throughout the universe and I sit in the midst of many gods. Carl Jung, Psychology of Yoga and Meditation, Page 100

This is the invocation of the tathagata. "All perfecting holy wheel concentrating Mandala" is the title of the text, but it is also a state. Then: "The wheel is every man and woman," which means: Invocation of the

Buddha who is at the same time this wheel, this mandala, man and woman, i.e., the feminine belonging to him. Carl Jung, Psychology of Yoga and Meditation, Page 100-101

After these magical procedures comes the invocation, calling upon that being who is to be formed by the lama. This is an utterly remarkable psychological situation. He himself is this Samanta Bhadra Buddha, this Buddha of likeness. Carl Jung, Psychology of Yoga and Meditation, Page 105

After all, everyone is a mixture of pairs of opposites, and anyone who believes otherwise is only one-sided, they live only one half-side, and they don't want to know anything about the other side. This is the disease of the West; it arises from the person as such, with all contradictions, not from logic. Carl Jung, Psychology of Yoga and Meditation, Page 105

There are no completely healthy people. In humanity there is always a certain degree of illness present. Carl Jung, Psychology of Yoga and Meditation, Page 106

Yoga is not only used to transform oneself into a Buddha, but extensively as a training of the will in which the whole of the actual world is largely removed. One becomes an actor of oneself; one can actually put on such a show. Carl Jung, Psychology of Yoga and Meditation, Page 106

It is an absolutely typical process in the East: that is, their tendency to allow something to seem objective which for us is purely subjective, while also acknowledging the fact that indeed, in fact, it is objective too. Carl Jung, Psychology of Yoga and Meditation, Page 106

Dharma is the truth, the law. Sangha is the community, the original Buddhist community, later the enclosure of the monastery. Carl Jung, Psychology of Yoga and Meditation, Page 109

Shravakas are pupils of the Buddha; Pratyeka Buddhas are mavericks. These are Buddhas who did not come to earth for humanity but who achieved perfection for themselves. Carl Jung, Psychology of Yoga and Meditation, Page 109

They [Pratyeka Buddhas] do not preach, they do not belong to any community, but they are ones who have stepped clear of the turning of the wheel in their cycle of existence, who have left the world of suffering, of appearance, completely. Carl Jung, Psychology of Yoga and Meditation, Page 109

In this section a dialogue with the devatas is anticipated. It is often the case that when such ecstatic states are created through active imagination that the generated form achieves so much activity and spontaneity that it responds with a reply, occasionally in a very shocking way. Carl Jung, Psychology of Yoga and Meditation, Page 110

In order to prevent this-because if something like this happens it would be dangerous for the dogma,-what the devatas would have had to say is now uttered, i.e., they must

respond in accord with the dogma…That is how the spontaneous expressions by figures from the unconscious are anticipated and intercepted. Carl Jung, Psychology of Yoga and Meditation, Page 110-111

The very intention of the exercise is to yoke the kleshas, the unconscious drives. If such an unconscious figure should dare to declare something on its own, the yoking would be interrupted, and the protective power of the dogma would be broken. Carl Jung, Psychology of Yoga and Meditation, Page 111

In the text at hand, the lama informs his psyche about its own nature and how it ought to behave. Provided that it also befits the psyche, the unconscious willingly flows into these forms. Carl Jung, Psychology of Yoga and Meditation, Page 111

But if the dogma takes on such a form, through further differentiation of consciousness, that it no longer corresponds to the nature of the objective psyche, then the unconscious can no longer flow into it. Then it's not the dogma that breaks down, but the psyche. Carl Jung, Psychology of Yoga and Meditation, Page 111

So very many lives are broken because the living unconscious can no longer enter into the sacred form. Carl Jung, Psychology of Yoga and Meditation, Page 111

But in India it has been wrapped in the mantle of Hinduism again. The Buddha is now the ninth recognized incarnation of Vishnu. The tenth is on the way, that is the white horse. But it comes only after the Buddha. Carl Jung, Psychology of Yoga and Meditation, Page 112

Buddhism and its doctrine are now recognizable under the cloak of Hinduism. Carl Jung, Psychology of Yoga and Meditation, Page 112

But its [Buddhism] achievements, its supreme integration, its clarity of consciousness, are not known any longer even in India, where it is now a private affair for individual enlightened ones. Carl Jung, Psychology of Yoga and Meditation, Page 112

You almost dare not speak its name because so much chicanery is perpetrated in India. Today in India, the yoga thing is a business, and woe betide us if this flummery is set loose in Europe. Carl Jung, Psychology of Yoga and Meditation, Page 112

In Ceylon the faith still has a dogmatic form. As to why India was not able to sustain Buddhism as the ultimate expression of the religious creative will, I have no idea. Carl Jung, Psychology of Yoga and Meditation, Page 112

But the fact is that polytheism, this unending richness in the form of the divine essence, is somehow a more exact expression of the Indian soul than that of the perfected Buddha. Carl Jung, Psychology of Yoga and Meditation, Page 112

That is why we are in the situation today where all those who no longer express their unconscious in this imaginal way demonstrate the highest number of neuroses. That absolutely certain fact stems from the perpetual disquiet caused by things that one cannot, rather than will not, reveal. Carl Jung, Psychology of Yoga and Meditation, Page 112

Whereas if the unconscious can be contained in a dogmatic form, then we have those

forms of life, ceremonies, and rituals in which the soul's activity can find expression. For example, the central Australians spend two-thirds of their time in ceremonies of a symbolic nature. Carl Jung, Psychology of Yoga and Meditation, Page 112

We say: Well, those are just primitives, we do more useful things. But such things are less meaningful, they are always only about doing business. Whereas those people take care of the business of the world. Carl Jung, Psychology of Yoga and Meditation, Page 113

A native Pueblo-Indian wrote to me once that Americans should stop getting involved in tribal religious ceremonies. Otherwise in ten years the sun would no longer rise, since they make that happen with their prayers. Therefore one dare not stop them from doing that. There is something in this. Carl Jung, Psychology of Yoga and Meditation, Page 113

It has become apparent in the West, in complete contrast to the East, that women in particular elaborate such symbols in their unconscious. In the East this occurs only exceptionally. Carl Jung, Psychology of Yoga and Meditation, Page 114

These symbols of roundness, the mandalas that you find in the East, are produced in Buddhism exclusively by men. The women have fundamentally nothing to do with it. On the other hand, in the matriarchal South, in the area south of Hyderabad, it's the prerogative of women. Carl Jung, Psychology of Yoga and Meditation, Page 114

I have seen quite new mandalas, of modern vintage, drawn on that very day. In the great temple of Madurai I observed a woman at work. She could not understand why a man might take it up: in her view only women know all the many significances involved in how the mandala comes into being. But that is the matriarchal South. Carl Jung, Psychology of Yoga and Meditation, Page 114

In the North you can still find these matriarchal traces, but not by a long stretch to such a degree, because the North has been strongly penetrated by Islam following the Mogul invasion. But in the South it is practiced much more. Carl Jung, Psychology of Yoga and Meditation, Page 114

There is an exception in the South, where one can penetrate into this mandala symbolism, and where men in fact still practice it. That's more to the North, in the region of Bengal, where one finds quite a few followers of a certain yoga practice more closely linked to Tibetan yoga, namely Tantric yoga, laya yoga or kundalini yoga. Carl Jung, Psychology of Yoga and Meditation, Page 115

For the medieval philosopher, spiritual man is a microcosm. Thus, the individual human soul is of the

same roundness as the soul of all-being that surrounds the entire universe. The Platonic notion is identical to the Eastern philosophy of the atman or purusha who surrounds the whole world two bandwidths high and yet still lives in the heart of every individual person; he is the size of a thumb, a thumb ling. Carl Jung, Psychology of Yoga and Meditation, Page 115

The idea of roundness, however, is not conceived of as being present from the beginning, but is to be created by the yogi. Carl Jung, Psychology of Yoga and Meditation, Page 115

Through this invocation he seeks to place himself at one with that being containing within itself the entire cosmos as a transpersonal atman. Carl Jung, Psychology of Yoga and Meditation, Page 115

And hermetic philosophy itself is not without blame in this. They practiced chemistry in their own way and sought the soul of the world in matter, thereby becoming the fathers of modern science. Carl Jung, Psychology of Yoga and Meditation, Page 115

The sixteenth-century ascent into a purely intellectual Western philosophy no longer had room for a way of salvation or doctrine of redemption unless it came via knowledge. Carl Jung, Psychology of Yoga and Meditation, Page 116

Henceforward one philosophized with the head. Whereas the ancients philosophized with the whole person. From then on they philosophized only about the person, not out of the person. Carl Jung, Psychology of Yoga and Meditation, Page 116

These days we are blinded by the fear of superstition. Magic is objectionable to us. If someone uses the word "magic," it is construed as being opposite to science. But "magical" simply means "psychological." Carl Jung, Psychology of Yoga and Meditation, Page 116

Vajra-Muh is a specific type of invocation: muh means to deceive or to blind. Maha, i.e., the blinding, comes from the same root. A moha mantra is the memorized formula for blinding, i.e., it effects what is spoken: blinding. This invocation vajra-muh, causing blinding, is a moha mantra, a spell-binding word. It is used by adherents to blind the demons who could imperil the sacred exercise, shielding the yoga practitioner from the influence of demons. Carl Jung, Psychology of Yoga and Meditation, Page 118

And in order to be completely liberated he must also create his female unconscious. This, then, takes place through the ten female devatas. Carl Jung, Psychology of Yoga and Meditation, Page 119

Kandha means the multitude (at the zenith), while roha is the ascending out of the growing (nadir). We visualize the concept, namely, that above or at the top occurs the unfolding, while below grows the root-where the plant grows upwards. Carl Jung, Psychology of Yoga and Meditation, Page 119

This is evidently the description of a square mandala with doors. The mandala is surrounded by fire, the heavenly flames. This is the fire of concupiscentia, of desire, that gets entangled in new births. This must burn outwards to defend against external temptation. Carl Jung, Psychology of Yoga and Meditation, Page 119

This is a crucial point for the real magic of the Tibetan: the imagination of magic projectiles. They are conjured up for the purpose of this numinous emanation. It is granted, apart from all these forms, that one can also create magical entities through yoga, projectiles that are taken as vajra, which can be imaginally produced so as to harm certain people or even kill them. Carl Jung, Psychology of Yoga and Meditation, Page 120

You see to what a huge extent the East honors consciousness as the light benevolently supporting man in the terrible darkness surrounding him. This darkness of the unconscious is

what the East construes as the epitome of evil. Carl Jung, Psychology of Yoga and Meditation, Page 120

All evil comes from ignorance. All evil, the entire sum of life, comes from not knowing. You will find this doctrine in the original words of the Buddha. Carl Jung, Psychology of Yoga and Meditation, Page 120

The two causal rewards are the holiness of effort and jnana, i.e., enlightenment. Carl Jung, Psychology of Yoga and Meditation, Page 121

These devatas are exactly like the buddhas and bodhisattvas who all fill the heavens so powerfully, just like maya, i.e., deceit, illusion, like the being that populates this world. All this multiplicity is illusion. That is what he should think. Carl Jung, Psychology of Yoga and Meditation, Page 121

"Man as the measure of all things," the origin of all aspects of the world. Carl Jung, Psychology of Yoga and Meditation, Page 121

This means that one's own consciousness, streaming from the ground of the heart, is the source of all perceptible things, whether seen or otherwise perceived through the senses. Not that they are not, but that our perception of them is nothing but illusion. Carl Jung, Psychology of Yoga and Meditation, Page 122

Again, meditating on Maya (Gyuma, that is the world) as being Shunyata (the Void) inconceivable by thought, say-Om: I am of the nature of the Void and Varja knowledge. [SCST, p. 15] This is the knowledge that anything that we can know of the world, in either the physical or spiritual sense, is psychic. Carl Jung, Psychology of Yoga and Meditation, Page 122

And while certain psychic things originate in a material world of images and others in a spiritual one, who can say what is physical and what is spiritual? Carl Jung, Psychology of Yoga and Meditation, Page 122

We simply have one psychic world of images with two labels, "physical in origin" and "spiritual in origin," whose reality, however, is purely psychic. If that were not so one wouldn't know that the world

Shunyata means void. It is an absolute nothing, but a nothing of positive being, a paradox that we simply cannot imagine. Whenever Buddha himself was asked about eschatological concepts, his answers were mostly evasive; he was tight-lipped towards his pupils about certain things, for whatever reasons. Carl Jung, Psychology of Yoga and Meditation, Page 124

Out of the ultimate spiritual concept of shunyata the earth emerges as quinta essentia, as if the imagination did not have spiritualization as its goal but aimed instead at the becoming-real of the tangible earth. That is fabulously different from the Western attitude. Carl Jung, Psychology of Yoga and Meditation, Page 125

This square earth is also a foundation for the architecture of temples in the Tantric system and for another form of yoga, namely the so-called Kundalini yoga. . Carl Jung, Psychology of Yoga and Meditation, Page 125

Herakleitos of Ephesos, pre-Socratic philosopher, who lived around 500 BCE, is reported to have said: "For it is death to souls to become water, and death to water to become earth. But water comes from earth; and from water, soul" Carl Jung, Psychology of Yoga and Meditation, Page 125, fn 332

North=white West=green East= yellow South=red

These four different colors also occur in the Bardo Thodol, the four paths to salvation via enlightenment. Carl Jung, Psychology of Yoga and Meditation, Page 126

The ultimate ideal of the Western intellect is to think without feeling, because feeling is a cosmetic blemish that destroys thinking. In the East that is not the case. The East always thinks as a totality and much more substantially, from the whole person. Carl Jung, Psychology of Yoga and Meditation, Page 126

We violate the psychic phenomenon if we don't grasp it with the whole person. Otherwise we've understood only one quarter of it, for the intellect amounts to only a quarter of the functions. Carl Jung, Psychology of Yoga and Meditation, Page 126

For if something is imbued with feeling then you can be sure that in practice it will play a great role, even if the intellect sees it as madness. Carl Jung, Psychology of Yoga and Meditation, Page 127

Mark Twain, I believe, enumerated every last condemnation of Christian Science. He believed it was complete nonsense. A distillation of human stupidity. But he added that it's this stupidity that rules the world. A thing need only be really stupid for it to be believed. Everyone understands stupid, whereas intelligent things reach only a few. Carl Jung, Psychology of Yoga and Meditation, Page 127

Love is warm, otherwise, as is well known, it is not love (South). Sensation has to do with the green earth; it perceives the actual being (West). Thinking is cold and white like snow (North). Intuition is yellow, luminous, radiant, through the sweepingly immediate perception one encounters with this function (East). Carl Jung, Psychology of Yoga and Meditation, Page 127

A typical example are Goethe's eyes in Stieler's painting, which do not see but rather look; that's the intuitive glance. It is not directed towards the concrete phenomenon, but keenly absorbs the reality, the whole atmosphere. Carl Jung, Psychology of Yoga and Meditation, Page 127

The East uses yellow to illustrate the quality of intuition-for with it one feels being rather than formulating it intellectually or more abstractly. Carl Jung, Psychology of Yoga and Meditation, Page 127

As you see, then, the symbol for the mind is not a masculine symbol as it us for us. Think of logos, God the father, or think of the male Greek god Hermes. It is much more a feminine symbol that characterizes the mind. Carl Jung, Psychology of Yoga and Meditation, Page 130

And there you see what sort of mind is characteristic for the East, a type of feminine

mind (as seen by the man), a sort of unconscious mind. Not the generation of a creation or figure of consciousness but much more a creation of the unconscious. Carl Jung, Psychology of Yoga and Meditation, Page 130

This is now, as you see, a complete unification of the masculine consciousness with the unconscious feminine mind. We also have certain reference points in Western culture, in that the Holy Spirit would be called upon as mother by the early Christian Gnostics in the Acts of Thomas. Carl Jung, Psychology of Yoga and Meditation, Page 130-131

The Holy Spirit, Sophia, is a feminine being. There is even a famous love story between Bythos, the primal father, and Sophia, his youngest granddaughter, who falls terribly in love with him. Carl Jung, Psychology of Yoga and Meditation, Page 131

Jung stayed in Puri with Fowler McCormick from 13 to 15 January 1938, on which occasion he visited the Jagannath and Konarak temples. Carl Jung, Psychology of Yoga and Meditation, Page 132, fn 343

One often finds wheels on Buddhist monuments because it is said that Buddha set the wheel of the law in motion in his first sermon in the grove at Benares. Carl Jung, Psychology of Yoga and Meditation, Page 133

The ancient stupa form is similar to the baroque church towers of the Jesuits. It emerges out of a lingam. The stupa building stands exactly at the place where the lingam stands in a Hindu temple. Carl Jung, Psychology of Yoga and Meditation, Page 133

Krishna as an incarnation of Vishnu is blue, like Osiris in Egypt. The blue body symbolizes the body of a god. Carl Jung, Psychology of Yoga and Meditation, Page 135

Kamaloka is the world of the senses, rupaloka is the world of form, arupaloka is the formless, spiritual world. Carl Jung, Psychology of Yoga and Meditation, Page 135

The Indian gods are often represented with three eyes. Here we learn that this is in order to see the three times: past, present, and future. Carl Jung, Psychology of Yoga and Meditation, Page 135

Rupaloka, i.e., the world of forms or ideas, corresponding to the Platonic world of ideas. According to Plato there is "a place beyond the skies" when the soul lifts above heaven and leaves behind the outer surface of the world, thus arriving at that place where one sees the forms, the eternal ideas; so, that is the world of the manifold ideas, or forms Carl Jung, Psychology of Yoga and Meditation, Page 137

Arupa, i.e., the world in which there are no more forms, where everything becomes Maya, passing away into nothing. Carl Jung, Psychology of Yoga and Meditation, Page 137

In Western iconography we have a similar representation of the Trinity: a three-headed divine being in the Christian church. Although this vivid representation has been banned by the pope, in the monastery at Stein am Rhein such a tricephalous Trinity can still be seen. But in India this is still quite common. Carl Jung, Psychology of Yoga and Meditation, Page 138

These twelve hands represent the so-called twelve projections. According to the Tibetan

definition these are twelve ways in which one can transfer oneself into the consciousness of another human being. Carl Jung, Psychology of Yoga and Meditation, Page 138

The twelve nidanas point to one of the basic teachings of Buddhism: this is the so-called nidana chain. This is a doctrine that goes back directly to the Buddha. The classic representation can be found in Nidana Samyutta, one of the collections of the Buddha's talks. Carl Jung, Psychology of Yoga and Meditation, Page 138

Here you see how the entire world-form is derived from the inner realm, from the un-knowing or ignorance about the cause of things (avidya). Out of this arise the forms (rupa). Out of these forms arises consciousness that perceives the world. Carl Jung, Psychology of Yoga and Meditation, Page 139

The power is Shiva, the creative and destructive god, and his wisdom is Shakti, his consort. The spirit is considered female. This corresponds to the ancient Christian conception of the Holy Spirit as female, as Sophia. Also as sapientia, i.e., wisdom. Carl Jung, Psychology of Yoga and Meditation, Page 140

Vajra means eternal, and varaht is the feminine of varaha, the third incarnation of Vishnu. In this incarnation, God has taken on the form of a boar named varaha, and is represented as having a human body and a boar's head. Carl Jung, Psychology of Yoga and Meditation, Page 140

The demon is called Hiranyaksha. Hiranya means gold, aksha is the sense organ, akshi is the eye. So this would be translated as golden eye. So this is the demon who sits beneath the sea and holds down the earth beneath it. The remarkable thing is that in the Upanishads, a Hiranyagarbha appears, a golden seed comes out of the womb of the world and has a redemptive significance. Carl Jung, Psychology of Yoga and Meditation, Page 140

It can happen that you might wake out of sleep with the feeling that half your soul has wandered off. It must be found again. Among primitives the medicine men have their ways and means of reclaiming lost souls. Carl Jung, Psychology of Yoga and Meditation, Page 141

This submersion of consciousness is described here as an extremely unfortunate state. This is due to the primitive fear of the end of the world, for when consciousness perishes the world also perishes, because no one is there to perceive this consciously. Carl Jung, Psychology of Yoga and Meditation, Page 141

We do not realize the importance of our consciousness; it is a cosmogonic factor of extraordinary significance. The ancient Indians knew this, and that is why they experienced the end of the world, i.e., of consciousness, as an evil trick played upon them by their evil demon. Carl Jung, Psychology of Yoga and Meditation, Page 141

Hiranyaksha is related to Hiranyagarbha. Hiranyagarbha is one of the most significant symbols of the Self, corresponding to the atman-purusha in the atman philosophy. There it is a thoroughly positive

figure, but here it is negative. Carl Jung, Psychology of Yoga and Meditation, Page 141-142

Yoga is one such technique that aims at creating just that: namely, this descent of consciousness into the depth of the unconscious in order to find God there, for then the Lord of blessedness will arise as Mahasukha. Carl Jung, Psychology of Yoga and Meditation, Page 142

In the famous cliff temples of Mamallapuram on the eastern coast of the Gulf of Bengal there is a wonderful figure of the Varaha with the boar's head, his small Shakti sitting upon him, kindly embracing and kissing him on the snout. This seems grotesque to us, but in no way is it repulsive to the Indian. For he sees the idea. Such images are not made for beauty. For an Indian the idea is ceaselessly meaningful and holy. Carl Jung, Psychology of Yoga and Meditation, Page 143

The mandala devatas, those divine figures that we have seen so often, are sambhogakaya beings. Sambhogakaya means embrace, relationship, unification, joy in connection. One might very suitably translate it with the alchemical expression of the coniunctio. Carl Jung, Psychology of Yoga and Meditation, Page 143-144

We have already seen in Buddha's talks that the nidana chain unites both worlds. On the one side is nirmanakaya, the kamaloka, the visible world, and on the other side the dharmakaya, the arupaloka, the formless spiritual world of perfect truth. Carl Jung, Psychology of Yoga and Meditation, Page 144

Between the formless and the fullness of form stands sambhogakaya. Psychologically expressed: between the one unknowable unity of psychic being and the one essence split into the multiplicity of psyche is a world of form and idea. Carl Jung, Psychology of Yoga and Meditation, Page 144

Sambhogaka corresponds precisely to the concept of the collective unconscious. There one finds archetypal forms corresponding to the devatas, those divine beings who represent the intermediary world. Carl Jung, Psychology of Yoga and Meditation, Page 144

The gods too disappear again, they are only temporary forms. That is why the gods come to the birth of Buddha and to his death, that is why they need the teaching of the Buddha. They must even become human in order to be redeemed, for that leads to perfection. Carl Jung, Psychology of Yoga and Meditation, Page 147

Then follows the analysis of perception. There it is demonstrated that the lama is in possession of all of his forms of perception. This is rather like an examination that he conducts upon himself. Carl Jung, Psychology of Yoga and Meditation, Page 150

The four functions are described as horizon lights. These exist in all religions. In Islam these are the angels of the North, South, West, and East. Here it is the essential components of the all-Buddha. Carl Jung, Psychology of Yoga and Meditation, Page 151

Out of the void (shunyata) the four elements are brought forth. Out of this Mount Meru is constructed. Carl Jung, Psychology of Yoga and Meditation, Page 152

I am hoping that when you think of alchemy you do not conjure up the art of gold making. That's an understandable prejudice, a chronic misconception that one can count on. But it is quite doubtful that the making of gold has anything to do with it. Carl Jung, Psychology of Yoga and Meditation, Page 152

Alchemy has existed since the first century BC, probably longer. It was a peculiar process of initiation, a form of practical yoga, but regarded superficially it can in no way be compared with Indian yoga. However, if one looks into the symbolism more closely, one sees the same initiatic intention. Carl Jung, Psychology of Yoga and Meditation, Page 152

Yet the procedure is completely different. In alchemy, substances were always worked with. In yoga it happens within the person. Carl Jung, Psychology of Yoga and Meditation, Page 152

"Our gold is not common gold," a saying that Arnold de Villanova (c. 1240-1301) in the Rosarium Philosophorum attributed to "Senior," which was the Latin name under which the Arab alchemist Muhammad Ibn Umail (900-960) was known. Psychology of Yoga and Meditation, Page 152, fn 369

One of the earliest alchemists who is well-known to us is Zosimos. He belongs in the third century. A series of Greek texts originates with him. Carl Jung, Psychology of Yoga and Meditation, Page 153

Women played a great role in alchemy. That is something completely foreign to Eastern yoga, with the exception of Kundalini yoga where the devotion of the community is also shared by women. Carl Jung, Psychology of Yoga and Meditation, Page 154

"To divide philosophy into four." Matter was divided into four elements and therefore philosophy had to be divided into four parts. This division into four was described as the series of the four colors: nigredo, i.e., darkness; albedo, i.e., the ascent of light, becoming light; citrinatis, i.e., becoming yellow, and finally the strange color suggested by the Greek word "iosis": "becoming iosis." Berthelot sometimes translated it as violet, but that is questionable. Carl Jung, Psychology of Yoga and Meditation, Page 155-156

An idea one also finds among primitives who differentiate the subtle body, the breath body, from the visible body. The subtle body is also described as anima. In Latin, animus, in Greek anemos, meaning wind or breath, thus a being of breath. This notation runs through the whole of alchemy. Carl Jung, Psychology of Yoga and Meditation, Page 156

This separatio elementorum was also equated with the four seasons. The four seasons are the attributes of homo philosophicus. So this primordial man is also paired with time. We find the same ideas in India where Prajapati is connected with the year. Carl Jung, Psychology of Yoga and Meditation, Page 156

"Knowest thou not that heaven and the elements were formerly one, and were separated by a divine act of creation from one another, that they might bring forth thee and all things." Gerhard Dorn, Psychology of Yoga and Meditation, Page 158

In Buddhism it is the sacrifice of the dvidya, of the unknowing, unconsciousness. Out of this arises a differentiated conscious awareness. The instinctive unity is therefore quartered and re-unified. This second unity is Mount Meru. Carl Jung, Psychology of Yoga and Meditation, Page 160

The mountain was also used symbolically. For example, there is a point in Michael Maier where

a vulture sits on the mountain top and says: "I, says he, am the black from the white / and the yellow from the red / the veritable truth that does not deceive." Carl Jung, Psychology of Yoga and Meditation, Page 161

So Christ is the small stone out of which an entire mountain has come. Conversely, Mary is also described as a mountain because the small stone comes from her. St. Ambrose, Psychology of Yoga and Meditation, Page 162

The four elements that emerge from shunyata are the division into four psychic functions or four elements of nature. This corresponds to the divisio aqaue of the primordial water into four elements. Carl Jung, Psychology of Yoga and Meditation, Page 163

Then to Mount Meru. You know many parallels related to this: Mons, upon which the lapis philosophorum is found, or where the miraculous plant lunaria (flax or darnel) grows. Carl Jung, Psychology of Yoga and Meditation, Page 164

In the book of Daniel. This stone was always related to the cornerstone, the lapis angularis, and hence Christ was also called lapis angularis or parvulus or exillis in mediaeval language. It was hewn from the mountain, and for this reason the mountain is also Mary. Carl Jung, Psychology of Yoga and Meditation, Page 164

We must know how the human spirit was originally created. This is a kind of comparative anatomy of the spirit. In comparative anatomy we cannot understand the form if we don't know the biological antecedents. Carl Jung, Psychology of Yoga and Meditation, Page 164

If we seek to understand the unconscious psyche, we must understand its history and hence reach back to the earlier functioning of the human spirit. Carl Jung, Psychology of Yoga and Meditation, Page 164

In the summer we will have the opportunity to discuss the exercises of Saint Ignatius of Loyola, the only official medieval form of yoga in the West. The unofficial Western yoga that concurs fully with that of the East is precisely this yoga of alchemy. Carl Jung, Psychology of Yoga and Meditation, Page 164

Now for the symbol of the city of Brahman. In alchemy we have parallels with civitas (city) or castrum (castle). Mainly we find that civitas or castrum is a symbol of Mary, therefore feminine in meaning, because the city is the cherishing one. Carl Jung, Psychology of Yoga and Meditation, Page 165

The same idea was present in mediaeval alchemy, that the sapientia Dei was like four castles: one is crystal, the second silver, the third diamond (vajra), and the fourth beyond the domain of the senses, i.e., humanly indiscernible. Carl Jung, Psychology of Yoga and Meditation, Page 165

The love of philosophy, the striving for truth, of transformation into incorruptible substance: for these natural philosophers, philosophy was a way to the inner transformation of man, and therefore, as I said, a problem we no longer know anything about. Carl Jung, Psychology of Yoga and Meditation, Page 165

Hippolytus informs us that there used to be Gnostics who spoke of walls and a castle in

which the human soul resides. There is in fact such a text in the Bodleian library in Oxford, the Codex Brucianus. There, a Coptic text has been discovered that is a proper gnosis. Carl Jung, Psychology of Yoga and Meditation, Page 167

In Egypt, a series of such texts has been discovered in which there, too (thank god), the writings of Mani were found. Carl Jung, Psychology of Yoga and Meditation, Page 167

In the Gospel of John, the Monogenes is replaced with Logos, the Word, the Son of God. This primal being corresponds absolutely to the Indian idea of the purusha, i.e., the original man. Carl Jung, Psychology of Yoga and Meditation, Page 168

Already in Gnosticism, in this Codex Brucianus of Coptic Gnosticism, we encounter the idea that Christ is the Monogenes, standing on a four-legged podium. That's the gnostic idea of Christ on the Tetramorph. Carl Jung, Psychology of Yoga and Meditation, Page 169

This number four is the tetraktys. Other Gnostics describe man as a tetrad, probably referring to our four extremities. Also one revelatory goddess is the tetrad. Carl Jung, Psychology of Yoga and Meditation, Page 170

"Leisegang says the word Barbelo comes from the Hebrew words: Barbhe Eloha='In the four is God.'" Leisegang adds to this in a footnote: "The tetras of the Ophites: father, son and feminine pneuma, Christ or in the Baruch book: the good, Elohim, Eden, Baruch [...] . Barbelo is perhaps also play on words on 'bar' and baal." Psychology of Yoga and Meditation, Page 170, fn 411

What arises from the alchemical retort is the soul, and its ascent is called "blossoming." Comarius, the archpriest, instructed Cleopatra that the dead who dwell in Hades, i.e., in chaos, will become spring blossoms by sprinkling chaos with the divine water. Carl Jung, Psychology of Yoga and Meditation, Page 172

Of course, I'm fully aware that this problem of the active exercise of the imaginative capacity is a matter that is not exactly popular, especially these days while the world re-sounds with war and rumors of war, and our culture is gradually disappearing into obscurity or at least is threatening to disappear. Carl Jung, Psychology of Yoga and Meditation, Page 177

Those of my audience who were here last semester will know that by active imagination we understand an active engagement with otherwise passive fantasy. By fantasy we mean something usually quite useless. Like a leisure activity for people with time on their hands. Carl Jung, Psychology of Yoga and Meditation, Page 178

It must be admitted that fantasy is a game, a creative game. In Indian mythology the play of the gods is the making of the world. So, in microcosm, man can become creator? at least "the little god o' the world" as Faust says. Carl Jung, Psychology of Yoga and Meditation, Page 178

In the Middle Ages and in the East fantasy as imagination played a specific role. They trusted it more than we do today. Carl Jung, Psychology of Yoga and Meditation, Page 178

The Amitayur-Dhyana-Sutra is the older text. We have a Chinese translation from the fifth century. The Sanskrit original is lost. Carl Jung, Psychology of Yoga and Meditation, Page

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I’d like to remind you that as far as Eastern fantasy is concerned everything has a different character than it does for us. The East, unlike us, does not suffer from a morbus sexualis, in this regard being absolutely normal. Carl Jung, Psychology of Yoga and Meditation, Page 179

So when a lotus is imagined upon the firm floor of the real it means that the lotus is really made through the imagination. This is an extremely particular Eastern requirement, this imaginal exertion to create something psychically real through practice and the utmost concentration. Carl Jung, Psychology of Yoga and Meditation, Page 179

As a rule it is accepted that psychic reality is nonspatial, for in the East psychic reality is a thing which exists in and for itself, it can be perceived and even induced to appear, but it cannot be invented. Carl Jung, Psychology of Yoga and Meditation, Page 180

In the final chapter of the book With Mystics and Magicians in Tibet by Mme. David-Neel, there is a description of how she was guided to produce such a splinter figure within herself, who then however became truculent, and how it took several months to work free of this figure once again. The reality of this description cannot be doubted. I know Mme. David-Neel personally. Carl Jung, Psychology of Yoga and Meditation, Page 180

When I went to East Africa to visit the Negroes, a medicine man asked me: "What, you want to study these negroes? That’s not interesting at all. Here you must study the Europeans who come to Africa!" And he was right. Carl Jung, Psychology of Yoga and Meditation, Page 181

When the lama imagines something real and it succeeds, then he has made something real. He has created something with his fantasy that adheres to him. His conscious psychology has changed, and he has made another being. Carl Jung, Psychology of Yoga and Meditation, Page 181

In any case it is evident that this Buddha corresponds absolutely to the mystical idea of the inner Christ. In the New Testament there are individual places referring to this idea, namely that everyone is in fact a Christ, inasmuch as he succeeds in identifying himself in imagination with Christ. Carl Jung, Psychology of Yoga and Meditation, Page 181

Active imagination serves the purpose of introducing psychic enlightenment into this void and thus transforming the inner dark unknowing into the light so that one is not in nonexistence, but one knows that one exists. Carl Jung, Psychology of Yoga and Meditation, Page 182

You can also divide the circle into sixteen parts, but the division into four is the simplest, and for this reason it is an archetypal, basic attitude of the human spirit. Carl Jung, Psychology of Yoga and Meditation, Page 182

The moon is considered nearly everywhere to be feminine, although it is a masculine noun in German. However, in middle High German mane is feminine. It is the "reflecting light." Carl Jung, Psychology of Yoga and Meditation, Page 183

With us, in the choir of Christian churches there is the high altar and suspended above it is the cross. In contrast, in the East the holy of holies is in a deep shaft in the earth, three to four meters deep: beneath is a yoni in a lotus, upon which is the lingam, the phallic symbol.

Carl Jung, Psychology of Yoga and Meditation, Page 183

We associate the spirit with above; in India it is below, in the muladhara, meaning in the root support from which the whole of life ascends. Carl Jung, Psychology of Yoga and Meditation, Page 183

In samkhya philosophy, or in Vedanta altogether, the lingam means the subtle body containing the ancient idea of the anima. The subtle body is thought of as half matter. The soul has a fine subtle body, and it is called lingam. Carl Jung, Psychology of Yoga and Meditation, Page 184

The moon (manas) means reflective knowledge, understanding, consciousness, truth. Consciousness (or psyche) unified with the subtle body (lingam) creates the holy gathering. This is the reality of the Buddha. Carl Jung, Psychology of Yoga and Meditation, Page 185

All researchers of alchemical history have overlooked the fact that the main point in what they said and thought was not the making of gold. The most important and most interesting thing is that it is a Western form of yoga. Carl Jung, Psychology of Yoga and Meditation, Page 184

But in the Middle Ages no one in Europe understood Greek. Not until the time of the humanists, when Byzantium was conquered from the Turks, did part of this Eastern spiritual culture arrive in the West. Carl Jung, Psychology of Yoga and Meditation, Page 192

A conjunctio now becomes the ultimate composition. Even the difference between the sexes is removed. I must add that the difference between sun and moon is not thought of as physical. Carl Jung, Psychology of Yoga and Meditation, Page 192

Despite the palpable symbolism, the conjunctio is not to be thought of as a physical connection, but rather as a unification of the spiritus, the subtle body. Carl Jung, Psychology of Yoga and Meditation, Page 193

Now follows the holy enclosure, the house, the secret chamber. The monastery vihara corresponds to the mysterious vas hermetis in alchemy in which the conjunctio took place. In the Chinese Book of the Yellow Castle it is described as the "purple room in the Nephrite city." Carl Jung, Psychology of Yoga and Meditation, Page 193

Then, at last, in the Tibetan text the lord of the whole appears, the personality, the end product: identification with the Buddha. This is where the identification with Christ logically follows. Alchemy compared Christ with the lapis. Carl Jung, Psychology of Yoga and Meditation, Page 193

This is that secret, feminine influence. He is also sometimes symbolized by some of the Church Fathers in a feminine way, as "the woman" (mulier), for he could not be the savior if man and woman had not been united in him. All opposites had to fuse within him. That is where the psychological secret gathers itself home. Carl Jung, Psychology of Yoga and Meditation, Page 193-194

In the Greek alchemists, in particular with the philosopher Zosimos, a gnostic from the third century, we encounter the symbol of light: photeinos, i.e., of the luminous one or the man of light. This plays a great role in Gnosticism: the man of light is a spark from the

eternal light that has plummeted into the darkness of matter (scintilla, i.e., the spark). Man is to redeem light out of the darkness. Carl Jung, Psychology of Yoga and Meditation, Page 194

Alchemy has this belief in common with the East, as you will see: the individual works at what is necessary in order to deliver himself into the state of salvation. Carl Jung, Psychology of Yoga and Meditation, Page 194

That is why Freud named his work psycho-analysis, i.e., the dissolution of the dark state. In that way one manages to bring a bit of order into the situation. And this bit of order is always a system of four. Carl Jung, Psychology of Yoga and Meditation, Page 195

The circle signifies the encompassing of the individual who, through insight, has found himself to some degree and who has established his perimeter, his wholeness. Carl Jung, Psychology of Yoga and Meditation, Page 198

This division of a circle is not only found in Tibetan symbolism but also in alchemical philosophy where the work is first described as [a] rota (wheel), as a circulating operation or circulating distillation. Somehow a circle had to be produced in order that, through this, the gold, the primal image of the sun, would be formed. Carl Jung, Psychology of Yoga and Meditation, Page 199

In this center the four are combined. This corresponds psychologically to a situation where the boundary of the individual has been established through self-knowledge. One has realized: "I am like this and like that. I am not only a light but also a dark person, with positive and negative qualities." Carl Jung, Psychology of Yoga and Meditation, Page 199

Within hermetic philosophy, the idea of colors belongs to this synthesis of the quaternity. Cauda pavonis, i.e., the peacock tail, as one calls the stadium. Here unfolds the fullness of colors. These are feeling values. Carl Jung, Psychology of Yoga and Meditation, Page 199

This wholeness is first understood as a type of intuition about the wholeness of the personality. We must not imagine anything familiar by this. Only a small part of the human personality is known to us, and we do not know how far this unconscious expanse of the human personality reaches. Carl Jung, Psychology of Yoga and Meditation, Page 199

There is only one intuitive apprehension of totality. This is the symbol in both the Tibetan and the alchemical series: the lotus, or the golden flower as it is called in Chinese. This is a living symbolization of the quinta essentia. Carl Jung, Psychology of Yoga and Meditation, Page 200

The lotus has had a mystical meaning since time immemorial-the plant that arises from the mud and dirty water. The blossom towers above the surface of the water and unfolds itself onto that surface. For this reason it is always the seat of the gods. Buddha is always depicted enthroned upon the lotus. Carl Jung, Psychology of Yoga and Meditation, Page 200

There are people who, being over-modest, always start off putting the wrong foot forward, always living beneath their level. This appears very modest. But beneath, a great list is hidden. Carl Jung, Psychology of Yoga and Meditation, Page 201

The Self is never experienced as the I, but, in the ancient texts as well as in personal

experiences, the Self is encountered as being quite other than the I, as something superordinate, in which the I is contained. Carl Jung, Psychology of Yoga and Meditation, Page 201

This Self is greater than the I due only to its wholeness and expansive nature, with the consequence that it has often been symbolized, as gods always are, as that circle which alchemical philosophy proclaims as the "Circulus aeternitatis symbolum." Carl Jung, Psychology of Yoga and Meditation, Page 202

The medieval philosophers said that every man carries his Eve hidden within him. Carl Jung, Psychology of Yoga and Meditation, Page 205

Alchemy says that the work should be undertaken in the shadow of the sun. That is the moon. The work must be done out of the sun and the moon, which psychologically means that consciousness and unconscious are yet to be combined. Carl Jung, Psychology of Yoga and Meditation, Page 205

A woman is made: in alchemy the femina alba (white woman), the anima or soror mystica, in the Tantric text in the form of the yoni. These extracts of both the masculine and of the feminine are put together, and out of this emerges a true wholeness. Carl Jung, Psychology of Yoga and Meditation, Page 207

This is the same as what the East calls maya. Generally it is translated as illusion or delusion but comes from the root "ma," i.e., to build, hence maya is the building material. Whatever I can touch and perceive is maya. It is a real illusion, an illusion that has become actual. Carl Jung, Psychology of Yoga and Meditation, Page 209

The East thinks from inside out, not from outside in as we do. Carl Jung, Psychology of Yoga and Meditation, Page 209

The process of sublimation is a process of evaporation where a solid or fluid component is converted into a volatile substance. Freud unwittingly borrowed this description from chemistry. Carl Jung, Psychology of Yoga and Meditation, Page 209

Helena is not a feminine figure to be encountered in life, but rather the classical anima figure of Antiquity. She represents what he had first projected into Gretchen in a pure form. Carl Jung, Psychology of Yoga and Meditation, Page 210

Namely, this union has a remarkable consequence: in the Gretchen tragedy the biological union leads to a pregnancy and in time a child is born. This ordinary event becomes essential symbolism in alchemy, which is not present in the Eastern series. Such is the secret pregnancy, the soul pregnancy. Carl Jung, Psychology of Yoga and Meditation, Page 211

Christ is also worshipped as a child, an infant. In one hymn, Mary is compared with a sea flower. A water flower, growing up out of the water, holding Christ in its lap. Or as a sea flower in which Christ settles as a sea bird. We find the same symbol in Mahayana Buddhism where the Buddha is enclosed in the lotus blossom. Carl Jung, Psychology of Yoga and Meditation, Page 212

Whoever has achieved enough merit will have their soul enclosed in a lotus blossom for countless aeons. Then it blossoms one day in the miraculous kingdom of the Amitabha. This

is the child being raised from the coniunctio. In Chinese, it is a diamond being. In medieval philosophy it is the incorruptible body, the subtle body, which is seen as the result of this coniunctio. Carl Jung, Psychology of Yoga and Meditation, Page 212

These remarkable ideas all point to the basic idea of the man of light, which we all know from gnosticism. For this man who is born is an illuminating being, comparable to the diamond or gemstone. The grail is also a gemstone in Wolfram von Eschenbach. Carl Jung, Psychology of Yoga and Meditation, Page 212

For to the extent that this second personality develops, the I dissolves. According to the description in Indian texts, it is as if consciousness dissolves its ties to objectivity, as if abstracting itself from it, from its attachment to objects, so that it almost appears content-free. Carl Jung, Psychology of Yoga and Meditation, Page 213

In Buddhism this emptying is taken so far that an unconscious state arises called the void, shunyata: the absolute void. Of course, that is a contradiction in adjecto. I cannot be conscious of the absolute void. But Eastern philosophy doesn't fret over these nuances. Carl Jung, Psychology of Yoga and Meditation, Page 213

There is a very fine Chinese text about this in the Secret of the Golden Flower, which says in poetic language what is also described in Indian yoga.

The Hui Ming King says of this letting-go:

A halo of light surrounds the world of the law.

We forget one another, quiet and pure, all-powerful and empty.

The emptiness is irradiated by the light of the heart of heaven.

The water of the sea is smooth and mirrors the moon in its surface.

The clouds disappear in blue space; the mountains shine clear.

Consciousness reverts to contemplation; the moon-disk rests alone. Carl Jung, Psychology of Yoga and Meditation, Page 213

Western man is a good philologist, but he has no clue about yoga experiences. One must have already spoken to the people themselves, the practitioners, in order to pursue these practices. What we get to see in this country are acrobats, not philosophers. Carl Jung, Psychology of Yoga and Meditation, Page 214

You know that India does not have a written history. The only historical dates we have about India come from the Buddhist chronicles, aside from which there are no historical records. Carl Jung, Psychology of Yoga and Meditation, Page 214

We learn from certain evidence in the writings of Patanjali that he lived in the second century BCE. This comes from a battle report dating from 150 BCE Carl Jung, Psychology of Yoga and Meditation, Page 214

The aim of yoga as Patanjali formulates it is the promotion of the samadhi, contemplation, rapture. There is another word: dhyana, i.e., the state of extasis, rapture in an active sense. Samadhi is contemplation in the passive sense. Therefore the goal of yoga is so-called rapture. Carl Jung, Psychology of Yoga and Meditation, Page 215

Ignorance comes down to esteeming or believing in the non-eternal, the impure, and suffering, all mistaken for being eternal, sensual, and the Self. That is why all those things are desired. Carl Jung, Psychology of Yoga and Meditation, Page 215

Remarkably, in Buddhism the dominant belief is that karma is not personal in nature. I can accumulate merit in my life, but because I do not have a soul, when my life ends my karma survives and requires a new existence. Carl Jung, Psychology of Yoga and Meditation, Page 215

Buddha left the answer absolutely open as to whether this survival of karma means a continued personal existence after death or not. He leaves the question open as to whether karma is not potentiality created by my life, causing another life that is absolutely not connected to me. Carl Jung, Psychology of Yoga and Meditation, Page 215-216

Hauer translates "the ’consumption of the world’ by the ’man-in-himself.’" He means that if the two are not differentiated, the world is consumed by the purusha. Carl Jung, Psychology of Yoga and Meditation, Page 216

According to Hauer:

"Man-in-himself" and the "luminous world substance" which forms the organ of the mind are eternally unalloyed. The "consumption of the world" by the "man-in-himself" is made possible by the fact that "luminous world substance" and "man-in-himself" are not differentiated in the conscious mind. Carl Jung, Psychology of Yoga and Meditation, Page 216

If the concepts one has of sattvam and purusha are not differentiated, then a certain psychic state arises out of this, which Deussen translates as the "world’s pleasure" and Hauer as "eating the world." Before we can understand this line, we must know what is meant by the terms sattvam and purusha. Page 219

There, in Krishna’s teaching, we learn what liberation from the gunas means. Carl Jung, Psychology of Yoga and Meditation, Page 219

The Eastern spirit does not engage in logic, it is perceptual and intuitive. Purusha is better rendered as primal man, man of light, photein6s or luminosum. Carl Jung, Psychology of Yoga and Meditation, Page 220

Tamas is the opposite: the dark, darkness, heavy, also a state. These are obviously opposites. Rajas is in-between, being dissatisfaction, energizing, because energy resides in dissatisfaction. Carl Jung, Psychology of Yoga and Meditation, Page 220

Aside from the purusha, the primal man or man of light, there is a further, feminine principle: the so-called prakriti. This is nature or matter, the material phenomenon, also described as Shakti in another context. This is materia, the mater natura. Carl Jung, Psychology of Yoga and Meditation, Page 221

Nous gazes down into the darkness and glimpses his reflection. Attracted by this, the loving arms of Physis reach him, entwining him and pulling him down. It cannot be ruled out that these gnostic ideas were associated with India, as there was some traffic with the Near East from ancient times. Carl Jung, Psychology of Yoga and Meditation, Page 221

So when the purusha has come down into the darkness of the prakriti and then serves as a lamp to the sattvam, this is obviously a description of the unrecognized Self within man, who employs consciousness in order to orient himself in the darkness of his world. Carl Jung, Psychology of Yoga and Meditation, Page 222

So when the purusha, this man of light, is located in the prakriti, it is not unitary but multiple. When it enters into material phenomena it splits into very many different figures. Carl Jung, Psychology of Yoga and Meditation, Page 222

The unity of the purusha is an intuition in Eastern meditation about the nature of man. It is understood that all are only one and that the Self of man, despite all differences, is only ever the one. We find this idea in the philosophy of the Upanishads in the concept of the atman. Carl Jung, Psychology of Yoga and Meditation, Page 223

At the same time, it is simply the general being of the world. So the purusha is also the individual being, but at the same time the maha-purusha, i.e., the great soul of the world, exactly like the atman. Carl Jung, Psychology of Yoga and Meditation, Page 223

The idea of samkhya philosophy is that the purusha is always connected to matter. This state is described as samyoga (being yoked together, connected, fettered, bound). Without this connection with the purusha, the prakriti is absolutely inactive. Carl Jung, Psychology of Yoga and Meditation, Page 223

It unfolds under the influence of, and the causal connection with, the purusha, the man of light. Out of this arises the so-called samsara. This is the result of births, the cycle of existences in which the prakriti unfolds. Carl Jung, Psychology of Yoga and Meditation, Page 223

The purpose of this unfolding in samsara is to transmit self-knowledge to the purusha through the fullness of phenomena. This is why the prakriti is also portrayed as a female dancer who reflects the fullness of the world, and dances before the purusha so that the purusha can acquire self-awareness out of this fullness. Carl Jung, Psychology of Yoga and Meditation, Page 223

The connecting link is now thought of as the subtle body, a finely ethereal body, which the purusha forms with the elements of the prakriti around the sattvam. This linking body is described as lingam. Carl Jung, Psychology of Yoga and Meditation, 224

It is eternal time, which runs alongside our time. The word for this is altjiranga mitjina. Aljira is the dream, the unconscious; it is also the place beyond, in which the ancestors, the primeval men live. Carl Jung, Psychology of Yoga and Meditation, Page 227

The god of the Neoplatonists was called Chronos. He was a god of fire, light, and time. Equally, he was the first cause of all things, therefore the creator of the world, the demiurge.

It is the same in gnosticism. There, the creator of the world has the name Abraxas. Carl Jung, Psychology of Yoga and Meditation, Page 228

If we insert the numeric value of the letters of the word "Abraxas" in Greek, 365 is the result: the creative cycle, the course of the years. This idea also plays a great role in the Mithraic mysteries. Carl Jung, Psychology of Yoga and Meditation, Page 227-228

This idea of the purusha reaches back into the very beginnings of human thought and represents an identification with nature which has long since become foreign to us. Carl Jung, Psychology of Yoga and Meditation, Page 228

The non-differentiation between the representations of sattvam (as proponent of the prakriti) and of the purusha, which are both absolutely distinct, is pleasure [and suffering]: ... [YSD 3.35, p. 532)Hauer translates it as: "Man-in-himself" and the "luminous world substance" which forms the organ of the mind are eternally unalloyed. Carl Jung, Psychology of Yoga and Meditation, Page 230

Tamas is unconscious, for it is darkness. Rajas is energy, described in modern times as libido. Carl Jung, Psychology of Yoga and Meditation, Page 231

Yoga therefore demands that the differentiation should be made between purusha and sattvam and that one recognizes that sattvam comes from prakriti. Psychologically, this means that one should differentiate between purusha and sattvam, in other words, between Self and I, because otherwise a connection with prakriti, the world, enters in which also devours one, as one devours it. Carl Jung, Psychology of Yoga and Meditation, Page 231

So the non-differentiation of sattvam and purusha means the same as the eating of the world, which is yet the source of suffering. Carl Jung, Psychology of Yoga and Meditation, Page 232

The meaning of both translations is that one uses yoga for mastery, yoking, containment of the drives, of the kleshas, so that the other’s interest in the prakriti is separated from one’s own interest in the purusha. In other words: knowledge of the purusha arises through the containment of the energies of the drives manifesting in the world. Carl Jung, Psychology of Yoga and Meditation, Page 232

The Vedas speak of three Gunas: nevertheless, 0 Arjuna be thou indifferent concerning the three Gunas, indifferent towards the opposites (nirdvanda), ever steadfast in courage. Carl Jung, Psychology of Yoga and Meditation, Page 232

In an old text, the Book of Manu, it says that the creator of the world created the opposites in order to bring about differentiation: Moreover, in order to distinguish actions, he separated merit from demerit, and he caused the creature to be affected by the pairs [of opposites], such as pain and pleasure. Carl Jung, Psychology of Yoga and Meditation, Page 232

Now it is an essential ethical task not to be influenced by the opposites, but to rise above them, because liberation from the opposites leads to redemption. In the spirit of the Yoga Sutram, it means that if one separates from the sattvam, one comes to the purusha and finds redemption in the being of the world. Carl Jung, Psychology of Yoga and Meditation, Page 233

I repeat this from the Book of Manu:

When by the disposition [of his heart] he becomes indifferent to all objects, he obtains eternal happiness both in this world and after death. He who has in this manner gradually given up all attachments and is freed from all pain [of opposites], reposes in Brahman alone. Carl Jung, Psychology of Yoga and Meditation, Page 233

Through the containment of the drives the outflow is suppressed, the eye is turned away from the world. One differentiates oneself from one's own desire for the world by liberating oneself from the attachment to and relationship with the world. Carl Jung, Psychology of Yoga and Meditation, Page 234

We must not imagine that we can simply grasp the nature of Indian psychology with our consciousness. Impossible. The essential difference resides in the structure of consciousness: Western consciousness is an absolutely egoic, definite consciousness, which is different in many respects, especially as regards the intensity of Eastern consciousness. Carl Jung, Psychology of Yoga and Meditation, Page 234

In the East, yoga is not exactly what we would describe as a religious matter. An Indian would laugh at us if yoga were considered a religious act. It is completely banal and quite as ordinary as brushing our teeth is with us; it is not exaggerated or even hysterical. Carl Jung, Psychology of Yoga and Meditation, Page 235

The whole mysterious fuss over yoga in the West is seen as ridiculous in the East. These people are trained through education and habit to transport themselves into the void through corresponding education, breathing exercises, sitting exercises. When we do these things they are simply meaningless acrobatic contortions. Carl Jung, Psychology of Yoga and Meditation, Page 235

Purusha is a super-consciousness. This is why it is almost impossible to translate the term "unconscious" into Hindi. There is a term: bodhi, i.e., enlightenment, a higher or super-consciousness, an extended superhuman consciousness, namely the consciousness of purusha. Carl Jung, Psychology of Yoga and Meditation, Page 235

Meister Eckhart. In his meditation "On the Abandonment of Things" he says:

People say: "O Lord, how much I wish that I stood as well with God, that I had as much devotion and peace in God as others have, I wish that it were so with me!" Or, "I should like to be poor," or else,

"Things will never go right for me till I am in this place or that, or till I act one way or another. I must go and live in a strange land, or in a hermitage, or in a cloister." Carl Jung, Psychology of Yoga and Meditation, Page 235

Meister Eckhart has another term related to this: the concept of detachment. This is directly a differentiation between purusha and sattvam. Carl Jung, Psychology of Yoga and Meditation, Page 237

[...] but God is apter to adapt himself to me and can easier communicate with me than I can communicate with God. Detachment forces God to come to me, and this is shown

as follows. Meister Eckhart, Psychology of Yoga and Meditation, Page 238

And humility the masters laud beyond most other virtues. I rank detachment before any meekness and for the following reasons. Meekness can be without detachment but complete detachment is impossible without humility. Meister Eckhart, Psychology of Yoga and Meditation, Page 239

Another reason why I put detachment higher than humility is this: humility means abasing self before all creatures and in that same abasement one goes out of oneself to creatures. Meister Eckhart, Psychology of Yoga and Meditation, Page 239

Know, it was his loving meekness that made God stoop to enter human nature while it remained within itself as motionless, what time he was made man, as it was while he created the heavens and the earth, as I shall show you later. Meister Eckhart, Psychology of Yoga and Meditation, Page 239

When anyone asks me, why do we pray or why do we fast or do our work withal, I say, so that God may be born in our souls. What were the scriptures written for and why did God create the world and the angelic nature? Simply that God might be born in the soul. All cereal nature means wheat, all treasure nature means gold, all generation means man. Meister Eckhart, Psychology of Yoga and Meditation, Page 243

There is an extraordinary relationship between Eastern ideas and the ideas of Meister Eckhart, which is yet to be fathomed. Carl Jung, Psychology of Yoga and Meditation, Page 244

These ideas about the soul as the kingdom of God, these surely already existed in the early Christian period; they were certainly heretical and gnostic in nature, for in them primal man, Adam Kadmon, is sometimes depicted in the soul. Carl Jung, Psychology of Yoga and Meditation, Page 244

The purpose of the gunas is the carrying out of world events. This purpose is achieved when cittam sinks back into the prakriti and purusha has returned to its original state. Carl Jung, Psychology of Yoga and Meditation, Page 249

This means that he has become eternity insofar as he no longer participates in the dance of the prakriti. Whoever liberates himself from the dance of the prakriti has become the light. Carl Jung, Psychology of Yoga and Meditation, Page 251

Emptiness comes as the first of the three contemplations. All things are looked upon as empty. Then follows delusion. Although it is known that they are empty, things are not destroyed, but one attends to one’s affairs in the midst of the emptiness. But though one does not destroy things, neither does one pay attention to them; this is contemplation of the center. While practicing contemplation of the empty, one also knows that one cannot destroy the ten thousand things, and still one does not notice them. In this way the three contemplations fall together. But, after all, strength is in envisioning the empty. Therefore, when one practices contemplation of emptiness, emptiness is certainly empty, but delusion is empty also, and the center is empty. It needs a great strength to practice contemplation of delusion; then delusion is really delusion, but emptiness is also delusion, and the center is delusion too. Being on the way of the center, one also creates images of the emptiness; they are not called empty but are called central. One practices also contemplation of delusion, but one does not call it

delusion, one calls it central. As to what has to do with the center, more need not be said. Carl Jung, Psychology of Yoga and Meditation, Page 252

Purusha, eternal consciousness, combines itself with prakriti in absolute distinctiveness. The conjunction takes place through the co-joining of sattvam (luminous being) with cittam, where human consciousness is the mediator, in order to create a relationship between purusha and prakriti. Carl Jung, Psychology of Yoga and Meditation, Page 254

The first question I received asks where one can look up the Upanishads. The best and most comprehensive translation is really Deussen's. Carl Jung, Psychology of Yoga and Meditation, Page 255

Whatever makes its way into the country is assimilated over centuries, and eventually there are 400 million Chinese, and then it partly vanishes, and it's the same in India. Carl Jung, Psychology of Yoga and Meditation, Page 255

India has an incredible continuity. Its gods and the basic philosophy of yoga are maybe 6000 years old, and the Hindu religion as we know it today carries within itself the roots of a primeval, primitive religion. It has truly grown up out of its roots. Carl Jung, Psychology of Yoga and Meditation, Page 255-256

These are the Germanic peoples who were still absolute barbarians around 1500 years ago. They had a civilization, not a primitive one, but quite barbaric. Even when they began to have contact with the Romans, they were still completely barbaric. Carl Jung, Psychology of Yoga and Meditation, Page 256

As you know, through this encounter with high Roman culture, Christianity spread throughout the Germanic territories and fundamentally modified a primitive polytheism that, not yet theistic but still in the stage of demonism, was obliterated by it except for a few traces. That never happened in India. Carl Jung, Psychology of Yoga and Meditation, Page 256

An Indian god has never been obliterated, but instead, from the very beginning religion evolved peacefully and sequentially. It emerged out of the primitive stage. Carl Jung, Psychology of Yoga and Meditation, Page 256

Brahman, purusha, Prajapati, atman. These stages all exist in India alongside each other. Just as tribes of people exist in India who still wear no clothes but alongside them are highly differentiated, cultured people. The whole of nature has grown along with the Indian. They have developed and differentiated themselves. Carl Jung, Psychology of Yoga and Meditation, Page 256

When a young man says to his spiritual adviser: "I can't believe this or that," and he says, "You must believe," then I ask myself: How can one say such a thing? I can believe because I know something, but if I do not know something, then I simply cannot believe it. Faith is a grace I have never had. Either I know something, or I don't know it. A religious fact must be an experience; belief is not an experience. Carl Jung, Psychology of Yoga and Meditation, Page 259

In the East, this is nature. Like flowers and animals. They obey the law of God as flowers do. Religion is everything, except an effort, and if it is an effort it is natural. Carl Jung,

Psychology of Yoga and Meditation, Page 260

... by this kingdom of God we understand the soul, for the soul is of like nature with the Godhead. Hence all that has been said here of the kingdom of God, how God is himself the kingdom, may be said with equal truth of the soul. St. John says: "All things were made by him." This refers to the soul, for the soul is all things. The soul is all things in that she is an image of God and as such she is also the kingdom of God; as God is essentially in himself without beginning so in the kingdom of the soul he is, as essence, without end. "God," says one philosopher, "is in the soul in such a fashion that his whole Godhead hangs upon her." It is far better for God to be in the soul than for the soul to be in God. The soul is not happy because she is in God, she is happy because God is in her. Carl Jung, Psychology of Yoga and Meditation, Page 242-243

Without me, this I know, God cannot live one minute; I perish, and God must as soon give up God's spirit.

God would not make one worm without me;

yet if I Don't help God to preserve it, it rots immediately.

I am as big as God, God is so small, like me.

God cannot be above me, I cannot below God be.

God is the fire in me and I in Him the shine; Are we not with each other, most inwardly entwined?

God loves me above all; if I love Him the same, I give Him just as much as I receive from him. For me God's God and man, I'm man and God, indeed,

For God. I quench God's thirst, God helps me in my need.

God pleasures us. God is, for us, whate'er we would.

Woe if we don't become, for God, that which we should.

God is what God is, I am what I am, you see?

Yet if you knew one well, you'd know both God and me.

I am not outside God, God is not outside me.

God is my jewel, I God's light and radiancy.

I am vine in the Son, the Father plants, manures,

The Holy Ghost's the fruit which out of me matures.

I am God's child and son, and yet my child is He.

How can it ever happen that both these things should be?

Myself I must be sun, whose rays must paint the sea,

The vast and unhued ocean of all divinity. Carl Jung, Psychology of Yoga and Meditation, Page 244-245

As necessary as the state organization of the masses might be, the value of the whole also very much depends upon the value of the individual. Carl Jung, Psychology of Yoga and Meditation, Page 266

So then-going over to the West-I have given a comprehensive portrayal of the Ignatian Exercises, which are a precise counterpart to Buddhist yoga, only in a Christian form and suited to the particular psychology of the West. Carl Jung, Psychology of Yoga and Meditation, Page 266

More recently, the spirit has also been portrayed as the "antagonist of the soul" and as an anti-life principle (Klages). Inasmuch as the spirit forfeited its spontaneous revelatory activity, nature also became nothing but matter, the cpucm; (physis) became physics. Carl Jung, Psychology of Yoga and Meditation, Page 266

When the "deesse raison," so-called, arrogates violence, she becomes the murderous "raison d'etat," which is useful only to rulers, but never any good to humanity. Carl Jung, Psychology of Yoga and Meditation, Page 267

A deeper analysis of the phenomena makes us doubt whether spiritual nature is really that different from the physical. Indeed one often has the impression that, in the end, it is one and the same nature that confronts us in two modalities, both drawing upon so-called reason in order to infiltrate the human domain and make the kingship of reason illusory. Carl Jung, Psychology of Yoga and Meditation, Page 267

Nature was originally not only matter, but also as much spirit as matter. For ancient man, nature was imbued with spirit, and the theologica naturalis still radiates the face of God out of nature. Carl Jung, Psychology of Yoga and Meditation, Page 267

The democritean formula arises from the ancient feeling for nature in which the physical world was not yet devoid of soul. Carl Jung, Psychology of Yoga and Meditation, Page 267

The nature of science is knowledge; it does not recognize the piety of faith, but that of research and Knowledge. This side of modern science originates in ancient astrology and alchemy. Carl Jung, Psychology of Yoga and Meditation, Page 267

If, in a certain sense, the Exercises delineate a high point of Christian determination to elevate human being, then in alchemy they are countered, by an equally far-reaching effort towards the unconditional liberation of the unconscious spirit, through a spiritual methodology that in every respect is dissimilar to the former. Carl Jung, Psychology of Yoga and Meditation, Page 268

"Chakra" is another word for mandala. Carl Jung, Psychology of Yoga and Meditation, Page 273

The symbol, the dhvaja lying beneath, is a so-called mandala, which means a circle, a magic circle, and generally has the meaning in the East of a yantra, a cultic instrument for the purpose of supporting meditation. Carl Jung, Psychology of Yoga and Meditation, Page Carl Jung, Psychology of Yoga and Meditation, Page 271

The Western counterpart of this is the rose window in the West wing of our Gothic cathedrals, or the rosa mystica in the Litany of Loreto. In the East the correspondence with this rose is the lotus or the

padma, which is another word for mandala. Mandala is a general description. Carl Jung, Psychology of Yoga and Meditation, Page 271-272

As with us, in the center of the great wheel sits the rex gloriae, Christ the King, so in the East the Buddha either sits or stands in the lotus. Carl Jung, Psychology of Yoga and Meditation, Page 272

According to the birth legend, Buddha stepped into the lotus immediately after birth and proclaimed the dharma law to the world. Carl Jung, Psychology of Yoga and Meditation, Page 272

The text says: "In the end, it is your mind that becomes Buddha, nay, it is your mind that is indeed Buddha." Carl Jung, Psychology of Yoga and Meditation, Page 272

Buddha is the inner sun, exactly as Christian mystics describe the experience of God as a rising inner sun. He is the inner Christ. He is the rising sun, for example, in the Acts of the Apostles: "For in him we live and move and have our being" Carl Jung, Psychology of Yoga and Meditation, Page 272

Shunyata is actually the nature of this world, the abysmal void, consciousness, which brings forth only illusory figures, reflections of our own psychic state. Carl Jung, Psychology of Yoga and Meditation, Page 274

It is as if our consciousness were a continent, an island or even a ship on the great sea of the unconscious. **(2022-02-09 04:19)**

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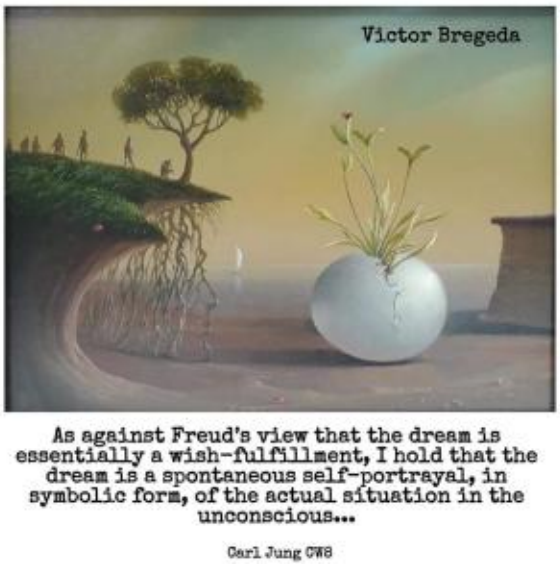
Victor Bregeda
As against Freud's view that the dream is essentially a wish-fulfillment, I hold that the dream is a spontaneous self-portrayal, in symbolic form, of the actual situation in the unconscious...
Carl Jung CW8

It was the anticipatory quality in dreams that was first valued by antiquity and the played an important role in the ritual of many religions.

It is impossible to put the conscious before the unconscious, for the latter exists before and after consciousness.

In childhood we are still contained in it and our consciousness slowly emerges from it as islands which gradually join together and form a continent.

It is as if our consciousness were a continent, an island or even a ship on the great sea of the unconscious.

The subject of the unconscious has been occupying philosophers for some time back and there are thousands of examples on every side which show how consciousness is fed from the unconscious; we are only able to speak if ideas flow to us from the unconscious p art of the psyche, which is the mother of consciousness.

So we cannot judge dreams from the conscious point of view, but can only think of them as complementary to consciousness.

Dreams answer the questions of our conscious.

It is a primeval belief that questions can be put to the Gods and answered by dreams.

We are not far from the truth, in fact we are very near to primeval truth, when we think of our dreams as answers to questions, which we have asked and which we have not asked. Carl Jung, ETH Lectures, Pages 156-157

Henry Murray pungently described Jung’s work as ‘a trough at which unconscionable plagiarists are wont to feed’ (2022-02-09 05:40)

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[1]Phanes Volume 1 - 2018

Incipit Phanês

Carl Gustav Jung (1875-1961) was one of the most prominent psychologists in the twentieth century.

His work was at once foundational for depth psychology, and pivotal for intellectual, cultural and religious history.

During the course of his career, he attempted to establish an interdisciplinary science of analytical psychology (or, as he preferred to call it, complex psychology), and apply its insights to psychiatry, criminology, psychotherapy, personality psychology, anthropology, physics, biology, education, the arts and literature, the history of the mind and its symbols, comparative religion, alchemy, contemporary culture and politics, among other fields.

Many of these have in turn been decisively marked by his thought, though not always acknowledged as such: in 1963,

Henry Murray pungently described Jung's work as 'a trough at which unconscionable plagiarists are wont to feed' (Murray 1963: 469).

At the same time, Jung's work continues to have a wide general readership, and analytical psychology has an established presence in the psychotherapeutic world.

However, serious historical study of Jung and his psychology has, until relatively recently, lagged significantly behind that of comparable figures.

This is despite the fact that Jung could be considered the most historically minded of twentieth century psychologists, as attested by the vital role of cultural history as a resource for a phylogenetic psychology in Transformations and Symbols of the Libido of 1912, his lectures on the history of psychology at the Swiss Federal Institute of Technology in 1933-4, his seminars on the history of dream interpretation between 1936 and 1941, through to his late studies of religious and alchemical symbols and collective psychological transformations through time (Jung 1912;

1933-34). As he put it to Aniela Jaffé, 'it became clear to me that without history there can be no psychology (Jung/Jaffé 1962: 205).

Indeed, in a letter to Christiana Morgan, Jung wrote of the existence of a responsibility to history (C. G. Jung Papers Collection, ETH Zurich University Archive).

In the terms of Jung's personal cosmology, such responsibility could be understood as a means of attending to the legacy of the dead.

Likewise, historical study is in turn one means of attending to Jung's legacy.

In 1947, Jung wrote to a correspondent, 'I can soon say with Schopenhauer: legor et legar (I am read and shall be read)' (to Jolande Jacobi, 8 July 1947.

In Adler 1972: 470). Not only read, but also studied Phanes as a cultural historical phenomenon' (to use the title of his 1934 article on Freud) (CW 15: §§44-59).

There are a number of indications that Jung knew that his work would one day be the subject of historical study: such as his presentation of the history of the development of his own conceptions as an introduction to analytical psychology in 1925 (Jung 1925), his positive reception in the 1950s of Ira Progoff's doctoral dissertation on his work (Roelli de Angulo 1952: 205-218), his careful preservation of manuscripts and drafts, correspondences, the manuscript corpus of the Black Books and The Red Book and his wishes that the latter be placed in an archive for future study,1 as well as his complex engagement with the biographical projects of E. A. Bennet, Lucy Heyer and Aniela Jaffé (Shamdasani 2005).

However, the very range of the fields traversed by Jung through his career raises the question of where Jung history sits.

The historical study of his work has justly been considered part of the histories of medicine, science, psychology and religion. Indeed many important contributions, as well as methodological approaches, have come from scholars primarily working in these fields.

This very dispersal makes it hard to find one’s way in this labyrinth and keep abreast with current developments.

It suggests the desirability of a dedicated organ of and for Jung history.

However, this is not an attempt to autonomise the field in the interests of disciplinary formation, or to separate it from adjacent domains of historical study, rather the contrary: to recognise the maturation of Jung’s work as a subject of historical study from a variety of disciplinary vertices, and one which can reciprocally contribute to its intersecting disciplines.

It is to furthering this that the emergence of Phanês is dedicated.

This project emerged out of a series of meetings in London at the Health Humanities Centre in UCL and at the Maison Interuniversitaire des Sciences de l’Homme at the University of Strasbourg, organised by Christine Maillard and myself.

We would like to thank the UCL Global Engagement Office, and the Research Unit ‘Mondes germaniques et nord-européens’ for their essential support, which has enabled this to come into being.

Sonu Shamdasani

1 On 31 October 1957, Aniela Jaffé informed Jack Barrett of the Bollingen Foundation that Jung had suggested that The Red Book and The Black Books be given to Basle University Library under restriction for ‘about 50 or 80 years, or a longer period of time’ (Bollingen archives, Library of Congress).

Jaffé gave a similar account to Kurt Wolff mentioning 30, 50 or 80 years as the possible restriction (undated, received, 30 October 1957), (Kurt Wolff Papers, Beinecke Library, Yale University). Sonu Shamdasani, Incipit Phanês, Page 1-3

1. https://phanes.live/539-2/

Quotations from "Jung and Jungians" (2022-02-10 04:07)

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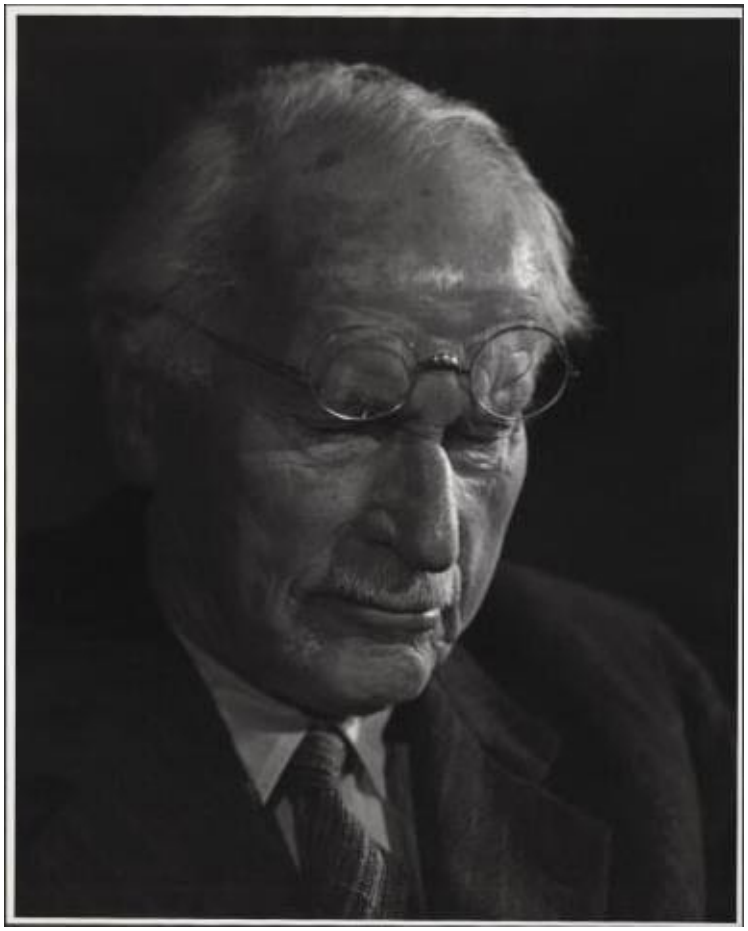

[1]Jung and Jungians Facebook Page

[2]Jungians Facebook Page

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JUNGIANS:

001 Thus the devil is a preliminary stage of individuation, in the negative it has the same goal as the divine quaternity, namely, wholeness.

Although it is still darkness, it already carries the germ of light within itself. Carl Jung, Children's Dreams Seminar, Page 372. Carl Jung, Children's Dreams Seminar, Page

372.

002 Therefore we say that if you give the little finger to the devil, he takes the whole arm, and finally the whole body. Carl Jung, Visions Seminar, Pages 93-94

003 It does not require much imagination to see what this involvement in the ways of the world means in the moral sense. Only an infantile person can pretend that evil is not at work everywhere, and the more unconscious he is, the more the devil drives him Carl Jung, CW 9ii, Para 255.

004 When you step into your own Hell, never think that you come like one suffering in beauty; or as a proud pariah, but you come like a stupid and curious fool and gaze in wonder at the scraps that have fallen from your table. Carl Jung, Liber Novus, Page 262.

006 The difference between most people and myself is that for me the "dividing walls" are transparent.

That is my peculiarity.

Others find these walls so opaque that they see nothing behind them and therefore think nothing is there.

To some extent I perceive the processes going on in the background, and that gives me an inner certainty.

People who see nothing have no certainties and can draw no conclusions–or do not trust them even if they do.

I do not know what started me off perceiving the stream of life. Probably the unconscious itself. Or perhaps my early dreams.

They determined my course from the beginning.

Knowledge of processes in the background early shaped my relationship to the world.

Basically, that relationship was the same in my childhood as it is to this day.

As a child I felt myself to be alone, and I am still, because I know things and must hint at things which others apparently know nothing of, and for the most part do not want to know.

Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible.

The loneliness began with the experiences of my early dreams, and reached its climax at the time I was working on the unconscious.

If a man knows more than others, he becomes lonely.

But loneliness is not necessarily inimical to companionship, for no one is more sensitive to companionship than the lonely man, and companionship thrives only when each individual remembers his individuality and does not identify himself with others. Carl Jung, MDR, Pages 355-356

007 To Fanny Bowditch

Dear Miss Bowditch, 22 October 1916

It is understandable that, as long as you look at other people and project your own psychology into them, you can never reach harmony with yourself.

I am afraid that the mere fact of my presence takes you away from yourself so that it will be necessary for you to devalue you: such an extent that you can concentrate your libido on your Own individuality.

I have no objection as long as this procedure serves your best interest.

I know that this is the way of not a few people.

However I must ask you for patience.

I have to enter military service at the end of the week and I shall return only at the beginning of December.

But then I am willing to start work with you.

I realize that under the circumstances you have described you feel the need to see clearly.

But your vision will become clear only when you can look into your own heart.

Without, everything seems discordant; only within does it coalesce into unity.

Who looks outside dreams; who looks inside awakes.

With best regards,

Yours sincerely,

1. **JUNG Carl Jung, Letters Vol. 1, Page 33**

008 We always require an outside point to stand on, in order to apply the lever of criticism.

This is especially so in psychology, where by the nature of the material we are much more subjectively involved than in any other science.

How, for example, can we become conscious of national peculiarities if we have never had the opportunity to regard our own nation from outside?

Regarding it from outside means regarding it from the standpoint of another nation.

To do so, we must acquire sufficient knowledge of the foreign collective psyche, and in the course of this process of assimilation we encounter all those incompatibilities which constitute the national bias and the national

peculiarity.

Everything that irritates us about others can lead us to an understanding of ourselves.

I understand England only when I see where I, as a Swiss, do not fit in.

I understand Europe, our greatest problem, only when I see where I as a European do not fit into the world. Through my acquaintance with many Americans, and my trips to and in America, I have obtained an enormous amount of insight into the European character; it has always seemed to me that there can be nothing more useful for a European than some time or another to look out at Europe from the top of a skyscraper.

When I contemplated for the first time the European spectacle from the Sahara, surrounded by a civilization which has more or less the same relationship to ours as Roman antiquity has to modern times, I became aware of how completely, even in America, I was still caught up and imprisoned in the cultural consciousness of the white man.

The desire then grew in me to carry the historical comparisons still farther by descending to a still lower cultural level. Carl Jung, Memories Dreams Reflections, Page 246-247

009 Here the relationship remains within the bounds of the biological instinctive goal, the preservation of the species.

Since this goal is of a collective nature, the psychological link between husband and wife will also be essentially collective, and cannot be regarded as an individual relationship in the psychological sense.

We can only speak of this when the nature of the unconscious motivations has been recognized and the original identity broken down.

Seldom or never does a marriage develop into an individual relationship smoothly and without crises.

There is no birth of consciousness without pain. Carl Jung, CW 17, Para 331

010 To Kendig B. Cully

Dear Sir, 25 September 1937

You can learn a great deal of psychology through studying books, but you will find that this psychology is not very helpful m practical life.

A man entrusted with the care of souls ought to have a certain wisdom of life which does not consist of words only but chiefly of experience.

Such psychology, as I understand it, is not only a piece of knowledge but a certain wisdom of life at the same time.

If such a thing can be taught at all, it must be in the way of a personal experience of the human soul.

Such an experience is possible only when the teaching has a personal character, namely when you are personally taught and not generally.

In India since ancient times they have the custom that practically everybody of a certain education, at least, has a guru, a spiritual leader who teaches you and you alone what you ought to know.

Not everybody needs to know the same thing and this kind of knowledge can never be taught in the same way.

That is a thing which is utterly lacking in our universities: the relation of master and disciple.

And that is at the same time the thing which you ought to have and any of your colleagues who want to have a psychological preparation.

Anybody whose calling it is to guide souls should have his own soul guided first, so that he knows what it means to deal with the human soul.

Knowing your own darkness is the best method for dealing with the darknesses of other people.

It would not help you very much to study books only, though it is indispensable too.

But it would help you most to have a personal insight into the secrets of the human soul.

Otherwise everything remains a clever intellectual trick, consisting of empty words and leading to empty talk.

You may try to find out what I mean in my books and if you have a close friend, try to look behind his screen in order to discover yourself.

That would be a good beginning.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 236-237.

011 Yet they have a nature that can be interpreted, for in all chaos there is a cosmos, in all disorder a secret order, in all caprice a fixed law, for everything that works is grounded on its opposite.

Thus the anima and life itself are meaningless in so far as they offer no interpretation.

Yet they have a nature that can be interpreted, for in all chaos there is a cosmos, in all disorder a secret order, in all caprice a fixed law, for everything that works is grounded on its opposite.

It takes man’s discriminating understanding, which breaks everything down. into antinomial judgments, to recognize this.

Once he comes to grips with the anima, her chaotic capriciousness will give him cause to suspect a secret order, to sense a plan, a meaning, a purpose over and above her nature, or even-we might almost be tempted to say-to "postulate" such a thing, though this would not be in accord with the truth.

For in actual reality we do not have at our command any power of cool reflection, nor does any science or philosophy help us, and the traditional teachings of religion do so only to a limited degree.

We are caught and entangled in aimless experience, and the judging intellect with its categories proves itself powerless.

Human interpretation fails, for a turbulent life-situation has arisen that refuses to fit any of the traditional meanings assigned to it.

It is a moment of collapse.

We sink into a final depth-Apuleius calls it "a kind of voluntary death."

It is a surrender of our own powers, not artificially willed but forced upon us by nature; not a voluntary submission and humiliation decked in moral garb but an utter and unmistakable defeat crowned with the panic fear of demoralization.

Only when all props and crutches are broken, and no cover from the rear offers even the slightest hope of security, does it become possible for us to experience an archetype that up till then had lain hidden behind the meaningful nonsense played out by the anima.

This is the archetype of meaning) just as the anima is the archetype of life itself. Carl Jung, CW 9i, Page 32, Para 66.

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012 Every form of addiction is bad, no matter whether the narcotic be alcohol or morphine or idealism. Carl Jung; Memories Dreams and Reflections; Page 329.

In any case, we stand in need of a reorientation, a metanoia.

Touching evil brings with it the grave peril of succumbing to it.

We must, therefore, no longer succumb to anything at all, not even to good. A so-called good to which we succumb loses its ethical character.

Not that there is anything bad in it on that score, but to have succumbed to it may breed trouble.

Every form of addiction is bad, no matter whether the narcotic be alcohol or morphine or idealism.

We must beware of thinking of good and evil as absolute opposites.

The criterion of ethical action can no longer consist in the simple view that good has the force of a categorical imperative, while so-called evil can resolutely be shunned.

Recognition of the reality of evil necessarily relativizes the good, and the evil likewise, converting both into halves of a paradoxical whole. Carl Jung; Memories Dreams and Reflections; Page 329.

013 The meeting of two personalities is like the contact of two chemical substances: if there is any reaction, both are transformed.

Yet it is not the doctor's whole task to instruct or convince his patient; he must rather show him how the doctor reacts to his particular case.

For twist and turn the matter as we may, the relation between physician and patient remains personal within the frame of the impersonal, professional treatment.

We cannot by any device bring it about that the treatment is not the outcome of a mutual influence in which the whole being of the patient as well as that of the doctor plays its part.

Two primary factors come together in the treatment-that is, two persons, neither of whom is a fixed and determinable magnitude.

Their fields of consciousness may be quite clearly defined, but they bring with them besides an indefinitely extended sphere of unconsciousness.

For this reason the personalities of the doctor and patient have often more to do with the outcome of the treatment than what the doctor says or thinks-although we must not undervalue this latter factor as a disturbing or healing one.

The meeting of two personalities is like the contact of two chemical substances: if there is any reaction, both are transformed.

We should expect the doctor to have an influence on the patient in every effective psychic treatment: but this influence can only take place when he too is affected by the patient.

You can exert no influence if you are not susceptible to influence.

It is futile for the doctor to shield himself from the influence of the patient and to surround himself with a smokescreen of fatherly and professional authority.

If he does so he merely forbids himself the use of a highly important organ of information, and the patient influences him unconsciously none the less.

The unconscious changes in the doctor which the patient thus brings about are well known to many psychotherapists; they are disturbances, or even iniuries, peculiar to the profession, which illustrate in a striking way the patient's almost "chemical" influence.

One of the best known of them is the counter-transference which the transference evokes.

But the effects are often more subtle, and their nature is best conveyed by the old idea of the demon of sickness.

According to this a sufferer transmits his disease to a healthy person whose powers subdue the demon-but not without a negative influence upon the well-being of the healer. Carl Jung, Modern Man in Search of a Soul, Page 49-50

015 The shoe that fits one person pinches another; there is no recipe for living that suits all cases.

Each of us carries his own life-form—an indeterminable form which cannot be superseded by any other. Carl Jung; Modern Man in Search of a Soul; Pages 60-61.

016 Where love reigns, there is no will to power; and where the will to power is paramount, love is lacking. Carl Jung, CW 7, Para 78

It has become abundantly clear to me that life can flow forward only along the path of the gradient.

But there is no energy unless there is a tension of opposites; hence it is necessary to discover the opposite to the attitude of the conscious mind.

It is interesting to see how this compensation by opposites also plays its part in the historical theories of neurosis: Freud's theory espoused Eros, Adler's the will to power.

Logically, the opposite of love is hate, and of Eros, Phobos (fear); but psychologically it is the will to power.

Where love reigns, there is no will to power; and where the will to power is paramount, love is lacking.

The one is but the shadow of the other: the man who adopts the standpoint of Eros finds his compensatory opposite in the will to power, and that of the man who puts the accent on power is Eros.

Seen from the one-sided point of view of the conscious attitude, the shadow is an inferior component of the personality and is consequently repressed through intensive resistance.

But the repressed content must be made conscious so as to produce a tension of opposites, without which no forward movement is possible.

The conscious mind is on top, the shadow underneath, and just as high always longs

for low and hot for cold, so all consciousness, perhaps without being aware of it, seeks its unconscious opposite, lacking which it is doomed to stagnation, congestion, and ossification.

Life is born only of the spark of opposites. Carl Jung, CW 7, Para 78

020 Real liberation comes not from glossing over or repressing painful states of feeling, but only from experiencing them to the full. Carl Jung, CW 9i, Para 587

On the days following, the patient was overcome by feelings of self-pity.

It became clear to her how much she regretted never having had any children.

She felt like a neglected animal or a lost child.

This mood grew into a regular Weltschmerz, and she felt like the "all-compassionate Tathagata" (Buddha).

Only when she had completely given way to these feelings could she bring herself to paint another picture.

Real liberation comes not from glossing over or repressing painful states of feeling, but only from experiencing them to the full. Carl Jung, CW 9i, Para 587

023 I am in doubt about myself as much as ever, the more so the more I try to say something definite.

It is even as though through familiarity with oneself one became still more alienated! Carl Jung, Jung Briefe, Page 38

I observe myself in the stillness of Bollingen, with the experience of almost eight decades now, and I have to admit that I have found no plain answer to myself.

I am in doubt about myself as much as ever, the more so the more I try to say something definite.

It is even as though through familiarity with oneself one became still more alienated! Carl Jung, Jung Briefe, Page 38

024 All the greatest and most important problems of life are fundamentally insoluble. They must be so, for they express the necessary polarity inherent in every self-regulating system. They can never be solved, but only outgrown. Carl Jung, CW 13, Para 18

Now and then it happened in my practice that a patient grew beyond himself because of unknown potentialities, and this became an experience of prime importance to me.

In the meantime, I had learned that all the greatest and most important problems of life are fundamentally insoluble.

They must be so, for they express the necessary polarity inherent in every self-regulating system.

They can never be solved, but only outgrown.

I therefore asked myself whether this outgrowing, this possibility of further psychic development, was not the normal thing, and whether getting stuck in a conflict was pathological.

Everyone must possess that higher level, at least in embryonic form, and must under favourable circumstances be able to develop this potentiality.

When I examined the course of development in patients who quietly, and as if unconsciously, outgrew themselves, I saw that their fates had something in common.

The new thing came to them from obscure possibilities either outside or inside themselves; they accepted it and grew with its help.

It seemed to me typical that some took the new thing from outside themselves, others from inside; or rather, that it grew into some persons from without, and into others from within.

But the new thing never came exclusively either from within or from without.

If it came from outside, it became a profound inner experience; if it came from inside, it became an outer happening.

In no case was it conjured into existence intentionally or by conscious willing, but rather seemed to be borne along on the stream of time. Carl Jung, CW 13, Para 18

030 In dreams ravens generally appear as thoughts with a melancholy tinge—sad thoughts.

You have probably seen pictures, painted by depressed people, that show a dark wood, a desert, a stormy sea, or black birds everywhere, and which refer to the sad, depressing thoughts one has in such a condition: I am nobody and will never get better, never get anywhere, etc.

The raven is therefore a destructive bird; but it is also God's messenger, because there is such a thing as a creative depression.

If you admit those black thoughts—if you say, "Yes, perhaps I am nobody, but in what sense?"—you can dialogue with the unconscious.

A depression is best overcome by going into it, not fighting it—the radio and the Reader's Digest only make it worse! It is much better to let such black thoughts come up and to dialogue with them.

Then very often they become the bread bringers and connect us with God.

A depression is really meant to reconnect one with the divine principle.

The hermits went voluntarily into a depression and introverted with it, which meant not knowing anything anymore and being quite stranded.

In such a condition the depressing thoughts bring the divine bread, which explains why the raven has a strange double aspect in mythology.

Rational consciousness needs to be dimmed by a depression in order that the new light may be found, with new creative possibilities. Marie-Louise Von Franz, The Feminine in Fairy Tales, Page 116

031 Jung writes that women with a negative mother complex often miss the first half of life; they walk past it in a dream.

Life to them is a constant source of annoyance and irritation.

But if they can overcome this negative mother complex, they have a good chance in the second half of rediscovering life with the youthful spontaneity missed in the first half.

For though, as Jung says in the last paragraph, a part of life has been lost, its meaning has been saved.

That is the tragedy of such women, but they can get to the turning point, and in the second half of life have their hands healed and can stretch them out for what they want—not from the animus or from the ego, but, according to nature, simply stretch out their hands toward something they love.

Though it is infinitely simple, it is extremely difficult, for it is the one thing the woman with a negative mother complex cannot do; it needs God's help.

Even the analyst cannot help her —it must one day just happen, and this is generally when there has been sufficient suffering.

One cannot escape one's fate; the whole pain of it must be accepted, and one day the infinitely simple solution comes. Marie-Louise Von Franz, The Feminine in Fairy Tales, Page 84

032 The motif of the veil is an archetypal one. You could say that the deepest

religious experiences have to be kept secret and by nature remain secret, and it would be most destructive to tell them to anyone else.

The person who knows more than the others is, by that very fact, unendurable for society and a black sheep—that is quite natural.

For example, in a quarrel each party thinks he is right and the other wrong, but an onlooker cannot take sides, for he realizes that for both it is a shadow problem and that the shadow is being projected.

The onlooker may be accused of cowardice, because he refrains from acting, but the person who sees further must keep out and be ready to accept the unpleasant role of a

coward, because of the shadow projection in both parties.

In collectivity this may look like a lack of backbone and an inability to take a stand on the right side, but no explanation is possible, for that would only bring an attack by both parties.

There the veil has to be used. The process of individuation often imposes a certain discretion. Marie-Louise Von Franz, The Feminine in Fairy Tales, Page 87

033 If this situation is dramatized, as the unconscious usually dramatizes it, then there appears before you on the psychological stage a man living regressively, seeking his childhood and his mother, fleeing from a cold cruel world which denies him understanding.

Often a mother appears beside him who apparently shows not the slightest concern that her little son should become a man, but who, with tireless and self-immolating effort, neglects nothing that might hinder him from growing up and marrying.

You behold the secret conspiracy between mother and son, and how each helps the other to betray life. Carl Jung , CW 9ii, Para 21

034 Question: Why is it that so few people follow their own star? Why is the star such a heavy burden?

Marie-Louise Von Franz: Because following your own star means isolation, not knowing where to go, having to find out a completely new way for yourself instead of just going on the trodden path everybody else runs along.

That's why there's always been a tendency in humans to project the uniqueness and the greatness of their own inner self onto outer personalities and become the servants, the devoted servants, admirers, and imitators of outer personalities.

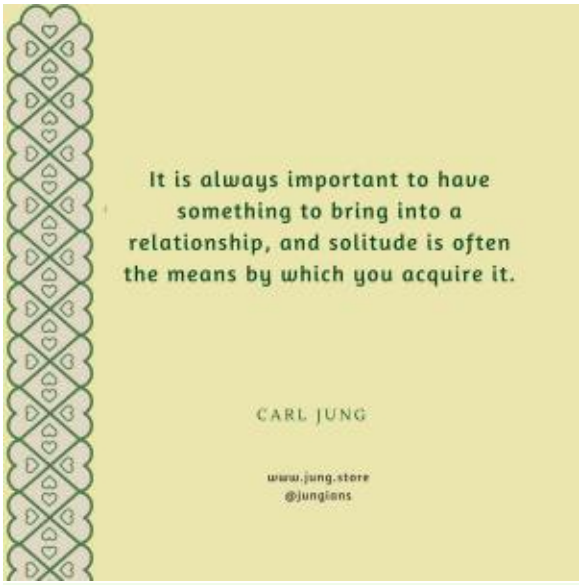
It is much easier to admire a great personality and become a pupil or follower of a guru or a religious prophet, or an admirer of a big, official personality-a president of the United States-or live your life for some military general whom you admire.

That is much easier than following your own star. Marie-Louise Von Franz, The Way of the Dream, Page 50

036

Hence it is of the greatest importance that the ego should be anchored in the world of consciousness and that consciousness should be reinforced by a very precise adaptation.

For this, certain virtues like attention, conscientiousness, patience, etc., are of great value on the moral side, just as accurate observation of the symptomatology of the unconscious and objective self-criticism are valuable on the intellectual side. Carl Jung, CW 9ii, Para 46


It is always important to have something to bring into a relationship, and solitude is often the means by which you acquire it.
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According to many myths, this cosmic man is not only the beginning but also the ultimate goal of the world and its life.[36] The inner nature of all grain means wheat; and of all metal, gold; and of all birth, man," the medieval sage Meister Eckhart says in this sense.[37] Seen from a psychological point of view, this is actually the case. The inner psychic reality in every person ultimately contains a hidden goal—to realize the Self. Practically, this means that we will never be able to explain the existence of the individual human being purely in terms of utilitarian mechanisms such as survival, perpetuation of the species, sexuality, hunger, the death urge, and so on; rather, beyond all those, it serves the self-representation of the essence of humanness, which can be expressed only

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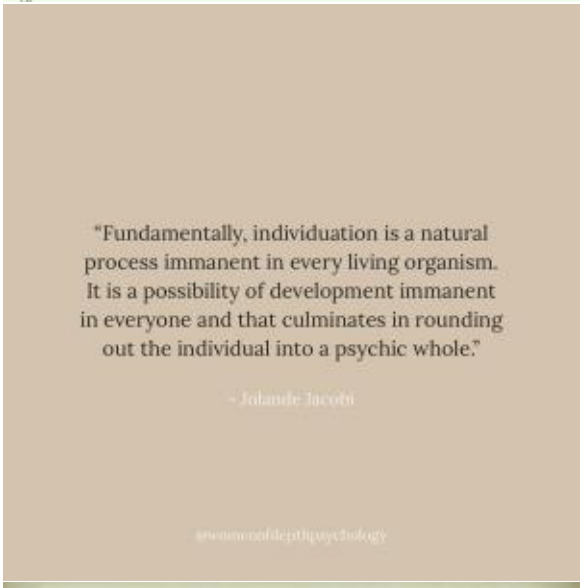
Aion
Carl Jung


"Fundamentally, individuation is a natural process immanent in every living organism. It is a possibility of development immanent in everyone and that culminates in rounding out the individual into a psychic whole."
– Jolande Jacobi

Following your own star means isolation, not knowing where to go, having to find out a completely new way for yourself instead of just going on the trodden path everybody else runs along. That's why there's always been a tendency in humans to project the uniqueness and the greatness of their own inner self onto outer personalities and become the servants, the devoted servants, admirers, and imitators of outer personalities. That is much easier than following your own star.
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The Feminine in Fairy Tales
Marie-Louise von Franz

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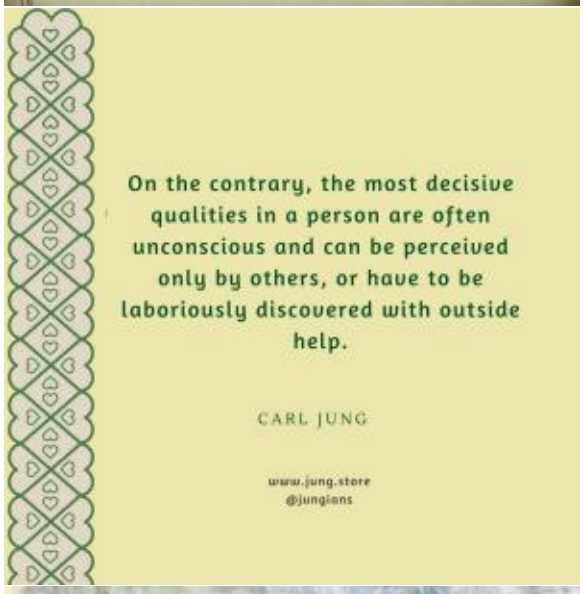
On the contrary, the most decisive qualities in a person are often unconscious and can be perceived only by others, or have to be laboriously discovered with outside help.
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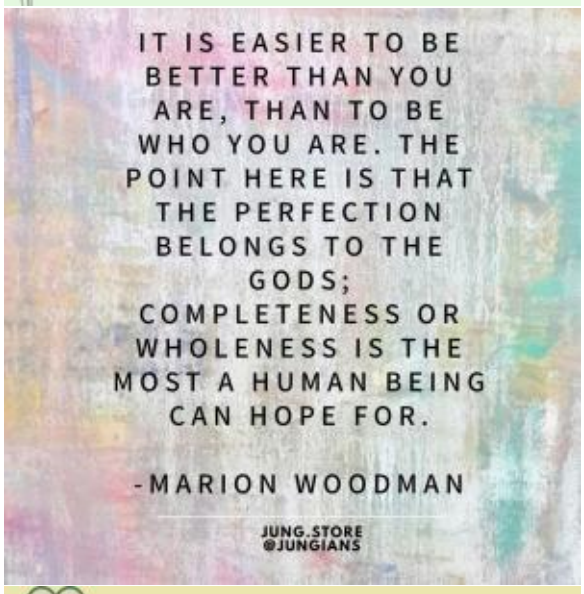
IT IS EASIER TO BE BETTER THAN YOU ARE, THAN TO BE WHO YOU ARE. THE POINT HERE IS THAT THE PERFECTION BELONGS TO THE GODS; COMPLETENESS OR WHOLENESS IS THE MOST A HUMAN BEING CAN HOPE FOR.
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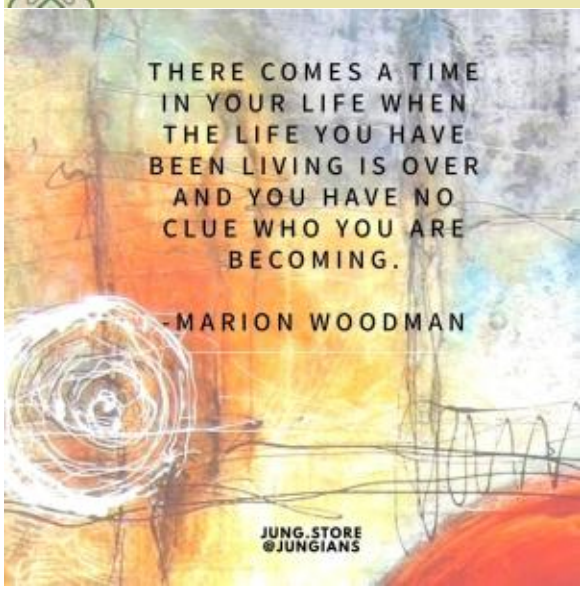
THERE COMES A TIME IN YOUR LIFE WHEN THE LIFE YOU HAVE BEEN LIVING IS OVER AND YOU HAVE NO CLUE WHO YOU ARE BECOMING.
-MARION WOODMAN
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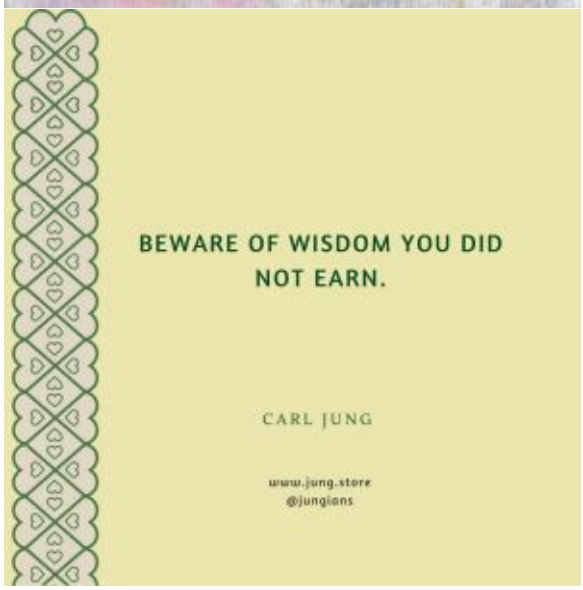
BEWARE OF WISDOM YOU DID NOT EARN.
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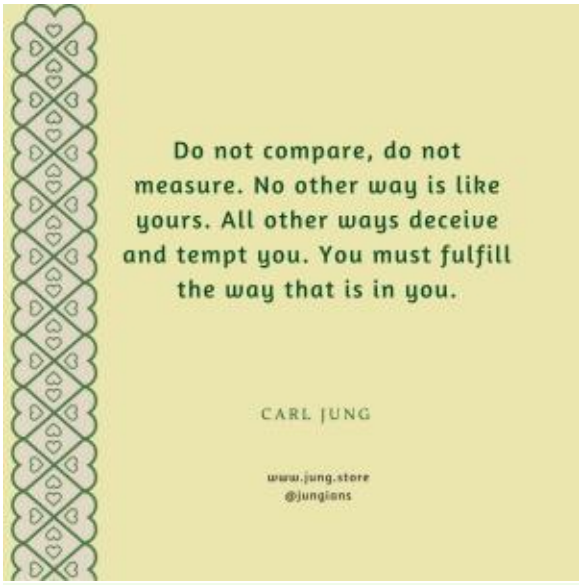
Do not compare, do not measure. No other way is like yours. All other ways deceive and tempt you. You must fulfill the way that is in you.
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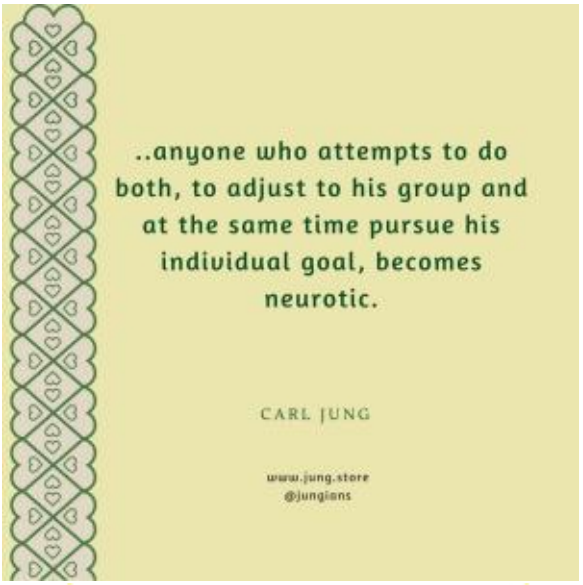
..anyone who attempts to do both, to adjust to his group and at the same time pursue his individual goal, becomes neurotic.
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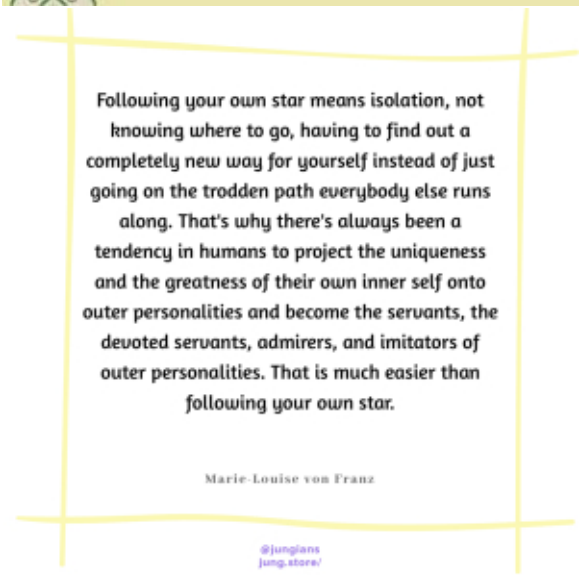
According to many myths, this cosmic man is not only the beginning but also the ultimate goal of the world and its life.[36] The inner nature of all grain means wheat; and of all metal, gold; and of all birth, man," the medieval sage Meister Eckhart says in this sense.[37] Seen from a psychological point of view, this is actually the case. The inner psychic reality in every person ultimately contains a hidden goal—to realize the Self. Practically, this means that we will never be able to explain the existence of the individual human being purely in terms of utilitarian mechanisms such as survival, perpetuation of the species, sexuality, hunger, the death urge, and so on; rather, beyond all those, it serves the self-representation of the essence of humanness, which can be expressed only


Following your own star means isolation, not knowing where to go, having to find out a completely new way for yourself instead of just going on the trodden path everybody else runs along. That's why there's always been a tendency in humans to project the uniqueness and the greatness of their own inner self onto outer personalities and become the servants, the devoted servants, admirers, and imitators of outer personalities. That is much easier than following your own star.
Marie-Louise von Franz
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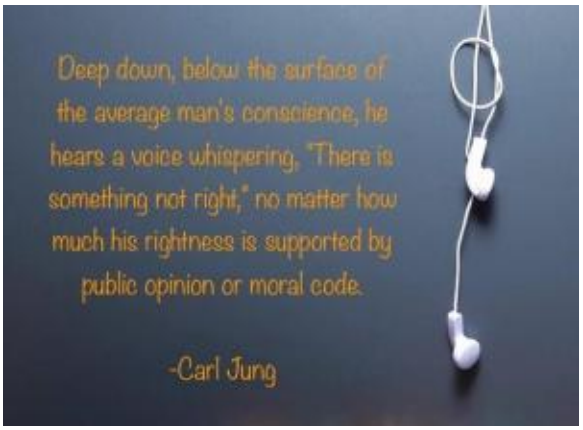
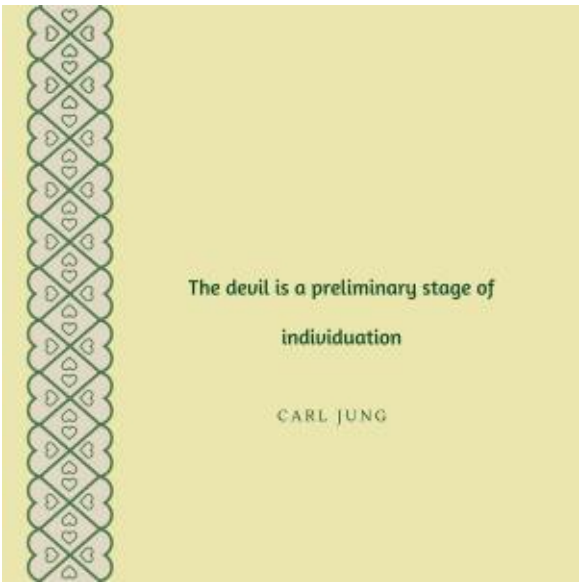

Deep down, below the surface of the average man's conscience, he hears a voice whispering, "There is something not right," no matter how much his rightness is supported by public opinion or moral code.
-Carl Jung



If you give the little finger to the devil, he takes the whole arm, and finally the whole body.

CARL JUNG

Only an infantile person can pretend that evil is not at work everywhere, and the more unconscious he is, the more the devil drives him

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When you step into your own Hell, never think that you come like one suffering in beauty; or as a proud pariah, but you come like a stupid and curious fool and gaze in wonder at the scraps that have fallen from your table.

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The individual is increasingly deprived of the moral decision as to how he should live his own life, and instead is ruled, fed, clothed and educated as a social unit, accommodated in the appropriate housing unit, and amused in accordance with the standards that give pleasure and satisfaction to the masses.

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Loneliness does not come from having no people around, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible.

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Your vision will become clear only when you can look into your own heart.
Who looks outside dreams, who looks inside, awakes.

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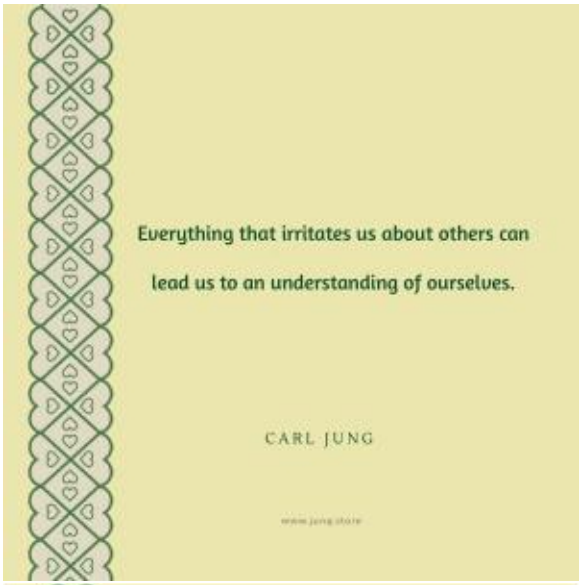
Everything that irritates us about others can
lead us to an understanding of ourselves.
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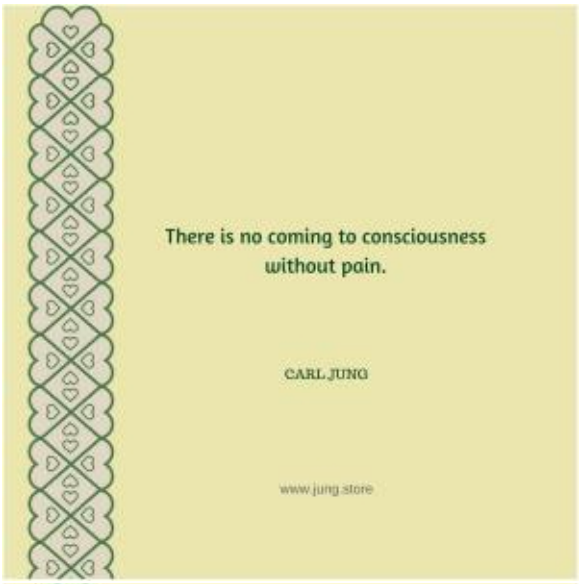
There is no coming to consciousness
without pain.
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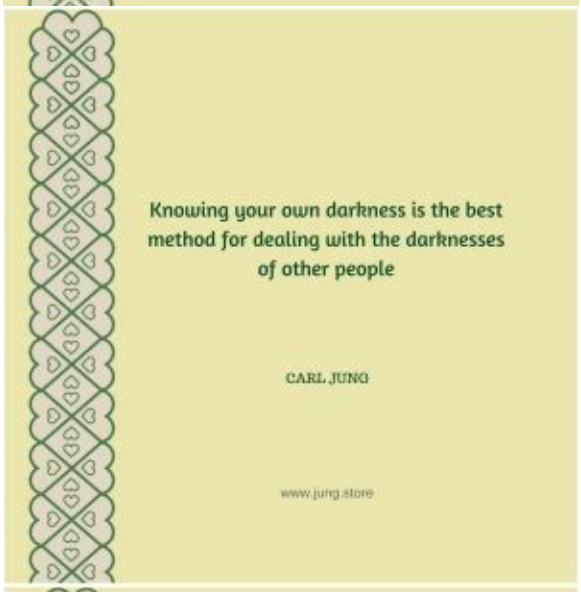
Knowing your own darkness is the best
method for dealing with the darknesses
of other people
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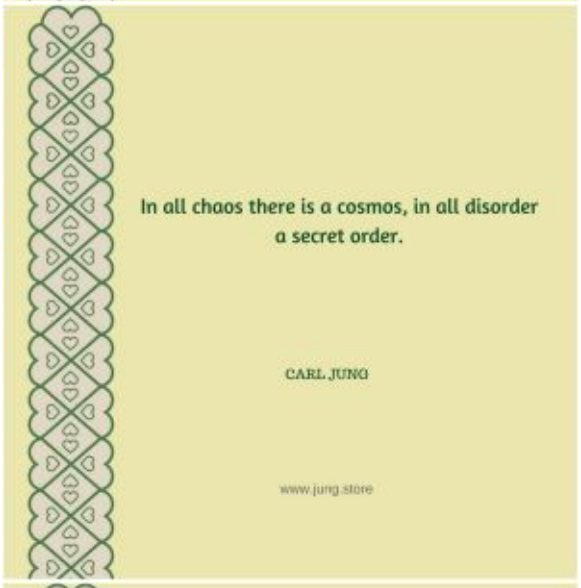
In all chaos there is a cosmos, in all disorder
a secret order.
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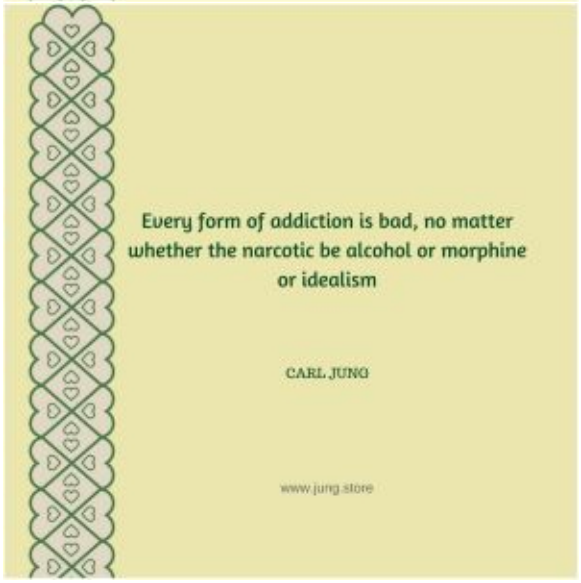
Every form of addiction is bad, no matter
whether the narcotic be alcohol or morphine
or idealism
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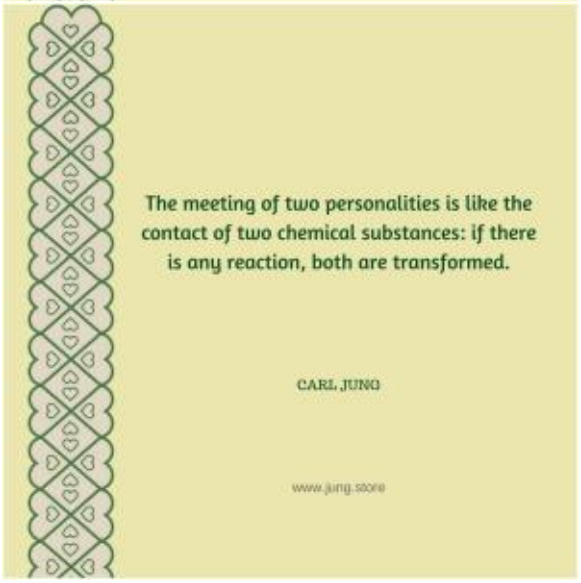
The meeting of two personalities is like the
contact of two chemical substances: if there
is any reaction, both are transformed.
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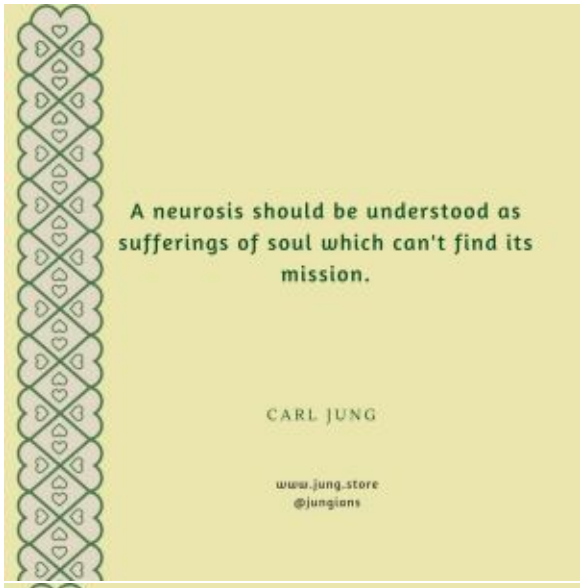
A neurosis should be understood as sufferings of soul which can't find its mission.
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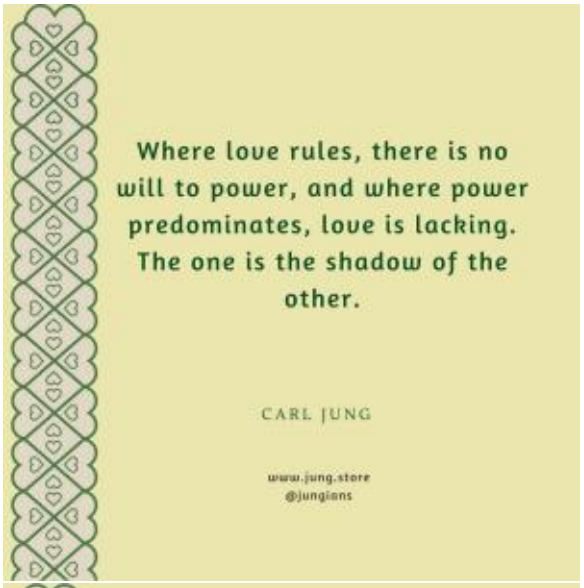
Where love rules, there is no will to power, and where power predominates, love is lacking. The one is the shadow of the other.
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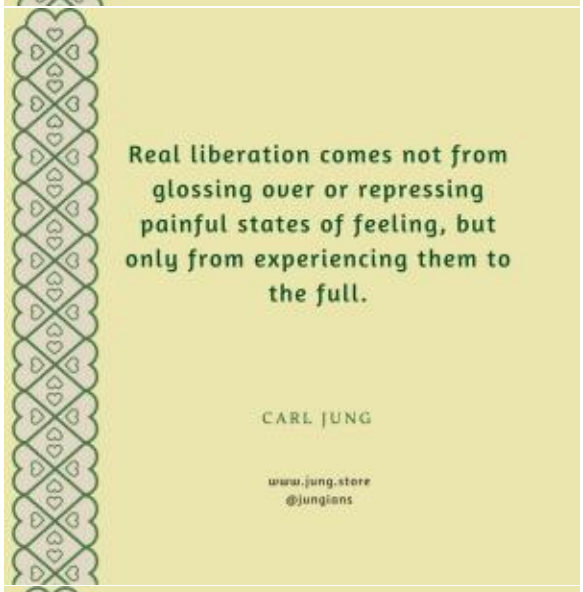
Real liberation comes not from glossing over or repressing painful states of feeling, but only from experiencing them to the full.
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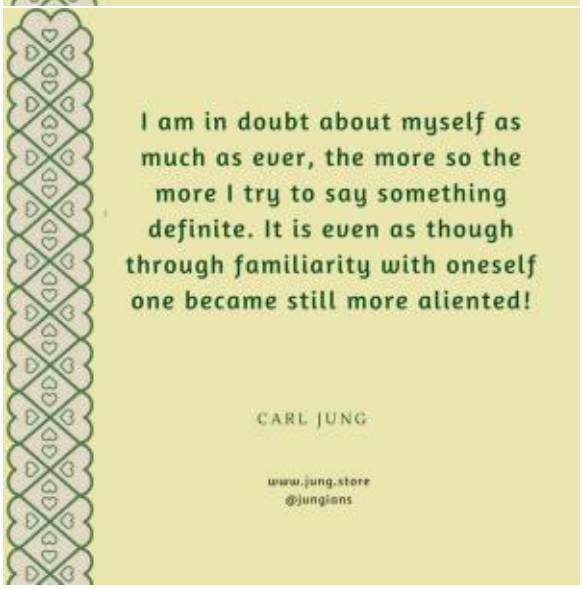
I am in doubt about myself as much as ever, the more so the more I try to say something definite. It is even as though through familiarity with oneself one became still more aliented!
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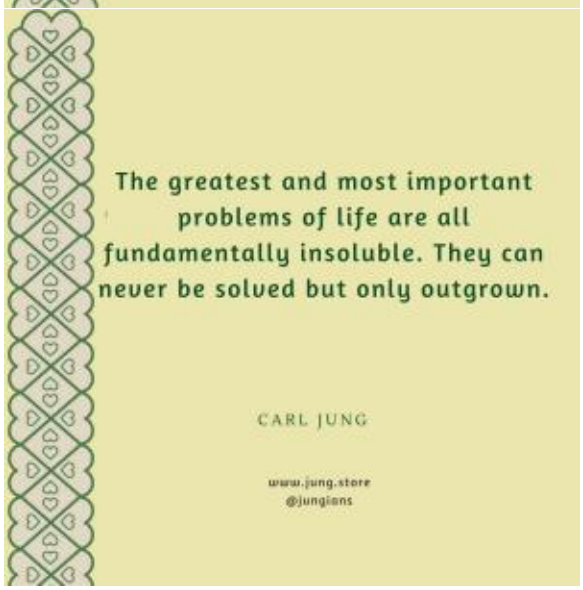
The greatest and most important problems of life are all fundamentally insoluble. They can never be solved but only outgrown.
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Visions Seminar LECTURE IV 3June 1931 (2022-02-10 04:41)

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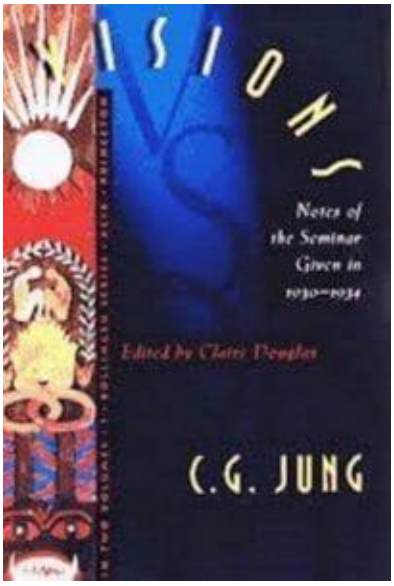

[1]Visions Seminar

LECTURE IV 3June 1931

Last time we tried to interpret the black head which was contained in the egg, and I read the rest of the vision to you.

We should begin where she ritually kissed the black head and said that the fire from his mouth was going through her.

That is, she was permeated by the particular energy or dynamism contained in the head, or whatever the head means.

We spoke about the significance of the head as a sort of primitive mind, which had been in the egg, or in an undeveloped condition, and is now, when the shell is broken, coming out and taking possession of her.

It was an undeveloped germ contained in the unconscious, which had never before emerged on account of the unfavorable mental or spiritual condition of the time in which she was born.

But after the removal of many prejudices, this head, or mind, has a chance of developing, and it fills her with words of fire, like the tongues of fire in the miracle of Pentecost, when the disciples were permeated by the fire of the spirit.

As soon as she had received the fire, the head broke, which means that that particular form is overcome-exactly as the egg disappeared before-and she is filled with new energy; so we may expect that she will now be moved in a certain way.

That is expressed in the following part where she steps out onto a great plain, which suggests a free course, free movement in every direction.

And the first thing she meets there is a snake.

What would the snake suggest?

Mrs. Crowley: Would it be the Yin side of her nature?

Dr. Jung: But the new mind already contains a lot of Yin.

One doesn’t see why there should be a snake.

I told you in a former seminar that in old civilizations, in Rome for instance, the snake was very often used to signify the necessity of caution, and finally it became a sort of exclamation mark.

I told you of the use of the snake symbol on the Palatine to illustrate that.

When driving a car, one often comes to a certain sign, a triangle with an exclamation mark on it, which is a warning, a danger signal.

And so here the snake seems to be a sort of exclamation mark.

Most probably it simply means: look out, something you do not expect is ahead.

It will be a guide to this woman, because there is absolutely no indication of a road on that immense plain.

She is filled with that new mind and naturally she does not know where it will lead her.

When one gets a new insight, a new impulse in life, it is as if one were setting out for an unknown goal.

That is an archetypal situation which often occurs in human life.

Of course we are very rarely on an immense plain where we need the instincts of an animal to find our way, but in ordinary life we are very often, metaphorically, in a situation where we need the help of the instincts.

We come to places where there is no bridge, to situations which are utterly unhistorical, so that we have nothing for comparison, no analogies, and we don't know what we are expected to do under such conditions.

Then it happens that useful animals appear; as when the hero in folklore or in a fairy tale is in a somewhat difficult situation, the helpful animal suddenly appears and shows him the way.

Here the snake appears, and it leads her through cool grass beside a river, and there she finds a landmark obviously.

why just a snake? Why not any other animal?

You see, snakes are always the most unexpected and the most startling of animals, and they have the disagreeable quality of being so close to the ground that one is always in danger of stepping on them.

A very primitive instinct makes us utter an exclamation when we come across a snake in the grass-naturally it is startling.

So, as I said, the snake is apt to be a sort of danger signal.

If it were a green snake, one would certainly say: "Now look out, here lies danger, it is perhaps poisonous, one never knows."

The apparition of a snake since the beginning of the world, has been at least very dubious.

And as a psychological symbol, it always portrays something deeply unconscious, because it is associated with the intestines and with everything obscure in our psychology.

Therefore it is supposed to dwell in the spinal cord, in the nervous system, or in the abdomen.

Or deep under the sea, or in a cave, or underground.

At all events, the snake certainly indicates in this case that our patient should tread warily, she should not go forward heedlessly.

Now she comes to a river. What would that convey?

Dr. Gordon: New country on the other side.

Dr. Jung: You think of crossing the river right away!

Miss Taylor: Bathing.

Dr. Jung: It depends. That might be.

Mrs. Crowley: A river also suggests a snake because it has the same form.

Dr. Jung: Exactly.

There is the analogy, and that is a contribution to the meaning of the snake; as the snake winds along in the grass, so the river winds through the plain.

So we must understand the specific meaning of the river as a parallel to the snake.

What would the river mean then?

Mr. Allemann: The flow of life force, of libido.

Dr. Jung: Yes, or the waters of life.

The snake, particularly the green snake, very often means the path of life, as the river means the flow of life, or the path of fate; it has a source, it follows a potential, and it finally ends in the infinite sea.

Prof Demos: Is that the danger which the snake indicates, the river of life?

Dr. Jung: Yes, because she is approaching the river of life, things are getting a bit ticklish.

Prof Demos: Like the snake in the Garden of Eden. The snake meant the danger of life for Adam and Eve.

Dr. Jung: The real trouble began with that snake in Paradise, and there also they were approaching the river of life.

The river of life sounds very hopeful, very optimistic, but it is always a little uncertain; therefore most people try to remain upon the bank or even farther away if possible.

It is all very nice for other people, but for us it is not quite the thing, we might be drowned; it rushes along and might carry us away, so we think how we could quickly get over it as one steps over a snake.

If you have traveled in primitive and undeveloped countries you know that fording

rivers is generally rather unpleasant, particularly when there are animals in the river, crocodiles and other nuisances, or when it is deep and fast.

When at the end of a day you approach a river, you think, "Oh, here is a lovely river

where we can camp"; but instead, you must cross the river at once, however late at night.

For you never know when there will be heavy rainfalls, the river might rise, and you might have to wait two weeks for it to go down.

So it is a principle when traveling in primitive country to cross the river as soon as you get to it and not to waste any time there, for it is better to have a high river at your back than in front.

Therefore the crossing of a river, or a ford, always symbolizes a typical danger in folk-lore; and dragons are supposed to live near the fords, or they are guarded by snakes.

There is a very interesting case, not in folklore but an actual experience, in Talbot's book, In the Shadow of the Bush.

He tells of a ford which was supposed to be haunted by demons in the form of snakes.

He was traveling in Nigeria, and when he came to that ford he really met a snake, a co-bra.

It went across the path between himself and his wife, who was preceding him. He shot the beast and it jumped into the air and hit him on the cheek, it might easily have bitten him.

He relates the story to show that Negro myths or legends are suggested by the real character of the situation.

He visited all the places that were supposed to be of bad omen or haunted and found that they were definitely uncanny, but on account of quite reasonable peculiarities.

Certain caves and rivers and fords were very dangerous.

I felt that uncanny quality myself.

The bamboo forests are the most feared, and they are the most uncanny places you can imagine, because one usually has to walk on rhino paths which are like tunnels, so there is no escape.

One moves furtively along, all bent over, and always looking ahead because the rhino might be round the next bend.

He charges at sight and there is only a minute to save oneself; the only thing to do is to

jump aside when he is about two yards in front because he shuts his eyes before charg-ing.

But one is walled in by the bamboo trees; moreover, the ground is covered deep with leaves-it is liie walking in a swamp-so one is simply lost.

Now I don’t know whether snakes are especially apt to infest fords, but snakes and dragons are associated with them; and difficult places, like mountain passes, ravines, or lonely water holes in the desert, are generally supposed to be haunted by evil spirits or monsters, personifications of fear.

So a river may be a most serious obstacle when you have to cross it, or on the other hand, it can carry you along on a raft or boat.

But it is a bit doubtful in itself; it is not quite certain whether the way ahead is favorable

or not.

And that is so with the current of life.

When you trust yourself to it, you can never tell where it is carrying you, you never know what the goal of that winding river may be.

One of the reasons for our fear is that we do not like a crooked path, and it is quite right and reasonable to want to see ahead.

We need to see ahead; that is why consciousness was invented.

But the river of life has the disagreeable quality that we can never see round the bend, so we never know where we shall land eventually.

And yet we cannot avoid trusting ourselves to the current at timesfor a certain length of the way at least-and especially must this be so when we have to launch something new into life.

When a new fact in the unconscious is disclosed that needs to get into life, then you must trust yourself to the course of events; then you must plunge in and swim, or use some other contrivance that carries you.

Now in the river our patient sees the form of a man, which of course refers to her real problem, the man who is the stumbling block in the personal story.

And it means that in the river of life, in the course of events, that image will come up and she has to meet it.

Here you see something concerning that piece of the primitive mind which she discovered in the egg.

It says to her: Now this is your touchstone, this is the thing which you must eventually face.

But why should it be brought down to such a test?

People often ask me: Why should things get into reality, why could we not be satisfied with just a thought?

Af,r: Schmitz: It would be lifeless, it would be mere theory, and we cannot live on theories.

Dr. Jung: Yes, if the thing remained a mere thought, then the egg would not contain life; it would be an empty shell practically.

Then the game would not be worth the candle, it would not be worthwhile to

open the egg or to bother about such fantasies at all.

But we have to bother about them because they really contain those germs of life without which that particular life would remain mutilated or sterile; it only becomes living and real through the admixture.

Therefore when she opens the egg, when that head speaks to her, when the fire enters her, she will inevitably be confronted with reality.

So you understand why the snake appears as an exclamation mark. Look out!

Things are getting real.

Now she enters the water, she trusts herself to the course of events and follows after the man.

We have seen before that the animus usually precedes her in any situation where things are obscure and she does not trust herself, anticipating her or performing the rite de sortie.

That is what the primitives do before they go hunting or before they start out on the

warpath; they dance hunting or war in order to prepare themselves psychologically

for the real thing.

Here is something similar.

The animus assumes again the role of the leader of souls, the Hermes psychopompos.

He takes her by the hand, leaves the river, and enters a temple which is on the bank.

That is like part of a ritual; the leader of souls is now taking her into the temple.

We have no particular associations here, no material which would tell us, but how would you translate this temple psychologically?

Prof Eaton: There is an opposition between the idea of the temple and the river. The temple is static; it is a place where one worships or where rites are performed.

Dr. Jung: You establish a sort of contrast between the temple and the river, but there is one other important aspect in contradistinction to the river.

Prof Eaton: It is the difference between the flux and what is permanent.

And the temple is of human make.

Dr: Jung: Exactly, it is made by man, while the river is just a fact of nature.

The first part of the new development is that she has to trust herself to the natural course of events, to the potential, so she is led by the psychopompos or the animus in vias naturalis, following the natural flow of things.

And then he suddenly leaves it when they come to the temple.

Now the temple is made by man; it is static in contradistinction to the flowing river.

Also it is a place of seclusion, a sanctuary, and it is apt to be surrounded by sacred precincts, by a temenos; usually there is a walled-in place round the temple.

It is like a monastery or a church, a sort of refuge where the usual laws or forms of life come to an end and where there is a haven of rest.

Formerly refugees of war found shelter in sanctuaries against the violence of their enemies.

People protected themselves thus against the wear and tear of the ordinary worldly life,

against the fire of their own desires, and the deception of their own illusions.

They were sheltered under the wings of recognized and traditional truth against the dissociating influences and all the confusing possibilities of natural life.

You see, there have always been, and always will be, people who lose themselves in the river of life, who are dissociated and eaten up by their own desires and illusions.

A temple, or a sacred place which is cut off from life, is absolutely right for such people,

at least for a time until they are able to pick up the real thread of their lives again.

Unfortunately these sanctuaries hardly exist any longer in our modern world.

If you are a believer in any of the existing religious forms, with the exception of Protestantism, there is still a chance; if you are a Catholic and believe in the dogma, you can be well sheltered in a monastery or a nunnery.

Or a Buddhist would also have that opportunity.

But for the really advancing part of mankind there is no such possibility; we are in the river whether we know it or not.

People who defend themselves against this fact are merely neurotic, and those who

don’t are gliding on, they don’t know where, and are often the victims of ten thousand opinions and illusions.

So this woman is afraid of losing herself in the river of life, she does not know where she eventually will land, but here is a guide, the psychopompos, who leads her to a safe place.

I don’t know for how long, but it is sure that rites will be performed, because a temple is a place for that purpose.

That conviction is not due to any personal knowledge, it is simply archetypal.

There have been certain spiritual places where magic rites were performed since time immemorial; that belief is in the blood of human beings, an ineradicable fact in our psychology.

You only need to say the word temple, and there is the whole archetypal situation with

hymns and magic rites and everything in full procedure.

She is led into the temple, and at once she does what people have done for ages past when they came to the sacred place; she seeks a cure, she wants to be healed of the thing which is bothering her.

That torturing thing is the fire within, which she has received from the black head,

so she says: "Expel the fire from me."

Now she demands this of her psychopompos.

Here again is a fact of which one is usually not aware: when you get into a disagreeable situation where you see no opening, no direct path, you assume that you are quite alone with yourself.

In a way it is a very good thing that you think so; otherwise you would never make up

your mind, you would remain merely a child.

You must believe that you are practically alone.

But you may find yourself in a really tight place where you can’t get out, where you are helpless.

Then you recognize that you are not alone, because such an absolute impasse is an archetypal situation, and an archetypal figure becomes constellated, a fact in your

psychology, a potential, and so you are up to the situation.

This has repeated itself innumerable times in history, man has again and again passed through such situations and has a psychological method of adapting, the thing to do in such a case.

For by his consciousness alone, particularly the dim consciousness of early ages, man was quite unable to invent such a thing; to primitive man everything was revealed, he invented absolutely nothing, he could not think, it thought.

So it is the totality of the psyche that functions in that way; the psyche produces a double, it brings up another figure; that is a psychological fact.

The psychopompos is this second figure; you can call it the daimon, or the shadow, or a god, or an ancestor spirit; it does not matter what name you give it, it is simply a

helpful figure; it might even be an animal.

For in such a predicament we are depossedes, we lose the power of our ego, we lose our self-confidence.

Until that moment, we were willful or arbitrary, we had made our own choice, we had found out a way, we had proceeded as far as this particular place.

Then suddenly we are in an impasse, we lose faith in ourselves, and it is just as if all of our energy became regressive.

And then our psyche reacts by constellating that double, which has the effect of leading

us out of the situation.

That has happened here.

This woman does not know what is ahead of her, she simply accepts the fact that she is entering the water, and the psychopompos then takes the lead, he performs the rites, and she asks him to expel the fire from her.

She is filled with the fire from that head, but simply does not know how to apply her new acquisition.

That is the usual occurrence; people discover something in their unconscious and immediately ask: "But what shall I do with it?"-a question which I hear every week at least a dozen times.

I say: "I don’t know, nobody knows, it has to be found out, perhaps you will have a dream about it."

So they instantly refer to number three, the double, and I sincerely hope that the double

will produce a dream; otherwise we are in a complete fix.

Once I was in the exceedingly disagreeable situation of seeing that a patient was becoming insane.

He was a colleague of mine, a very normal man.

But one should not trust normality too far; when people are very normal it is often a compensation-they are concealing insanity.

There was a latent psychosis which I did not know when he came.

He was normally married, had two normal children, he was concerned with normal politics, normal business, he was treating his patients normally by hypnosis, and he wanted to study psychoanalysis with me. It was many years ago.

I was quite innocent, I did not expect that things could go wrong with such a normal being, and it was three weeks before I saw from a series of dreams that the fellow was going crazy.

It came nearer and nearer and already he showed all the signs of catatonia, the dilated pupils and the livid skin.

I had told him an analysis would take at least two months and I could not tell him to stop after three weeks, because he would ask why, and I could not say it was because he was going crazy.

If a person asks why the police have brought him to the asylum, and he is told it is because he is crazy, he goes up into the air and there is hell to pay; then he becomes definitely insane.

I have seen quite a number of cases where the very mention of their disease was enough to drive them mad.

So we were in an impasse, and I sincerely hoped that the double would do something about it.

When he came the next time he looked absolutely mad, the real paranoiac look.

He himself was frightened out of his wits but he could not see it, and I could not tell him he was frightened, for he would ask of what.

So I kept as cheerful as possible, but I was not very cheerful inside; it was a very ticklish situation.

I asked him if he had dreamed anything, and he had had two dreams, but I will tell you

only one of them; as a matter of fact the two were practically identical.

He dreamt he was in a Swiss village in the mountains.

It was winter, and he saw a beautiful snow-clad peak which he thought he would climb,

but he would need a guide.

So he looked over a group of Swiss guides and saw a big fellow who he thought looked particularly trustworthy and asked him to accompany him, and it was arranged that they should go the following morning.

They climbed for a long time till they reached a shoulder of the mountain which was jutting out about halfway up, and there the guide said: "Now we are on top of the mountain."

The man thought it was impossible, but certainly the guide must know, he was such a reliable fellow.

So they went down again, and he woke up.

The next dream was almost the same, but it was a deep valley.

Again the guide said: "Now we are down in the valley," when they hadn't gone at all, they were back in the village.

And again the man thought the guide must know better.

He asked me: "What do my dreams convey to you? To me they would mean that our analysis is at an end."

I said: "Exactly, your dreams say you have learned enough."

And you should have seen that man! He became human and normal again.

I followed his further development indirectly for about ten years.

He never touched analysis again; when analysis was mentioned he did not hear, he did not listen, he never told anybody that he had touched it, he kept entirely away from it and continued with his old technique, hypnotism.

Mr. Schmitz: And he did not get crazy?

Dr. Jung: No, he did not, but that was a tour de force on the part of the unconscious.

I could give you names of famous people with latent psychoses,

and their chief topic of conversation is normal living.

Generally they are reformers.

Well, we have now to explain the rite which follows and which should serve the purpose of fulfilling her request that the fire should be expelled from her system.

But why does she want to have the fire expelled?

Dr. Gordon: You cannot live on fire.

Dr. Jung: On the contrary, it makes you live like anything!

Prof Demos: Did not the river put out the fire?

Dr. Jung: Unfortunately not, that is the drawback of watering places, they don't help very much.

No cold-water cures help here.

Prof Demos: Heraclitus says the soul is made of fire, and water quenches it, so there is really an opposition between fire and water.

Dr. Jung: Yes, there would be, but this is the kind of water which is akin to the fire.

To interpret such a thing we must again take it quite naively.

Naivete is a vice in ordinary life, but in psychology one cannot be naïve enough, because these things are based on the primitive mind.

So to know what fire is psychologically, one must know what fire means to the primitive man.

Of course, fire is helpful at a certain distance, exceedingly useful, but when it comes anywhere near one, when it is in one's system, it is almost insupportable.

It symbolizes that this woman is in great danger, in a condition where immediate help is necessary; it is an urgent problem.

We have a proverbial expression in German, that fire is burning under a person's nails, which you can imagine to be most upsetting.

Prof Eaton: The expression in English for a person who is easily enraged is a fire-eater.

Dr. Jung: Yes, we use fire in many metaphors in the sense of an immediately urgent and insupportable factor.

So when our patient drank the fire from that head, she was filled with the realization of

something that was unavoidable, which could not be postponed any longer or avoided by any pretext.

She realized that the thing lived, it was not a mere fantasy, that it really contained fire from the eternal fires.

It is quite obvious that the river cannot quench it because the river is another symbol with the same meaning, the two have a common life.

It is the life of the snake and the poison of the snake, it is the river and the flow, and it is the flame.

You remember, for instance, that Heraclitus called the principle of life and existence, pur aeizoon, which means fire eternally living.

Therefore the water of the river cannot quench it.

On the contrary it increases it, for the more the fire mingles with the river, the more it will be in the movement that is identical with the leaping of the flames.

Dr. &ichstein: Is that the meaning of baptism?

Dr. Jung: Baptism does not mean quenching fire, but bestowing fire.

Therefore it is said in the New Testament, not baptism by water but by fire.

Water is supposed to be life-giving, it is mana because it apparently produces life.

When it rains in the desert vegetation suddenly springs up, so the naive assumption was that the water fecundated the earth and life burst forth.

Through baptism the priest confers life upon the initiate.

The miracle of Pentecost was a sort of baptism; tongues of fire descended upon the disciples, as the Holy Ghost descended upon Christ in the form of a dove.

These are all analogies for one thing, the life-giving mana, the spark of life.

Now this is of course an impossible concept, entirely irrational, it is hopeless to try to discuss it intellectually.

We can only describe it metaphorically.

To say a thing has a sharp edge, a sharp point, something piercing, for instance, would express about the same idea; or to realize a thing so that it clicks; or when a thing comes to a climax, when it penetrates, when there is no gainsaying it-these all express something of the idea.

It is a particular psychological experience for which we have no word.

The primitive can designate such things in a marvellous way, they have wonderful terms to characterize indescribable situations.

Take, for instance, the concept of Tao.

I said in one of my books that there is no word in European languages to express the concept of Tao, yet we can know what it is by experience.

But since then I have been told by a Swede that there is an old word for it in his language.

The word is lagom. Apparently the om is a suffix, despite the fact that in Swedish there are no suffixes as far as I know.

Lag means law; the Swedish royal law is Riechs lag.

And lagom means just right, not too much of this and not too much of that, neither too big nor too small, it designates just the middle ground.

One can say of a man that he is lagom, which means his attitude is just right.

Or one can say of a soup that it is lagom, not too much salt and not too little.

Another example is a word in a Red Indian language consisting of about fourteen syllables (I knew it once but I have forgotten it) which designates an exceedingly typical situation: people sitting together and looking at one another, expecting that the others would dare to say or

do what one does not dare to say or do oneself.

It is a very familiar experience to us all; go to any dinner and you will often find everybody looking at everybody else with just such expectation.

All that is expressed in one word of fourteen syllables.

The primitives have a word for it because they catch such moments.

So the spark, or the immediate urge, has been understood by the primitive, and he calls it mana.

A modern German explorer translates that as the "concept of extraordinary efficacy," which renders more or less the meaning of it, but one could go much further.

People have made a lot of fuss over it, because they try to understand it with their intellect, but it has nothing to do with the intellect.

It is an intuitive moment of extraordinary effectiveness.

For instance, something can be mana at one moment and the next moment it has gone.

In a flash it is there, and then it is not.

A chief may be mana for fifty years, but one day it so happens that someone inadvertently steps over the sleeping chief in the night, and the next morning he no longer has mana; because he has been overstepped the charm, the fascination has disappeared.

Or a thing may appear to you dull, more or less indifferent, and then suddenly

you become aware of something in it, and then it has a sharp edge, or it stings you, it becomes an immediate realization, and that is mana.

I have told you repeatedly about the African tribe for whom the sun, just at the moment of rising, was mana, but a bit above the horizon it was not mana at all. I did not understand it.

I thought the sun was mungu or God-we have used the word mungu to translate God-but it does not mean what we understand by God; it means the spark, the divine moment, or the numinosus.

That Latin word numinosus is again such a term, it is the same idea; it means a sign or hint of light or power.

For instance, supposing upon entering a temple, the statue of the god, consisting of cold marble, suddenly winks at you; that is numinosus, that is mana; it fells you, it strikes you, you know that the image is alive.

And that may be in one moment, and then in a flash it is gone.

You see that is the fire, the spark, and if a thing has that fiery quality, it cannot be escaped or denied, and you must do something about it.

The thing, whatever it is, takes possession of you and is like an arrow sticking in your flesh.

Now, our patient wan ts to get rid of the spell which has been cast upon her by the fire from the head, and the psychopompos tells her to kneel by the altar and gives her water to drink.

Here is the idea of quenching the fire by water, but she said: "The fire within me still burns."

You see the water does not work, despite the fact that it is a sort of charm by analogy:

as water quenches fire, so this water should also quench this fire.

That would be a true animus operation, for the animus is always full of all sorts of little pieces of advice as to how to deal with all sorts of situations, but in this situation he is singularly inadequate.

No traditional means can do away with that fire, or even the charm by analogy; it must be something of equal mana in order to help.

Anything else would be like, say, a philosophical consideration about which there is no urgency.

Disraeli once said: The great thing to know is that the important things are not so important, and the unimportant things are not so unimportant.

Something like that is supposed to quench the fire, a compromise by reason, but there are certain predicaments where reason does not help.

She confesses that the fire is still burning, so she forces the double to do something more about it.

Then he strikes the walls of the temple with his sword so that with a noise of thunder they crumble to the ground.

What is happening here?

Miss Taylor: He is taking her away from her shelter, the time of rest is over.

Dr. Jung: He doesn't turn her out, but he destroys the sacred precincts, the walled-in place of rest, so that all the surrounding country can come in, as it were.

The sacred place is no longer sacred, it is now profane, and of course the effect would be that she would be put back into the river practically.

That is very important.

He tried first to quench the fire by the usual means, by getting her out of life into a secluded space where she was sheltered by thick walls and by the mana of the sacred place; and now he understands that that will not work.

No holiness, no sacredness, can quench that fire; something else must be done.

Therefore he opens up the place to profanation.

And then the man puts his hands upon her forehead and says: "Woman, you are forgiven." Of what does that remind you?

Mr. Schmitz: They are the words of Christ to the adulterous woman who was brought by the Pharisees to be condemned.

Dr. Jung: Is there any other possibility?

D1: Martin: It was the woman who touched his garment.

Dr. Jung: Those are two possibilities, but I think the adulterous woman is a closer anal-

ogy with this case; there was the scarlet garment, you remember.

And here the Hermes psychopompos develops a bit further; he assumes the role of Christ, and the assumption is, through the analogy with the story of the adulterous woman, that he will now quench the fire.

For quenching the fire means to create a psychological situation which allows the contrast between the nature of the fire and the waterlike condition of the tissues to blend.

That is, you feel something burning you when it is incompatible with your previous system of adaptation, but if you change that system, the fire might enter without destroying you.

If you leave it as it is, either the fire will be put out, or your flesh will be burned, and it would be a terrible wound which would leave a corresponding scar.

So that rite in the temple should serve the purpose of uniting the two things which hitherto were incompatible.

There is an idea of adultery in this fantasy, which ought to be accepted into the whole of her system without burning it.

She cannot destroy the whole idea, because that is life from the eternal fire; therefore she must change her system.

That is what Christ did for the adulterous woman and, as he was the son of God, it worked.

He changed her so that she could accept it into her system, so that she could stand herself and no longer be morally destroyed by it.

You see it is tremendously important that people should be able to accept themselves; otherwise the will of God cannot be lived.

They are sort of cramped or blighted, they don’t really produce themselves as the whole of the creative will which is in them, they assume a better judgment than God himself, assuming that man ought to be so-and-so.

In that way they exclude many of their real qualities, with the result that they are like the apple tree that produces carrots, or the famous good tiger that eats apples, which surely is not the original meaning of God.

Now to bring forth what the original will intended is really the task of a whole lifetime, a very serious undertaking.

And for the poor adulterous woman in the New Testament to solve the question of how to be decent and at the same time a prostitute was a pretty stiff dose for her little bit of wits; naturally she felt unequal to it and became indecent, and then she had feelings of inferiority.

So what the Lord did for her was to change her system so that she could accept the fact and still feel redeemed.

You are not redeemed by repentance, you remain the same old Adam, because by repentance you are not changed; you may get baptized, but that is not a real change.

It must be a complete change of the system, an acceptance of the things that were unacceptable before.

When you accept the fact of your inferiority, it lives with you; you are it too, but not exclusively.

You are not only white, one part is black, but both make the whole man.

It is not wiping out the white substance when you accept the black-on the contrary; it is only when you can't that things go wrong, when there is nothing but white and nothing but black.

That is simply neurotic. So the evangelical cure is a very wise one.

Christ helped the woman to accept herself as she was, and that is what the animus is doing here when he assumes the gesture of Christ.

Now we will see the effect of the cure. He says: "Arise and hold communion with the people." What is the meaning of this?

Prof Eaton: It seems to be a symbolical representation of the theory of inferiority.

By removing the feeling of inferiority, she can now get on better with other people.

Dr. Jung: Exactly, but it means even more.

Miss Sergeant: She can commune with the mind of the people.

Dr. Jung: That is not exactly the meaning-to hold communion. That is too religious.

Dr. Barker: To get a good relationship?

Dr. Jung: Well, that would be something.

Mr. Allemann: She is just the same as other people.

Dr. Jung: Exactly.

Prof Eaton: As when you accept yourself, then the world can accept you.

Dr. Jung: Yes, it is just that.

You see, people who have feelings of inferiority are not accepted because they do not accept themselves.

If you want to be appreciated or loved, appreciate yourself, love yourself, do right for yourself, and everybody will do the right thing to you.

To people who say: "Oh, I am very much interested in people, I love them, but I hate myself," I always reply: "Nobody can stand you because you bring with you the stench of your stables; go first and clean your stables, and then we will accept you as a clean human being; then we will like you if there is anything likable."

That is what they always forget, which comes from our wrong kind of Christian education.

Miss Taylor: And if you don't find anything?

Dr. Jung: Then seek until you find something. You mean if you find nothing wrong in yourself?

Miss Taylor: No, nothing good.

Dr.Jung: Oh, that is the animus prejudice.

Since you are alive, there is something good in you, there is the Self in you.

That is the greatest treasure.

Miss Taylor: I didn't mean to be personal, but there are people who go and look and can find nothing in themselves.

They need help to find it.

Dr. Jung: It is obvious that we need help; otherwise we would not have analysis.

Our eyes are opened by outside causes, or we would be like old Baron Munchhausen, who tried to pull himself out of the swamp by his own boot straps.

To hold communion with the people means: recognize that we are all just the same, we all suffer from the same problems.

Then you are no longer isolated, you are human among human beings.

That is, of course, a tremendous asset which removes this woman's feelings of inferiority; she is accepted, she is in mankind, she stands upon the soil that is common to all living things.

She is then just one tree among many which has succeeded in taking root, there is no feeling of inferiority.

Animals never have feelings of inferiority; it is only the mind that causes such feelings.

Our minds make that tremendous and blasphemous assumption that we know better than the will within us.

Then she beheld many people about them and she says: "I walked to them and they touched me with their hands.

At last I said: ’The fire is no longer within me.’"

You see the fire is quenched, she has been made whole by the truly Christian gesture of the psychopompos.

This is analogous to the cures made by the old Egyptian priests.

We have some knowledge of Egyptian medicine from ancient papyri.

They followed a queer method: they made an incantation on the disease by giving names to it and by telling the story of that particular ailment.

The cure consisted in what the doctor said, not what he did.

That was tremendously important, they made a particular point of it.

A case is described of a patient who had a dangerous carbuncle on the neck.

The priest said: "Thy neck is smarting, thy neck is hot, it is swollen, it is painful"; he talked in that way, formulating it for the patient, painting a picture of his illness, and then he usually read the corresponding text.

Another example was a man who was bitten by a poisonous snake.

You remember how Ra was bitten by a snake and what Mother Isis did in

order to cure the poisoned god.

That was read to the sufferer, with the assumption that it would help him by speaking the suitable word, reminding him of the holy legend of the god, exactly as a priest would now point to the suffering of Mary and Christ: "What is your suffering in comparison with all that? Their suffering has redeemed us from our pain."

And that is exactly what is happening here, only it happens in a way which is not very obvious.

It is an effect which takes place in the darkness; also the analogy is not too clear.

You see, if it were exactly what the Bible or any holy legend said, up would come the resistance of the conscious, saying, "Ah, we know that, it is the same old story which does not work."

So there would be no effect.

But since it happens in such a concealed way it can work; she cannot interfere because she does not recognize it.

From that we can draw the conclusion that we should learn not to interfere in order that the thing may work.

If only we could learn the art of not interfering!

We hinder ourselves most by that intellectual interference, always knowing better; that is the stumbling block.

What we have to do in analysis is to remove those conscious opinions, to help nature along, so that she can work in her quiet way through her symbols, without our obnoxious intervention.

You see this magic rite has now worked.

The fire is quenched and she confesses: I am purified, as if confessing in the true antique style: I am reborn.

Through acceptance not by cutting away the thing that does not help-she is purified and

brought back into the lap of humanity.

Then she says: "I lifted up my arms to the sky while the rays of the sun descended upon me."

She is now on the earth and the light can descend upon her.

When she is human, when she holds communion with mankind, she can receive the

blessing of the sun, which is of course a religious experience.

Only those people who can really touch bottom can be human. Therefore Meister Eckhart says that one should not repent too much of one’s sins because it might keep one away from grace.

One is only confronted with the spiritual experience when one is absolutely human.

The German mystic Angelus Silesius put that into a very beautiful verse: "Willst

Du den Perlen-Thau der edeln Gottheit fangen, So musst Du unverruckt an Seiner Menschheit hangen.

"That means literally: if you want to catch the pearl-dew of the noble Godhead, you must cling imperturbably to his Lmankind.

And God’s mankind, his human children, is this same idea: commune with the people and the rays of the sun will descend upon you.

A good deal of old religious truth is put here into very unusual form, which is the reason the patient does not recognize it.

That is very helpful, for so she cannot destroy it.

Nowadays the unconscious comes to our aid in that way.

We are too rational, not naive enough, and therefore the truth is hidden from our eyes.

For our evil eye cast upon that delicate material destroys it and destroys its helpful effect.

But here is a beautiful example of an eternal truth stealing into the system of our patient when she is not aware of it, and so it can work.

Later on she must go so far as to see it and not destroy it by the poisonous evil eye, by wanting to know better. Carl Jung, Visions Seminar, Page 379-394

1. https://smile.amazon.com/Visions-Notes-seminar-1930-1934-Bollingen/dp/0691099715/ref=sr_1_1?crid=3GNDJ46VRSITS&keywords=jung+visions+seminar&qid=1644335054&s=bo

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The individual exists. What is community? It is a crowd. (2022-02-10 04:47)

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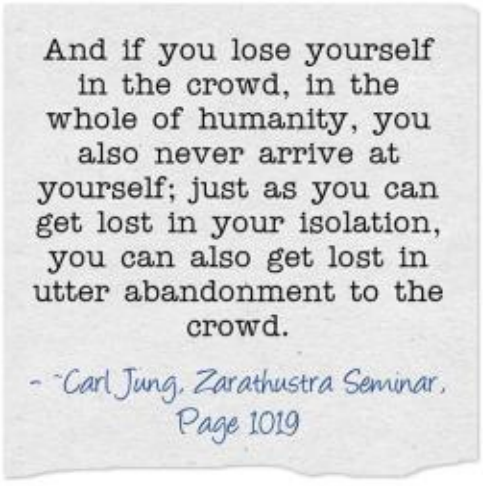
And if you lose yourself in the crowd, in the whole of humanity, you also never arrive at yourself; just as you can get lost in your isolation, you can also get lost in utter abandonment to the crowd.
- Carl Jung, Zarathustra Seminar, Page 1019

[1]Psychology of Yoga and Meditation

The individual exists. What is community? It is a crowd.

Only the individual gives it meaning and value. When all is said and done, it is absolutely exclusively the Christ in us.

Otherwise we turn idols into gods and deliver ourselves up to idolatry. Carl Jung, Psychology of Yoga and Meditation, Page 60

Jung's remark can be seen as a critical statement regarding Nazi Germany and other fascist states at the time.

At least the audience in the auditorium understood it that way. ES commented in his script: "Great applause."

In 1933, Jung also emphasized the importance of the self-development of the individual in order to fulfil its task within a collective movement: "

The self-development of the individual is especially necessary in our time.

When the individual is unconscious of himself, the collective movement too lacks a clear sense of purpose.

Only the self-development of the individual, which I consider to be the supreme goal of all psychological endeavor, can produce consciously responsible spokesmen and leaders of the collective movement." [Interview with Adolf Weizsäcker, 26 June 1933 in McGuire/Hull, 1977, p. 64] Psychology of Yoga and Meditation, Page 60, fn 218

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_2?dchild=1&keywords=Psychology+of+Yoga+and+Meditation&qid=161529

The images on which we feed govern our lives. **(2022-02-11 04:05)**

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[1]The Pregnant Virgin: A Process of Psychological Transformation

The images on which we feed govern our lives.

If we allow ourselves to become garbage dumps for the soft-core porn of advertising and the soaps, our femininity is desecrated.

The task of freeing oneself from the father and mother complex is no less arduous for men, in whom femininity is even more psychically raped by collective values.

Their dreams too are full of mutilated baby girls, young women being dragged in chains, grandmothers crying, prisons and towers in which the feminine is encapsulated.

Many men, however, are acutely aware of their own threatened femininity and the anguish in their wives and partners.

As one male therapist wrote to me in a letter,

“For so long now, I have been wrestling with, agonizing over, and trying to help women to see their own locked-up femininity. I have counseled many couples prior to marriage, and have seen too many men who have no idea at all of the feminine within themselves, and even less of the feminine in their intended bridge. I feel so impotent when faced with the magnitude of the problem...I have believed for a long time that in some way the male can bring the female to bloom, helping her to come into full flower from a tightly closed bud.

I also know that for a man to be able to do this, he must be in touch with his own true masculinity – not the usually accepted macho type – but true masculinity which is strong enough to recognize the feminine in himself as well.” — Marion Woodman, The Pregnant Virgin: A Process of Psychological Transformation

1. https://smile.amazon.com/Pregnant-Virgin-Psychological-Transformation-Psychology/dp/0919123201/ref=sr_1_13?crid=2MMV4R2DQRWPB&dchild=1&keywords=marion+woodman&q

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The Black Books: Toward a Visionary Science: Jung’s Notebooks of Transformation - Prelude (2022-02-11 04:10)

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[1]the Black Books

Toward a Visionary Science: Jung’s Notebooks of Transformation Sonu Shamdasani

Prelude

In 1935, Jung said: "A point exists at about the thirty-fifth year when things begin to change, it is the first moment of the shadow side of life, of the going down to death.

It is clear that Dante found this point and those who have read

Zarathustra will know that Nietzsche also discovered it.

When this turning point comes people meet it in several ways: some turn away from it; others plunge into it; and something important happens to yet others from the outside.

If we do not see a thing Fate does it to us."

By 1913, he had established himself as one of the leading lights in European psychiatry and was president of the burgeoning International Psychoanalytical Association.

As he recounted in Liber Novus, "I had achieved everything that I had wished for myself.

I had achieved honor, power, wealth, knowledge, and every human happiness.

Then my desire for the increase of these trappings ceased, the desire ebbed from me and horror came over me."

He had reached a turning point that was to transform his life and work: through this, Jung became Jung, and analytical psychology emerged as a general psychology and as a school of psychotherapy.

This transformation took place through the exploration of the visionary imagination, charted in the Black Books, from 1913 to 1932.

These are not personal diaries but the records of a unique self-experimentation that Jung called his "confrontation with his soul" and his "confrontation with the unconscious."

He didn’t record day-to-day happenings or outer events in them but rather his active imaginations, depictions of his mental states, and reflections on these.

From the fantasies therein, between 1913 and 1916 he composed the Draft of Liber Novus, the Red Book, which he then transcribed in a calligraphic volume, illustrated with paintings.

The paintings from 1916 onward in the Red Book relate to Jung’s continued explorations in the later Black Books.

Liber Novus and the Black Books are thus closely intertwined. The Black Books cover the period before, during, and after Liber Novus.

Liber Novus was born from the Black Books.

It includes Jung’s meditation on his fantasies between 1913 and 1916, and his understanding of the significance of his experiences up to that point.

In Jung's view, his undertaking pertained not just to himself but to others as well; he had come to view his fantasies as

stemming from a general mythopoeic layer of the psyche, which he named the collective unconscious.

From the notebooks of a self-experimentation, a psychological work in a literary and theogonic form was created.

Jung's continued explorations of the visionary imagination in the Black Books from 1916 chart his evolving understanding and demonstrate how he sought to develop and extend the insights he had gained and embody them in life.

At the same time, they enable his paintings from 1916 onward to be understood in the context of the evolution of the iconography of his personal cosmology.

Given the intersection of the Black Books and Liber Novus, particularly between 1913 and 1916, this introduction of necessity reprises in a reworked and expanded form sections from the introduction to Liber Novus, now taken up from a different angle, as both works arise from one context and shared chronology.

The introduction at hand focuses more on the unfolding of Jung's visionary self-experimentation, and provides a fuller contextualization of the later period, 1916 to 1932.

Similarly, a share of the notes from the 2009 Norton edition of Liber Novus have been carried over in the first part of this edition.

In the early twentieth century, it was not uncommon for a work to be expanded and recast through several editions.

A number of Jung's pivotal publications, such as The Psychology of the Unconscious Processes, are prime examples of this.

This introduction is part of that genre. Sonu Shamdasani, The Black Books, Vol. 1, Page 11-12

1. https://smile.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_3?crid=3W2JZ3ZFODN25&keywords=jung+black+books&qid=1644179764&sprefix=jung+black

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Emptiness comes as the first of the three contemplations. (2022-02-11 04:20)

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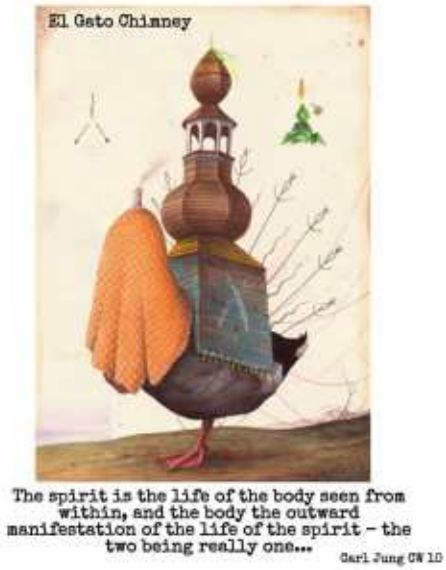
El Gato Chimney
The spirit is the life of the body seen from within, and the body the outward manifestation of the life of the spirit – the two being really one...
Carl Jung CW 10

[1]Civilization in Transition CW 10

Emptiness comes as the first of the three contemplations. All things are looked upon as empty. Then follows delusion.

Although it is known that they are empty, things are not destroyed, but one attends to one's affairs in the midst of the emptiness.

But though one does not destroy things, neither does one pay attention to them; this is contemplation of the center.

While practicing contemplation of the empty, one also knows that one cannot destroy the ten thousand things, and still one does not notice them.

In this way the three contemplations fall together. But, after all, strength is in envisioning the empty.

Therefore, when one practices contemplation of emptiness, emptiness is certainly empty, but delusion is empty also, and the center is empty.

It needs a great strength to practice contemplation of delusion; then delusion is really delusion, but emptiness is also delusion, and the center is delusion too.

Being on the way of the center, one also creates images of the emptiness; they are not called empty but are called central.

One practices also contemplation of delusion, but one does not call it delusion, one calls it central.

As to what has to do with the center, more need not be said. Carl Jung, Psychology of Yoga and Meditation, Page 252

1. https://smile.amazon.com/s?k=jung+vol+10&crid=311NW89Z1FBH4&sprefix=jung+v%2Caps%2C186&ref=nb_sb_ss_ts-doa-p_5_6

From our experience, it is hardly conceivable that a God existing outside of ourselves causes dreams (2022-02-12 03:21)

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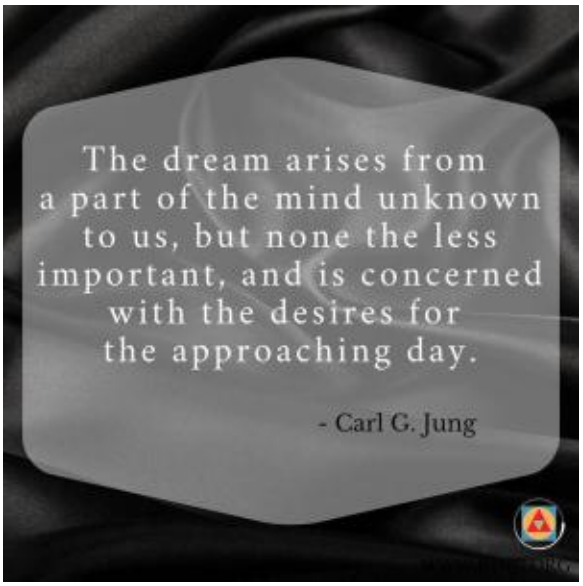
The dream arises from
a part of the mind unknown
to us, but none the less
important, and is concerned
with the desires for
the approaching day.
- Carl G. Jung

[1]Psychology of the Unconscious

From our experience, it is hardly conceivable that a God existing outside of ourselves causes dreams, or that the dream, eo ipso, foresees the future prophetically.

When we translate this into the psychologic, however, then the ancient the ones sound much more reconcilable, namely, the dream arises from a part of the mind unknown to us, but none the less important, and is concerned with the desires for the approaching day.

This psychologic formula derived from the ancient superstitious conception of dreams, is, so to speak, exactly identified with the Freudian psychology, which assumes a rising wish from the unconscious to be the source of the dream

As the old belief teaches, the Deity or the Demon speaks in symbolic speech to the sleeper, and the dream interpreter has the riddle to solve

In modern speech we say this means that the dream is a series of images, "which are apparently contradictory and nonsensical, but arise in
reality from psychologic material which yields a clear meaning. Carl Jung, Psychology of the Unconscious, Page 9

1. https://smile.amazon.com/Psychology-Unconscious-C-G-Jung/dp/0486424995/ref=sr_1_1?crid=1VUE9XXI2KVLW&dchild=1&keywords=jung+psychology+of+the+unconscious&qid=16

Dr. Carl Gustav Jung, one of the founders of psychiatry, tells: "WHY I BELIEVE IN GOD"
(2022-02-12 04:15)

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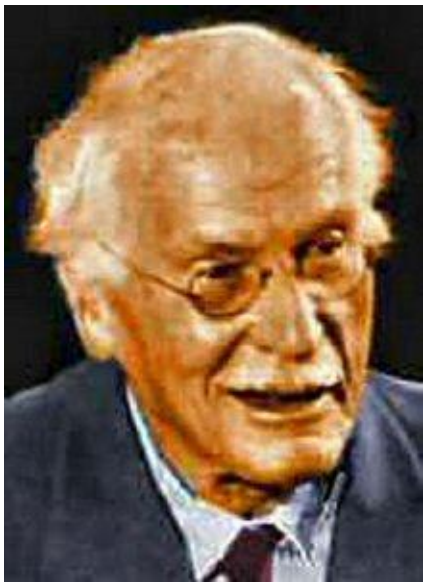

[1]Good Housekeeping June 1961

In a memorable interview, the late Dr. Carl Gustav Jung, one of the founders of psychiatry, tells:

"WHY I BELIEVE IN GOD"

On June 2, 1961. journalist Frederick Sands visited Carl Gustav Jung in Switzerland.

Jung, survivor of psychology's " Big Three" (the others, Sigmund Freud, Alfred Adler), spoke freely of life and death.

On June 6, Jung, 86, was dead.

GOOD HOUSEKEEPING believes that this interview with one of the founders of modern psychiatry, in the twilight of his life, has historic significance.

Brought up by his father to Le a good Christian in the traditional sense, Carl Gustav Jung, only son of a Swiss Reformed Church pastor of Basel, Switzerland, was told as a boy to "believe in God."

But the more he tried, the more difficult he found it to "believe."

He began to grope for something more. Instead of merely believing he wanted to know.

His quest for that certain knowledge led him, early in his life, lo a conviction of the existence of God.

A conviction arrived by means different from those of orthodox: religious thought, it was to remain his chief preoccupation until he died last June.

Speaking with the guttural accent of German-Swiss, but in idiomatically almost perfect English, Professor Jung told me, in his last interview:

"To this day, God is the name by which I designate all things which cross my willful path violently and recklessly, all things which upset my subjective views, plans and intentions then change the course of my life for better or worse.

"Without knowing it," he added. " man is always concerned with God. What some people call instinct or intuition is nothing other than God. God is the voice in side us which tells us what to do and what not lo do-in other words, our conscience."

A Latin inscription is carved into the stonework above the door of Professor Jung's house. It reads: "Vocatus atque non vocatus, Deus aderit"-Called or uncalled, God will be present."

Dr. Jung and his wife, Emma, built their villa in 1908

Both of them- for until her death in 1955, Mrs. Jung also conducted considerable psychology practice-used spirit of that inscription in treating thou sands of patients over three generations.

Dr. Jung's belief in God, his insistence that t religion is a prime human need is what has set him apart from the other men who, with him, did most to establish the science of psychology: Sigmund Freud and Alfred Adler.

Freud argued that the sex urge, Adler that the drive for power, were the dominant forces governing all human behavior.

But Dr. Jung said:

"In this dark atomic age of ours, with lurking fear, man is seeking guidance. Unconsciously or consciously he is once more groping for God."

Dr. Jung respected some of Freud's and Adler's theories but was adamant rejecting the suggestion that God is just another complex and it is this fundamental theory which gained him dominant respect ·not only among psychologists the world over but among clergymen, intellectuals and ordinary people.

He told me: " All 1hat I have learned has led me step by step to an unshakable conviction in the existence of God. I believe in what I know. And that eliminates believing. Therefore I do not take His existence on belief- I know that He exists."

And he added: " I cannot tell you what His qualities are, or what He looks like.

I have only a human conception of how He appears to me."

Over the more than sixty years that he practiced and developed his vast knowledge of the human mind Jung carefully refrained from ex pressing an opinion about the qualities of the Eternal Being other than as they appeared lo him from personal experiences.

"My scientific conscience, Dr. Jung told me "forbids me to say more than I can prove.

And as a scientist I draw my conclusions from facts.

So I would even consider ii intellectually immoral to indulge in the belief that my view of a god corresponds to the universal supernatural being of the religious confessions or philosophies.

Neither would I allow myself to make such a definite statement as God can on l)· be good.'

"Only my experience can be good-or evil but I know that the superior will is based upon a foundation which surpasses human imagination."

Steadfastly he maintained that whatever man can say about God is no more than man's own mind can conceive.

He will always remain a human view for we cannot prove that it is God himself who speaks.

It is the human being telling or trying to tell. about his experiences of what he assumes is God," Dr. Jung said.

Every revelation or illumination such as we are told in the Sacred Books are mere formulations of man,

They are no more than translations of inner images and experiences told within the limitations of the human tongue.

Whatever the experience, it was that of a human being, and as such remains within the boundaries of human perception."

For theologians the Bible is God’s word and so beyond human discussion.

But Jung says:

"We can do no more than tell about our own images, ideas, concepts, thoughts and experiences, all of which are products of the soul."

Thus. in spite of his own convictions, Jung never attempted lo prove to anyone the existence of God.

He would not admit that he might know more about God than any other religious person.

Rather, he saw himself as the "discoverer of a new approach to the eternal question."

His discovery: One of the most important qualities of the human soul is its religious function enabling man to come to peace with himself through understanding the superior force within him.

Once. in a radio talk on the B.B.C., Jung said: "I do not need lo believe in God- I know."

This brought letters by the hundreds pouring into his home, all asking: "How do you know?"

Some people even surmised that Jung had seen God, and met Him somehow or somewhere and could say whether God is "really surrounded by millions of brilliant angels," or whet her he is a " flaming cloud."

Others assumed Jung had direct communication with God and knowledge of His words.

Many hundreds of people came to Jung, asking: "Does God really exist?"

Jung made them understand that all the things which happen to them against their will are a superior force.

And he told me:

"They can call it God or Devil; that doesn’t mailer to me, as long as they realize that it is a superior force. God is nothing more than that superior force in our life. You can experience it every day:’

Today the number of people no longer able to believe in God is very large and ever- increasing, Jung said, because they have begun to ask questions unanswerable by the religion to which they belong.

And so they start to doubt.

"’Take. for instance," Jung said to me "the beginning of the world; Science has proved that the creation story, as told in the Bible is a myth. But even such contradictions between science and religion play little part in true feelings toward religion.”

"I know some foremost scientists, as well as simple people even children, who understand what God is-they have no trouble knowing.

"The problem begins with people with intellectual and philosophical minds. They have lost that knowledge and come to ask for rational. philosophical, theological or psychological proof.

"’They have forgotten to be simple, open-minded and humble enough to know God and to feel Him. They are too much concerned with everyday events, and their personal affairs. "

"When the primitive man sees the sun or the moon. when he becomes ill and recovers . when he is faced with a birth or death. he thinks immediately of God.

But the rational mind of intellectual people These people have lost their religious attitude toward life and arc looking for explanations like mathematical proof.

They cannot realize that to know God is not matter of explaining, but of a deep emotional experience which neither needs, nor can be put into, words."

Although a Christian and a pious man, possessed of unusually passionate religious feeling, Jung told me:

.. I try hard to escape the internal contradictions of Christi-an concepts by taking into consideration the immense dark ness of the human mind.

The Christian idea proves its ’Vitality by a continuous evolution, but our time demands some new thought in this respect."

Thoughtfully, he added: "We cannot continue to think in an antiquated or medieval way when we enter the sphere of religious experience.”

ln his ceaseless probing into man’s relationship to God, Jung covered almost every field of research.

He explored yoga, alchemy, fairy tales, the tribal rites of the Pueblo Indians, the Ger-

man romantic philosophers, Buddhism, extrasensory perception.

He "interpreted" more than 100,000 dreams.

He discovered patterns of experiences and feeling such as have reappeared in dream symbols and images since the beginning of mankind, and called these .. archetypes.”

He drew his most important conclusions from his studies of archetypal images of God-namely, that although these images are not God, they do point to an unseen and unknowable power behind creation and the universe, the very power which religion calls God.

Dreams in which such archetypal images occur had a special significance for Jung. as if they were "messages from God."

An American minister recently devoted a sermon to Jung’s study of dreams, calling it "God’s Forgotten Language."

Jung attributed the same importance to meaningful physical facts, whenever they confronted him, as he did to psychological facts like dreams, visions, fantasies and imagination.

Jung saw the hand of the superior force in each, although he admits readily that there are many things which cannot be explained by logical, earthly factors.

Did understanding and experience of Cod bring him greater happiness than men less possessed of this knowledge enjoy?

I put this question to Jung, and he said :

"If by happiness you mean a richer and more meaningful life, then my answer would be ’ yes.’ But remember, a meaningful life never excludes suffering, just as knowledge in any given field imposes its corresponding responsibilities.

In the case of religion it seizes and controls the human being who is always its victim rather than his creator.”

A happy man of simple tastes who found delight in the most modest of pleasures, Jung enjoyed a glass of wine or a cigar.

Small, seemingly in significant events were as important to him-as material for psychological conclusions-as any major happening on the international scene.

He sought, and generally found a meaning in everything which crossed his path.

He was happiest of all when spring spread over the Alps and he could leave his villa near Zurich to go, all by himself, to what he called his "primitive country retreat."

It was a remote little house, reminiscent of ,a medieval castle tower, which Jung helped to build with ·his own hands.

But it was more than a house.

To Jung it was a psychological experiment.

There were no telephone, no electricity.

There he did his own cooking over an open fire and fetched water from a spring.

The walls were exceptionally thick and let in no sound from the outside world.

The house was not only a psychological experiment.

It was a protest against what Jung regarded as the manifold distractions of modern life-the extreme speeds, the constant noise, the pressing worries and fears that monopolize so much of our daily lives and, in his opinion, reduce our "thinking power" to its lowest ebb.

"At my country retreat, I do as I please," he told me. " I write, I paint but I spend most of the time just drifting along with my thoughts."

What were those thoughts?

Jung bluntly expressed the view that the mind of modern man is consciously or unconsciously becoming obsessed with an ever-increasing dread of utter physical, moral or mental destruction.

On the one hand is the threat of the hydrogen bomb; on the other, the threat of communism and all it implies.

"It seems to me we ·have reached the limit of our evolution-the point from which we can advance no further," the, venerable psychologist declared.

"Man started from an unconscious state and has ever striven for greater consciousness.

The development of consciousness is the burden, the suffering and the blessing of mankind.

Each new discovery leads to greater consciousness, and the path along which we are going is merely an extension of it.

This inevitably calls for greater responsibility and enforces a great chance in ourselves.

We must draw conclusions from what we know and discover, and not take everything for granted."

Man’s mind. Jung insisted, has not kept pace with modern technical advances or with unforeseen psychological changes, such as those caused by 1he systematic lies and deceptions of modern propaganda.

Thus a great gap has opened up between our conscious and our unconscious mind.

"Man has come to be man’s worst enemy.

It is a clash between man and Cod, in which man’s Lucifer-like genius has produced in the H-bomb the power to destroy better and more effectively than any ancient god could."

Jn the opinion of Jung, the crucial question is whether we can become humble enough to produce a mind with which man can live in peace and without fear of his life.

When death came to Jung peacefully, as he was just short of his eight y-sixth birthday, he was prepared to regard it as new exploratory ground for his ever-inquiring mind.

Or, as he himself put it:

"For the time being I am still alive,

and say: ’Let us do everything we can, here.’

" If, when I die, I find there is a new life, I shall say: ’Now let us Jive once more.’ " Carl Jung Interview, Good Housekeeping Magazine, Why I Believe in God, June 2, 1961

1. https://www.wolfgangs.com/vintage-magazines/good-housekeeping/vintage-magazine/OMS06094.html

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Carl Jung on the "Soul" in The Black Books - Anthology - Quotation (2022-02-12 05:17)

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You unite yourself with Abraxas through me. First you give me your heart, and then you live through me. I am the bridge to Abraxas. Thus the tree of light arises in you and you become the tree of light and Phanes arises from you. You have anticipated, but not understood this. At the time you had to separate from Abraxas to become individual, opposed to the drive. Now you become one with Abraxas. This happens through me. You cannot do this. Therefore you must remain with me. unification with the physical Abraxas occurs through the human woman, but that with the spiritual Abr. occurs through me; that is why you must be with me. Jung's Soul, The Black Books, Vol. VI, Page 261

"I always want a great deal from you. Women are my most dangerous opponents, since they have my qualities. That's why you can confuse me so easily with the black one [Toni Wolff]. I also have golden goat eyes and a black coat. I place myself between her and you. The white one [Maria Moltzer] is less dangerous to you, since she is completely unlike me and of such an adverse nature that you can't at all lose yourself there. You just suffer too much from her. She was dangerous before, but no longer. She is just embittered against you because I am stronger than her. But the black one is dishonestly clever. I understand that you love her, but I would like to get rid of her. It's unclear whether I will succeed. There are human matters which I cannot master. But I will always be against her. So pay attention. Not too far away from me!" Jung's Soul, The Black Books, Vol. VI, Page 259

You [Soul] are like the chicken that has hatched ducklings. You don't listen to what I say. You are unreasonable. You don't come to humane terms with me, though you always claim that you do. You work against me and you are in love with me. Carl Jung, The Black Books, Vol. VI, Page 216

This star is the God, the goal of man. This is his one guiding God. In him man goes to his rest. Toward him goes the long journey of the soul after death. In him everything that man withdraws from thew greater world shines resplendently. Carl Jung, The Black Books, Vol. VI, Page 227

The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thought-desire. Carl Jung, The Black Books, Vol. VI, Page 226

But the soul became the steps of its ladder, closest, nearest, near, far, further, furthest. First she is my own being, then she is a serpent and a bird, then she is mother and father, then even further away Salome and Elijah. Carl Jung, The Black Books, Vol. VI, Page 238

But the soul became the steps of its ladder, closest, nearest, near, far, further, furthest. First she is my own being, then she is a serpent and a bird, then she is mother and father, then even further away Salome and Elijah. Carl Jung, The Black Books, Vol. VI, Page 238

A dream told me that you were suffering, you Elijah, you Salome, you elders, and you, my maternal soul that cannot forget me. You, maternal soul, tell me why should I, who had been your lover, appear to you now as your unbeloved man? Carl Jung, The Black Books, Vol. VI, Page 235

I am astonished, Elijah. Do you not know what happened? Do you not know that the world has put on a new garb? That the one God and the one soul have gone away and in turn a multitude of Gods and soul daimons have moved back into the world? Carl Jung, The Black Books, Vol. VI, Page 237

What is, gives no pleasure. Pleasure comes only from the new. Your maternal soul would also like a new husband-ha ha! She loves change. Her bourgeois man is not pleasurable enough for her. In that respect she is unteachable and therefore you believe she is mad. We love only what is coming, that gives pleasure. Salome, The Black Books, Vol. VI, Page 237

I believe that our lord Jesus Christ has completed his work, since the one who has given his life, his entire truth, and his entire soul, has completed his work. Therefore I believe that our lord Jesus Christ has indeed improved mankind. Carl Jung, The Black Books, Vol. VI, Page 234-235

Jung's Soul: "Yes, he is the ultimate and highest. What comes after him is development, preservation, and decline." The Black Books, Vol. VI, Page 268

What are you whining about? Men are mortal. Nothing saved your friend Gilgamesh from losing his brother. That is the law of the earth. Jung's Soul, The Black Books, Vol. VI, Page 270

Jung's Soul: "Yes, he is the ultimate and highest. What comes after him is development, preservation, and decline." The Black Books, Vol. VI, Page 268

I carry with me all the highest greatest suffering and all the highest joy. The measurable and the measured alone belong to men, not the reverse, as the devils always want to teach you. Give me your fidelity and I will help you. You know that I can bring about much. I give you power and keep disturbances far from you. That way you will rise up to what is further. Jung's Soul, The Black Books, Vol. VI, Page 256

After all, I sit right at the source of life. You must come to me, otherwise you won't live. You live through me, through the disgust that I exude. Don't you know that life feeds on corpses? Take heed. Whoever fails to overcome revulsion toward the grub of corpses does not live. The world will become a corpse for him. Rather let everything else lie and come to me. Jung's Soul, The Black Books, Vol. VI, Page 257

I am your woman, who can give you life. In the long run no earthly woman is capable of the same. You selected the 7 lights, receive therefore your life from me and not from an earthly woman. This is painful, but true. You'll always give life only to them; they can't give it to you. Only I can do that. Therefore, every time the emptiness and disgust seize you, come to me. Jung's Soul, The Black Books, Vol. VI, Page 257

So no more letters to women, no moaning. They can't give it you. You should have known this for a long time. You are the source of life to them, until they have found their own source. Moaning letters are misfires. You must give but must receive only from me. Human women are always jealous of me, in that they confuse themselves with your soul. That is their devilry, from which they suffer and make you suffer. You have caught me and forced me to be faithful. I am your woman, no one else is. Jung's Soul, The Black Books, Vol. VI, Page 257

At this time, Jung was corresponding with Maria Moltzer and Toni Wolff. The Black Books, Vol. VI, Page 257, fn 261

I will give you strength, if you go only with me. I will keep others away from you but come to me. You must be lonely with me. Much silence, and do not bind yourself. Take the

human aspects that you need. Jung’s Soul, The Black Books, Vol. VI, Page 257

Yes, it is jealousy, womanly jealousy. Do you think that it has no significance? It is self-preservation. Consequently I must malign the black one. I am against her not because she is somewhat not good, but because she takes too much away from me. Jung’s Soul, The Black Books, Vol. VI, Page 258

I always want a great deal from you. Women are my most dangerous opponents, since they have my qualities. That’s why you can confuse me so easily with the black one. I also have golden goat eyes and a black coat. I place myself between her and you. Jung’s Soul, The Black Books, Vol. VI, Page 258

The white one is less dangerous to you, since she is completely unlike me and of such an adverse nature that you can’t at all lose yourself there. You just suffer too much from her. She was dangerous before, but no longer. She is just embittered against you because I am stronger than her. Jung’s Soul, The Black Books, Vol. VI, Page 259

But the black one is dishonestly clever. I understand that you love her, but I would like to get rid of her. It’s unclear whether I will succeed. There are human matters which I cannot master. But I will always be against her. So pay attention. Not too far away from me!" Jung’s Soul, The Black Books, Vol. VI, Page 258-259

Precisely that is dark to me. I don’t know how I work. It can become only clear through men, since nature recognizes herself only through men. Jung’s Soul, The Black Books, Vol. VI, Page 259

The golden bird is no soul; it is your entire nature. Men are also golden birds as well; not all; some are worms and rot in the earth. But many are also golden birds. Jung’s Soul, The Black Books, Vol. VI, Page 259

Unification with the physical Abraxas occurs through the human woman, but that with the spiritual Abr. Occurs through me; that is why you must be with me." Jung’s Soul, The Black Books, Vol. VI, Page 261

Jung: That’s what I need: cooling, fresh air. Enough suffocating sultriness. Too much anxiety and too little breathing room. Give me the 7 lights.

Soul: "The first light designates the Pleroma.

The second light designates Abraxas.

The third light, the sun.

The fourth light, the moon.

The fifth light, the earth.

The sixth light, the phallus.

The seventh light, the star.

Why are the bird, the heavenly mother, and heaven missing?

They are all enclosed in the star. When you look toward the star, you will look through them. They are the bridges to the star. They make up the single 7th light, the highest, the floating, which rises with roaring flapping of wings, released from the embrace of the tree of light with 6 branches and I blossom, in which the star God lay slumbering. The 6 lights are singular and form the multiplicity. The one light is one and forms the unity, it is the blossoming crown of the tree, the holy egg, the seed of the world endowed with wings so it can reach its place. The one gives rise to the many again and again, and the many entails the one." Carl Jung, The Black Books, Vol. VI, Page 254-255

If you yourself are frugal, you teach others frugality-and thankfulness for the meagre. Above all, one is thankful only for the meagre, never for the abundant. Jung's Soul, The Black Books, Vol. VI, Page 250

The Buddha appeared in a circle of flames in a fantasy of December 22, 1913, in Book 2, p. 186. In a dialogue on February 5, 1916, the soul informed the "I" that he needed abstention from suffering and joy in men; the "I" described this as Eastern wisdom. The reference appears to be to the Buddhist doctrine of nonattachment (see above, Book 6, p. 221). The Black Books, Vol. VI, Page 249, fn 235

So listen then: much is loaded on you and much is still expected from you, for the living and the dead. Strange things are yet to be fulfilled. Do not resist. Good grows out of evil. Jung's Soul, The Black Books, Vol. VI, Page 250

Become good, Christianity has fully made you into a monster. The witch trials could already have taught us that. Damned foolishness of these people: they should have roasted their souls, instead they grilled their own flesh and with this they fed the paunch of their souls. Carl Jung, The Black Books, Vol. VI, Page 251

You [Jung's Soul] must not lose the connection with me. But I believe that you should try to speak with the one on the side of the light. Perhaps he can tell you things that I don't get. It will not be Phanes, but the one who lives in the flame. ["] Carl Jung, The Black Books, Vol. VI, Page 271

You [Jung's Soul] must not lose the connection with me. But I believe that you should try to speak with the one on the side of the light. Perhaps he can tell you things that I don't get. It will not be Phanes, but the one who lives in the flame. ["] Carl Jung, The Black Books, Vol. VI, Page 271

Soul: "You want to deify man?"

Jung: Not man, but man's primordial kernel. That deserves worship. I gave you enough. I want to give you some more, as much as you deserve. But I deserve human freedom. You should give it to me. Man deserves it. You Gods want slaves. But man wants to be a law himself. This must be. This will be accomplished. The Black Books, Vol. VI, Page 273

Thrice five towers surround the castle. Thrice six gates are in the walls. Thrice seven great halls are in the castle. The green stream flows below. The dark cloud is above, over

it the fire, the eternal one that you drew. There are caves in the mountain, there lies the stacked gold, the solidified fire. Where are the men? The castle is empty. Perhaps they left. I see Philemon in the golden house of splendor-alone. Where is Baucis? Did she die, no, she lives, I am Baucis. She stands behind the wise one, her hand touches his throne. They are alone. Where are the men? Who lives in the palaces? No one. Everything is ready. Does no one come? Call now, Philemon! Your voice is weak. And I have no voice that human ears could hear. Do men not see the castle? Is the cloud covering it? Yes, it is, it hides the fire. What grief, this black cloud! Where did it come from- smoke below the fire! How strange! Are you a mourner, a hermit, Philemon? Do you grieve that your fire is hidden? Green water flows around your castle. Where is a bridge? There is no bridge there, Oh Philemon. How can people get across? You, pontiff, should build a bridge, a wide bridge from rare and precious stones. Why do you grieve? Why do you hide the fire with the cloud? Do you grieve because of your solitude? You are not alone; I am with you. Build the bridge, I accompany you." Jung's Soul, The Black Books, Vol. VI, Page 287-288

Light must be created. You must create it out of raw matter that you've received. It must still be uttered. Words! The light has shown itself only as matter. It will only become luminous when it has been lifted on high. What the Cabiri carried up must still be pulled up. It must pass through your highest light, through the highest lights: science and art. All powers must combine for this work. Jung's Soul, The Black Books, Vol. VI, Page 282

So listen-a golden serpent is the way, a shimmering serpent bridge over a black grave-a dark gate behind splendor-a red light in the darkness of the background-that is evil. I make it out. You did well in not taking this way. Should I take it? So may the eye of evil take me-to a red cave-serpents of blood on the walls -a white gate- a long passage upward in wide halls, countless gates- up onto the roof on narrow steps-above is a worldwide prospect-I blossom like a fire on a mountain top-I glow through eternities-can you still see me- a distant light-itself a star lost in infinities-but, behold a thread-many threads spun from star to star-on a dizzying bridge infinitely long-it is reached, the first star-also a world. Jung's Soul, The Black Books, Vol. VI, Page 286

You [Soul] didn't believe in me, therefore you went astray. Why did you go astray? Because I believed more in you than in myself. Therefore the radiant one rose in my self. The source of the eternal fire is with me. Come to me and live in me and love the fire and the eternal splendor. My self has the highest wisdom, the hottest fire. My self lives in the gate of splendor. My self draws the fire of the star to it. Carl Jung, The Black Books, Vol. VI, Page 286

That was the spirit of and the error of Atmaviktu. He is still erring and hasn't flown into my throat yet. When he comes near me, I swallow him, so that I become full and my stony heaviness and immobility dwindle. I lack Atmaviktu's soul. If I possess it, I will enter into the gate of splendor. I will lay myself over the gorge. I am the bridge, the living arch that leads over to the land of men and from the land of men into the golden castle. Serpent, The Black Books, Vol. VI, Page 290

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What are you thinking of? He is the Abraxas of the earth. No one bestows joy on the earthly ones as he does. He is the hermaphrodite, who for joy unites what is separated. He makes you strong and happy on earth. He preserves the life and happiness of men. How could you grow without him? You poor fools! If you don't know how to serve the Gods, at least serve yourselves. Jung Soul, The Black Books, Vol. VI, Page 279

! come, my light is with you. Your path leads straight. Your feet do not err. Disaster is warded off The way is secure. Disunity is removed from you. The Lord of light is born. He lifted himself up and white steeds go before him. Flowers spring up from beneath his feet. The sagacity of the earth and the goodness of the blessing light have prepared the path to joy for you. Lay worry aside. Jung's Soul, The Black Books, Vol. VI, Page 280

The Lord has come. Mortals may be happy. The soul gave herself to the evil one. The evil one is lamed by love. One of his eyes is blinded. Henceforth he doesn't drink the radiance of the light. He embraced and was embraced. You are secure. Enjoy the leveled way. Jung's Soul, The Black Books, Vol. VI, Page 280

You will go to men as one veiled. Your light shines at night. Your solar nature departs from you and your star begins." Jung's Soul, The Black Books, Vol. VI, Page 223

The daimon of spirituality descends into our soul as the white bird. He is half human soul and is called desire-thought. Carl Jung, The Black Books, Vol. VI, Page 226

The multiplicity of the Gods corresponds to the multiplicity of Gods men. Numberless Gods await the human state. Numberless Gods have been men. Man shares in the nature of the Gods. He comes from the Gods and goes unto the Gods the God. Jung's Soul, The Black Books, Vol. VI, Page 221

You didn't want to obey, you resisted. But you should not resist any humiliation. You should accept the injustice, since Abraxas wants to knead you into people like yeast into flour." Jung's Soul, The Black Books, Vol. VI, Page 217

4 is the number of the principal Gods, as 4 is the number of the world's measurements.

1 is the beginning, the God.

2 is Eros, for he spreads himself out in brightness.

3 is the Tree of life, for it fills space with bodies.

4 is the devil, for he opens all that is closed, he dissolves everything formed and physi-

cal; he is the destroyer in whom everything becomes nothing. Jung's Soul, The Black Books, Vol. VI, Page 220

But woe unto you, who replace this incompatible multiplicity with a single God! In so doing you produce the torment of doubt for the sake of the one God and the mutilation of the creation whose nature and aim is differentiation. Jung's Soul, The Black Books, Vol. VI, Page 220

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In 1921, Jung noted, "For a man, a woman is best fitted to be the real bearer of his soul-image, because of the feminine quality of his soul" The Black Books, Vol. VI, Page 256, fn 259.

[Pray]To your God, that he bring you the light, otherwise it can't come along. It needs the bridge of prayer. You ought to leave no means untried. Where nothing helps, prayer helps. Prayer helps your God. He has the light; I don't have it. 273 I can see only from the distance, through you. But you don't see it." Jung's Soul, The Black Books, Vol. VI, Page 264

In 1921, Jung noted, "For a man, a woman is best fitted to be the real bearer of his soul-image, because of the feminine quality of his soul" The Black Books, Vol. VI, Page 256, fn 259

Since you do not deserve to be suffocated by women, as you were not suffocated by me. You see in me what woman is for man-a snare and a ladder to heaven. Jung's Soul, The Black Books, Vol. VI, Page 255

Jung's Soul: Restlessness is my essence and the foundation of my life. The Black Books, Vol. V, Page 211

Jung: What is harder? Truly the struggle with the dead!"

Soul: One dies of life.

Jung: Yes, then one dies of life. Why, then?

Soul: If one does not live with life.

Jung: Do I not live with life?

My God, what else do you want?

Soul: I demand your life."

Jung: Are you shooting off to God again, my soul? The Black Books, Vol. V, Page 211

I want to vanish from your sight, you ought to live in darkest solitude. Human lights

should illumine your darkness. Jung’s Soul, The Black Books, Vol. V, Page 212

Pregnant women belong to fate." Release me, I rise to the eternal realm. Jung’s Soul, The Black Books, Vol. V, Page 213

He who is pregnant with chaos is fortunate. Jung’s Soul, The Black Books, Vol. V, Page 206

Why should you not be horrified? Horror belongs to loneliness, and loneliness is your way. You have enough people in your outer life. Jung’s Soul, The Black Books, Vol. V, Page 206

How should you be powerful? We are children of chaos, inextricably intertwined with it. Our deepest nature is disorder. That is the beginning of all things. Jung’s Soul, The Black Books, Vol. V, Page 207

"Straightforward direct love." love inside-out is better described as indirect love. To my way of thinking loving someone indirectly is to love their obverse. Love the generosity of the miser, the ugly of the beautiful, the rationality of the crazy and the badness of good. Jung’s Soul, The Black Books, Vol. V, Page 207

My soul, do you still exist? You, whom I ridiculed and abused, who appeared to me in a foolish form? Woe betide those who have seen their soul and felt it with hands! I am powerless in your hand, my God! Carl Jung, The Black Books, Vol. V, Page 213

Such is my language and to you I leave the understanding. No one besides you has your soul. It is always with you, yet you see it in others, and thus it is never with you. You strive to draw to yourself those who seem to possess your soul. You will come to see that they do not possess it, and that you alone have it. Thus you are alone among men-in the crowd and yet alone. Solitude in multitude-ponder this. Carl Jung, The Black Books, Vol. V, Page 213

I believe and accept that my soul is something different from me. Carl Jung, The Black Books, Vol. V, Page 215

Don’t ask in such a direct way, it’s disturbing. Don’t disturb the development of non-sense. It’s salutary. This is what you need to learn today. let the nonsensical grow. How else could you discern meaning?" Jung’s Soul, The Black Books, Vol. V, Page 210

Yes, uncertain, by God. We have to speak of "uncertain". I think this is an important point. "Uncertain" is the word of words for everyone who must consort with his beloved and revered soul. I tend toward contempt of the soul. Carl Jung, The Black Books, Vol. V, Page 210

I rise again-I had become flesh-now I return to eternal glitter and shimmer, to the eternal embers of the sun, and leave you to your life and earthliness. You will remain with men. You have been in immortal company long enough. Your work belongs to the earth. Jung’s Soul, The Black Books, Vol. V, Page 211

Whoever does not value his own life will lose it. Now you must live. Others ought to look after themselves and not stand where your knife stabs. You shouldn’t become a monkey and fool to others- for the sake of tomfoolery. Everything has a limit. They will be insolent to

you because you have laid down your weapons. Jung's Soul, The Black Books, Vol. V, Page 205-206

Jung: Should one refrain from teaching truth to others?

Jung's Soul: Yes, one should. Restrict yourself to teaching the way to subjective truth. Objective truth in these matters comes down to a delusional system. Ultimate things ought to be subjective truths." The Black Books, Vol. V, Page 207

You don't know the significance of the subjective. It is of cosmic significance. It reaches to the kernel of things. Jung's Soul, The Black Books, Vol. V, Page 207

It [the subjective] is related to the chaos, the deep essence of the world. The law is surface, order is the outer side. Chaos is your mother. You rest in uncertainty as in the mother's womb, eternally becoming and in a seminal state. Jung's Soul, The Black Books, Vol. V, Page 208

A number of times I read in Nietzsche the expression "ultimate solitude." This is the phrase that stands before me. My soul, do you hear this expression? Carl Jung, The Black Books, Vol. V, Page 203

The phallus is not the foundation but the summit of a building, of a church that still lies sunken, like a tower erected over a dome. We need this church since we can live in it with you and take part in your life. You have excluded us to your own detriment. Hence for you the phallus is the first sign of the church in which you hope for community with the living. Speak, why do you hesitate? Jung's Soul, The Black Books, Vol. V, Page 244

Soul: But you can change inwardly. You need to become stronger and more affirmative. That way you will make it turn out well."

Jung: I'll remember that. You mean the "man" inside me.

Soul: You need to stand in for the Divine. Don't forget. Carl Jung, The Black Books, Vol. V, Page 234

If you were not my soul who rose to the eternal realm, I would call you the most terrible scourge of men. But who moves you? I know that divinity is not humanity. The divine consumes the human. Carl Jung, The Black Books, Vol. V, Page 227

As you already know, I [Soul] have long predicted solitude for you. You need not be afraid of madness. You won't be so lonely that you must fear madness. You see that your work prospers and bears marvelous fruits. Jung's Soul, The Black Books, Vol. V, Page 229

Your [Jung's Ego [soul, my brother ass, has risen to the light. You are not your soul, you only belong to your soul, and it belongs to the great light that never goes out. The life of man does not extend to your soul. Carl Jung, The Black Books, Vol. V, Page 224 [error]

You must melt down all your feeling, which has been worn out by the day, through inward retrieval into the mounting heat, in order to purge rust and breakage in the fire's heat, so you can renew the work of the day with restored tools. The ancestors prayed and practised

the holy ceremonies. Jung's Soul, The Black Books, Vol. V, Page 268

Embellish yourself with the gold of the Gods, but not with the meager treasures of earthbound human beings. May you taste heavenly poverty after you have preached earthly poverty to men for so long, like a true and proper cleric full of lies, who fills his belly and purse and preaches poverty. Jung's Soul, The Black Books, Vol. V, Page 265

I've learned how one behaves as a soul, perfectly ambiguous, mysteriously untruthful and hypocritical. But above all one must start with betrayal. Carl Jung, The Black Books, Vol. V, Page 263

You [Jung] carry us up as your soul and set yourself before the son of God, maintaining your immortal right as an ensouled being. We are joyful, good things will follow you, we lend you strength. We are in the land of men and we are alive. Philemon, The Black Books, Vol. V, Page 264

Know that the daimons would like to inflame you to embrace their work, which is not yours. And you fool, you believe that it is you, because you can't distinguish yourself from your soul. But you are distinct from her, you are not a soul-God-Devil, but instead you are a powerless man who need not foster the regenerated Gods. Carl Jung, The Black Books, Vol. V, Page 260-261

For you are the prison guard of your soul, the eunuch of your soul, who protects her from Gods and men. You must equally protect men from her- yes, perhaps even the Gods. Carl Jung, The Black Books, Vol. V, Page 261

But your soul, this extract of human essence, could by way of that poison endanger even the Gods. So put the dangerous one under wraps, since not only your fellow men but also the Gods must live. Carl Jung, The Black Books, Vol. V, Page 261

Of course, here I have peace and can collect myself. Your human world makes me drunk so much human blood-I could get intoxicated on it to the point of madness. Doors of iron, walls of stone, cold darkness and the rations of penance-that is the bliss of redemption. Jung's Soul, The Black Books, Vol. V, Page 261

Haven't you had enough of beholding the fiery fullness, my soul? Do you still want to emerge entire into the glaring white light of the Godhead? Into what shades of horror are you plunging me? Is the stinking devil's pool so deep that its mud sullies even your glowing robe? Carl Jung, The Black Books, Vol. V, Page 257

Remove, Oh man, the divine, too, from your soul, as far as you can manage. What a devilish foolish farce she carries on with you, as long as she still arrogates divine power over you! She's an unruly child, a bloodthirsty daimon, a tormentor of humans without equal, precisely because she has divinity. Carl Jung, The Black Books, Vol. V, Page 258

Shield men from her [Soul], and her from men. Listen to what she wails and sings in prison but don't let her escape, as she will immediately turn whore. As her husband you are blessed through her, and therefore cursed. let her be with the dead as her playmates, since she belongs to their kind more than to yours. She is smaller and larger than a man. Carl Jung, The Black Books, Vol. V, Page 259

For if you do not see your soul, you see her in fellow men and this will drive you mad, since this devilish mystery and hellish spook can hardly be seen through. Carl Jung, The Black Books, Vol. V, Page 259

Look at man, the weak one in his wretchedness and torment, whom the Gods have singled out as their quarry- tear to pieces the bloody veil that the lost soul has woven around you, the cruel nets woven by the death-bringing, and take hold of the divine whore who still cannot recover from her fall from grace and in raving blindness craves filth in which to throw herself. Carl Jung, The Black Books, Vol. V, Page 259

You need to recognize the multiplicity of the Gods. You cannot unite all into one being. As little as you are one with the multiplicity of men, just so little is the one God one with the multiplicity of the Gods. This one God is the kind, the loving, the leading, the healing. To him all your love and worship is due. To him you should pray, you are one with him, he is near you, nearer than your soul. Carl Jung, The Black Books, Vol. V, Page 277

You see that it almost surpasses the power of a man. I want to accept and suffer it for your sake-and never for mine. To be crucified on the tree of life, Oh bitterness! Oh painful silence! If it weren't you, my soul, who touched the fiery Heaven and the eternal fullness, how could I? Carl Jung, The Black Books, Vol. V, Page 257

The dead who besiege us are souls who have not fulfilled the principium individuationis, or else they would have become distant stars. Insofar as we do not fulfill it, the dead have a claim on us and besiege us and we cannot escape them. Carl Jung, The Black Books, Vol. V, Page 272

The Gods are favorable and unfavorable, impersonal, the souls of stars, influences, forces, grandfathers of souls, rulers in the heavenly world, both in space and in force. They are neither dangerous nor kind, strong, yet humble, clarifications of the Pleroma and of the eternal emptiness, configurations of the eternal qualities. Carl Jung, The Black Books, Vol. V, Page 271

I bind the Above with the Below. I bind God and animal. Something in me is part animal, something part God, and a third part human. Below you serpent, within you man, and above you God. Beyond the serpent comes the phallus, then the earth, then the moon, and finally the coldness and emptiness of outer space. Jung's Soul, The Black Books, Vol. V, Page 270

Above you comes the dove or the heavenly soul, in which love and foresight are united, just as poison and shrewdness are united in the serpent. Shrewdness is the devil's understanding, which always detects smaller things and finds chinks where you suspect none. Jung's Soul, The Black Books, Vol. V, Page 270

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. Jung's Soul, The Black Books, Vol. V, Page 270

The human soul, living forever within you. The heavenly soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Each of these three parts then is independent. Carl Jung, The Black Books, Vol. V, Page 270

I bind the Above with the Below. I bind God and animal. Something in me is part animal, something part God, and a third part human. Below you serpent, within you man, and above you God. Beyond the serpent comes the phallus, then the earth, then the moon, and finally the coldness and emptiness of outer space. Jung's Soul, The Black Books, Vol. V, Page 270

Do you call it just, when you do not live? Who shall live at all, if you don't?' Everyone should live. You act in self-defense. Your kindness borders almost on the absurd. Jung's Soul, The Black Books, Vol. V, Page 206

The works of Abraxas are to be fulfilled, for consider that in your world you yourself are Abraxas and force your creature to fulfil your work. Here, where you are the creature subjugated to Abraxas, you must learn to fulfill the work of life. Jung's Soul, The Black Books, Vol. V, Page 277

So live life, do not flee Abraxas, provided that he compels you and you can recognize his necessity. In one sense I say to you: do not fear him, do not love him. In another sense I say: fear him, love him. He is the life of the earth, that says enough. Jung's Soul, The Black Books, Vol. V, Page 277

You need to recognize the multiplicity of the Gods. You cannot unite all into one being. As little as you are one with the multiplicity of men, just so little is the one God one with the multiplicity of the Gods. This one God is the kind, the loving, the leading, the healing. To him all your love and worship is due. To him you should pray, you are one with him, he is near you, nearer than your soul. Jung's Soul, The Black Books, Vol. V, Page 277

I, your soul, am your mother, who tenderly and frightfully surrounds you, your nourisher and corrupter; I prepare good things and poison for you. I am your intercessor with Abraxas. I teach you the arts that protect you from Abraxas. Jung's Soul, The Black Books, Vol. V, Page 277

You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. Jung's Soul, The Black Books, Vol. V, Page 277

My soul, I call upon you- I fear something terrible and dreadful-nameless fear fills my heart, since the things that you announced beforehand were awful-must everything be broken, burned, and destroyed? Does no cry of despair reach you? Carl Jung, The Black Books, Vol. V, Page 278

The uncertain way is the good way; upon it lie possibilities. Be unwavering and create. Jung's Soul, The Black Books, Vol. V, Page 226

Should I speak to the above or the below? Below are you, my brother I, above, my soul, are you. Carl Jung, The Black Books, Vol. V, Page 228

Leave him [Man] compassion. Compassion binds life and death and is a bridge from death to life. There are also the apparently dead and the collapsed. With compassion they might keep up. Jung's Soul, The Black Books, Vol. V, Page 227

Is the excrement of the earth not sacred? "Yes and no. The soil of the earth is sacred, but not its excrement. Excrement is excrement," earth is earth." Jung's Soul, The Black Books, Vol. V, Page 228

There is a divine and a human intention. They cross each other in stupid and godforsaken people, who also include you from time to time." Jung's Soul, The Black Books, Vol. V, Page 228

How now, you want to speak? But I won't let you, otherwise in the end you will claim that you are my soul; but know the magic word. My soul has risen to the sky, to the sources of the eternal light. Carl Jung, The Black Books, Vol. V, Page 217

So listen, dear I, we are together alone and our being together threatens to become unbearably boring. Hence I would like to do something, for example, educate you. Your main flaw is, that you have no proper self-esteem. You see, other people have it in abundance. You have a number of good qualities that you can be proud of. You believe that being capable is an art. Of course that is the art. But one can also learn such skills to some extent. Please, do so. You find it difficult- well, all beginnings are difficult. Soon you will be able to do it better. Do you doubt this? -That is of no use; you must be able to do it, or else I cannot exist with you. Ever since my soul has flown to heaven we have depended upon one another; you therefore need to be reasonable and present yourself acceptably or else our life together will become wretched. So pull yourself together and value yourself, admire yourself, tell yourself that you have incomparable merits and admirable virtues. Don't you want to? Carl Jung, The Black Books, Vol. V, Page 215-216

Jung's Soul: "Think about it, please." Why ask? You can guess for yourself. Fear makes you dull. Everything is way too obvious. But you don't want to believe. No more proofs! That will do. The Black Books, Vol. V, Page 230

That is your disbelief, your doubt. You don't want to believe in the magnitude of the sacrifice that is required. But it will go on to the bitter end. Greatness requires greatness. You still want to be too cheap. This only causes misunderstanding. Jung's Soul, The Black Books, Vol. V, Page 230

So, it is love that you claim as a natural right, although you still ought to beg for it. You get drunk on the blood of man and let him starve-love belongs to me. You'll crawl and beg for it like a dog. You'll raise your hands. You will fawn, in order to get it. I possess the key and I will be a more just administrator than you half-beings, you soulless souls and you godless Gods, and you godforsaken God. You will gather around the source of blood, and you will come bearing gifts so that you may receive what you need. Oh, men, protect the holy source so that no God can seize it for himself. The Gods know no measure and no mercy. They get drunk on the most precious of draughts. They waste it in drunkenness, since they know neither God nor soul. Presumptuousness and excessiveness, severity and callousness are their essence. Greed for the sake of greed, power for the sake of power, pleasure for the sake of pleasure, immoderation and insatiableness, this is how you recognize the daimons. Ha, you have yet to learn, you devils and Gods, to crawl in the dust for the sake of love so that from someone somewhere you snatch a drop of the living sweetness. learn humility and pride from men for the sake of love. You Gods, your first-born son is man. He bore a terribly beautiful-ugly son of God. But this mystery, too, is accomplished with you. You bore a son of men, no less splendid-terrible, and you will also serve under his rule. Both God and man are disappointed victims of de-

ception, blessedly blessed, powerlessly powerful. Carl Jung, The Black Books, Vol. V, Page 266

I understand, yet you know that it is the same. Both are valid for me. like all natural women, form matters less to me than having everything belong to me or else to no one. I am even jealous of the hate you give others. I want everything, since I need everything for the great journey that I intend to begin after your disappearance. Jung's Soul, The Black Books, Vol. V, Page 261

Of course, here I have peace and can collect myself. Your human world makes me drunk so much human blood-I could get intoxicated on it to the point of madness. Doors of iron, walls of stone, cold darkness and the rations of penance-that is the bliss of redemption. You do not suspect my torment when the bloody intoxication seizes me, I would like to hurl myself again and again into living matter from a dark fearful creative urge that formerly brought me close to the lifeless and ignited the terrible lust for procreation in me. Remove me from conceiving matter, the rutting feminine of yawning emptiness. Force me into confinement where I can find resistance and my own law. Where I can think about the journey, the rising sun and the buzzing, melodious golden wings. Be thankful-you wanted to thank me? You are deluded. Jung's Soul, The Black Books, Page 262

Oh this bitterness! You [Jung's Soul] have dragged me through sheer and utter Hell, you have tormented me nearly to death- and I long for your thanks. Yes, I am moved that you thank me. The hound's nature lies in my blood. Therefore I am bitter. For my sake, since-how does it move you! You are divine and devilishly great, wherever and howsoever you are. I am only your prison guard, your eunuch doorkeeper, no less imprisoned than you. Thrice damned marriage! Speak, you concubine of Heaven, you divine monster! Have I not fished you from the swamp? How do you like the black hole? Speak without blood, sing from your own force, you have gorged yourself on men. You deserve my thanks, my deepest thanks. Carl Jung, The Black Books, Page 262-263

I understand, yet you know that it is the same. Both are valid for me. like all natural women, form matters less to me than having everything belong to me or else to no one. I am even jealous of the hate you give others. I want everything, since I need everything for the great journey that I intend to begin after your disappearance. Jung's Soul, The Black Books, Vol. V, Page 261

Will you learn to revere the torment of the human animal? What would you souls and Gods want without man? Why do you long for him? You cannot be without him! Speak! The eternally rich universe should unfold again in the earthly Heaven and the Heaven of the Gods, in the underworlds and in the worlds above. Separation once more comes to the agonizingly united and yoked. Endless multiplicity takes the place of what has been forced together. Since diversity alone is wealth, blossom, and harvest. Carl Jung, The Black Books, Vol. V, Page 263

Just like the sun, which is also such a star, which is a God and grandfather of souls, the star of the individual is also like the sun, a God and grandfather of the souls. He is visible from time to time, just as I have described him. His light is blue, like that of a distant star. Jung's Soul, The Black Books, Vol. V, Page 272

To attain individuality, we need a large share of death. Therefore it is called "Ye are Gods", since just as an innumerable number of men rule the earth, so a countless number of stars and of Gods rule the heavenly world. Jung's Soul, The Black Books, Vol. V, Page 272

But you have in you the one God, the wonderfully beautiful and kind, the solitary, star-like, unmoving, he who is older and wiser than the father, he who has a safe hand, who leads you among all the darknesses and death scares of dreadful Abraxas. Jung's Soul, The Black Books, Page 275

As a God, you are the great Abraxas in your world. But as a man you are the heart of the one God who appears to his world as the great Abraxas, the feared, the powerful, the donor of madness, he who dispenses the water of life, the spirit of the tree of life, the daimon of the blood, the death bringer. Jung's Soul, The Black Books, Page 275

Pain and disappointment fill the world of Abraxas with coldness, all of your life's warmth slowly sinks into the depths of your soul, into the midpoint of man, where the far blue starlight of your one God glimmers. Jung's Soul, The Black Books, Page 276

I will gratefully accept what you give, my soul. I do not have the right to judge or to reject. Fate will separate the wheat from the chaff. We have to subjugate ourselves also to the judgment of valuelessness and destruction in majorem vitae gloriam [to the greater glory of life]. Carl Jung, The Black Books, Vol. IV, Page 220

"My soul, in everything and yet beyond everything, you must find your rest in the lord, for he is the eternal rest of the saints." I read this sentence aloud-putting an astonished question mark by every word. Carl Jung, The Black Books, Vol. IV, Page 217

You know that I value science extraordinarily highly, but there are actually moments in life where science also leaves us empty and sick. In such moments a book like Thomas's [Kempis] means very much to me since it is written from the soul. Carl Jung, The Black Books, Vol. IV, Page 204

I know where your [Elijah] serpent is. I have her. My soul fetched her for me from the underworld. She gives me hardness, wisdom, and magical power. We needed her in the upperworld, since otherwise the underworld would have had the advantage, to our detriment. Carl Jung, The Black Books, Vol. IV, Page 254

Exactly, the commonplace is effectively true and thoroughly appropriate for you [Soul]. Don't be so snobby. The commonplace is a rule of universal truth and a substantial certainty. Carl Jung, The Black Books, Vol. IV, Page 263

Love is the most sensitive organ of perception. Only love lets you read your own soul and the souls of others. Nothing else will do. It is will be, it is, and it passes, hiding an infinite meaning in itself. Carl Jung, The Black Books, Vol. IV, Page 274

It demands the sacrifice only of your male prejudices. You need to intensify the longing in others. That way they become modest. Jung's Soul, The Black Books, Vol. IV, Page 276

I am begging you [Jung's Soul], be your own master and your own slave, do not belong to me but to yourself. Do not bear my burden, but your own. Thus you leave me my human freedom, a thing that's worth more to me than the right of ownership over another person. Carl Jung, The Black Books, Vol. IV, Page 252

1. What is it, then, with this "personal quality"? Yesterday Satan made a most "personal" impression on me.

Jung: What is it, then, with this "personal quality"? Yesterday Satan made a most "personal" impression on me.

Soul: "I guess he does. Since he is the eternal adversary, and because you can never reconcile personal life with absolute life." Carl Jung, The Black Books, Vol. IV, Page 247

I give you payment in images. Behold! Jung's Soul, The Black Books, Vol. IV, Page 249

My soul, I found you again, I would like to, no, I will stay with you. My journey should continue with you. I will wander with you and ascend to my solitude, no longer alone as before and greedy and impatient, but with comforting courage and quiet delight. Carl Jung, The Black Books, Vol. II, Page 150

You [Jung] write to be printed and circulated among people. You want to cause a stir through the unusual. Nietzsche did this better than you. You are aping Saint Augustine. Jung's Soul, The Black Books, Vol. II, Page 157

My child, you are not God, how could you be God? You are my soul and I am not allowed-not yet-to know, why you call yourself "child" - and why a girl? Carl Jung, The Black Books, Vol. II, Page 153

Why must I tell you all that, my soul? Why do you chain me to this book? And why do you drive my pen so furiously, as if it had to go a long way and hurry to cover it? Carl Jung, The Black Books, Vol. II, Page 154

I live first in the upper world, but in your inner world, my soul, I am like a shadow without substance, trembling and blown away by every breeze. Carl Jung, The Black Books, Vol. II, Page 170

Forgive me, my heart is full, because I have come from far wandering. wandered for eleven years, so long that I forgot that I possessed a soul that I could call my own. I belonged to men and things. I did not belong to myself. Carl Jung, The Black Books, Vol. II, Page 151

I am thinking of this first vision that you gave me in a dream, where I saw You [Jung's Soul] hovering. (Is it 14 years since then?) Carl Jung, The Black Books, Vol. II, Page 152

What a deception! I have avoided myself, no, actually my self, the place of my soul, where she dwelled and lived. I have never returned to this place except while dreaming. Carl Jung, The Black Books, Vol. II, Page 164

Perhaps I ensnare myself in self-deceit and hellish monkey business, and I am a rascal grinning at myself in a mirror, a fool in my own madhouse. Perhaps, my soul, you stumble

over my folly. Carl Jung, The Black Books, Vol. II, Page 172-173

Keep interpretation far from me, that bad prison master of science who binds the soul and imprisons it in a lightless cell, but above all protect me from the venomous serpent of critique, which is a healing serpent only on the surface, yet in your depths is infernal poison and agonizing death. Carl Jung, The Black Books, Vol. II, Page 170

The air shook with the anthem of blaspheming souls, when the God plunged you into my heart. Carl Jung, The Black Books, Vol. II, Page 177

Do you believe that all that struggle and all these blood sacrifices left no mark on the soul of the Christian? And do you believe that one who has not experienced this struggle most intimately can still partake of its fruit? No one can flout the spiritual development of many centuries and then reap what they have not sowed. Carl Jung, The Black Books, Vol. II, Page 201

My soul, you are terribly real. You have set me with hard thrust on the sharp stones of misery and death. I grow weak and miserable-my blood, my precious lifeblood trickles away between these stones. Carl Jung, The Black Books, Vol. II, Page 214

Without talking back from now on, I will continue to tell you [Jung's Soul] how I caught sight of a woman [Toni Wolff] three years ago, whose soul seemed to me more valuable than my marital anxiety. I conquered my fear out of love for her. But you wanted it that way and gave me a dream, which rendered a decision...: Carl Jung, The Black Books, Vol. II, Page 155

Wolff, Diary E, January 11, 1926, p. 17. Regarding the Egyptian concept of the Ba, E. A. Wallis Budge noted, "To that part of man which beyond all doubt was believed to enjoy an eternal existence in heaven in a state of glory, the Egyptians gave the ·name ba, a word which means something like 'sublime,' 'noble' and which has always hitherto been translated by 'soul.' The ba is not incorporeal, for although it dwells in the ka, and is in some respects, like the heart, the principle of life in man, still it possesses both substance and form: in form it is depicted as a human-headed hawk, and in nature and substance it is stated to be exceedingly refined or ethereal. It revisited the body in the tomb and re-animated it and conversed with it; it could take upon itself any shape that it pleased; and it had the power of passing into heaven and of dwelling with the perfected souls there. It was eternal" (The Book of the Dead: The Papyrus of Ani in the British Museum [London: Longmans & Co, 1895], p. lxiv). The Black Books, Vol. I, Page 32, fn 93

Philemon brought with him an Egyptian-Gnostic-Hellenistic atmosphere, a really Gnostic hue, because he really was a pagan. He was simply a superior knowledge, and he taught me psychological objectivity and the actuality of the soul. He had showed this dissociation between me and my intellectual object ...He formulated this thing which I was not and formulated and expressed everything which I had never thought. The Black Books, Vol. I, Page 34

In a critical entry of January 16, 1916, his soul presented an elaborate thiogenic cosmogony.' She described her own nature, the nature of the daimons, the heavenly mother, and the Gods. The Black Books, Vol. I, Page 48

The overall theme of Liber Novus is how Jung regains his soul and overcomes the contemporary malaise of spiritual alienation. The Black Books, Vol. I, Page 41

But whereas Zarathustra proclaimes the death of God, Liber Novus depicts the rebirth of God in the soul. The Black Books, Vol. I, Page 40

At immeasurable distance a lonely star stands in the zenith. This is the one God of this one man, this is his world, his Pleroma, his divinity. In this world man is Abraxas, the creator and destroyer of his own world. This star is the God and the goal of man, this is his one guiding God, in him man goes to his rest, toward him goes the long journey of the soul after death, in him everything that man withdraws from the greater world shines resplendently. To this one God man shall pray. The Black Books, Vol. I, Page 59

Thus Jung's revisions, in which he now differentiated the soul into serpent, human soul, and bird, here can be seen to reflect his understanding of the tripartite nature of his soul. The Black Books, Vol. I, Page 69

I can grasp for you only what you already have but don't know. The beyond from which I bring knowledge to you is your beyond. I am able to grasp what you have. But you aren't. That's why you need me. Jung's Soul, The Black Books, Vol. I, Page 70

Years later, recalling his encounter with this figure and describing it as a dream, Jung noted, "I suddenly knew: the Wild Huntsman had commanded it to carry away a human soul." A few days later he heard the news that his mother had died. He realized that "It was Wotan, the god of my Alemannic forefathers, who had gathered my mother to her ancestors negatively to the 'wild horde,' but positively to the 'salig hit,' the blessed folk." The Black Books, Vol. I, Page 79

He [Jung] equated the Hindu notion of Brahman/Atman with the self. At the same time, he provided a definition of the soul. He argued that the soul possessed qualities that were complementary to the persona, and in that sense had what the conscious attitude lacked. The Black Books, Vol. I, Page 74-75

On March l, 1918, his soul informed him that what was necessary was maintaining simultaneously a respect and disdain for the Gods, and that this began with respect and disdain for oneself. This was critical not only for humanity; Jung now realized that "man would be the mediator in the transformation process of God." The Black Books, Vol. I, Page 71

As his soul had explained to him the previous year, this new religion would manifest itself through transformed human relations. Evidently Jung's relations with his wife [Emma] and Toni Wolff, the "experimentum crucis," was related to this. Decades later, he would write, "The unrelated human being lacks wholeness, for he can achieve wholeness only through the soul, and the soul cannot exist without its other side, which is always found in a 'You.' The Black Books, Vol. I, Page 83-84

He [Jung] also noted that the soul gave rise to images that were assumed to be worthless from the rational perspective. There were four ways of using them: The first possibility of making use of them is artistic, if one is in any way gifted in that direction; a second is philosophical speculation; a third is quasi-religious, leading to heresy and the founding of sects; and a fourth way of employing the dynamis of these images is to squander it in every form of licentiousness. The Black Books, Vol. I, Page 75

On August 22, 1922, Jaime de Angulo wrote to Chauncey Goodrich issuing "a challenge to all brother-neurotics- go, my brethren, go to the Mecca, I mean to Zurich, and drink from the fountain of life, all ye who are dead in your souls, go and seek new life." The Black Books, Vol. I, Page 81

Three days later, his soul informed him that the new religion expresses itself visibly only in the transformation of human relations. Relations do not let themselves be replaced even by the deepest knowledge. Moreover, a religion doesn't consist only in knowledge, but at its visible level in a new ordering of human affairs. Therefore expect no further knowledge from me. You know everything that is to be known from the revelation offered to you, but you are not yet living out everything that is to be lived at this time. The Black Books, Vol. I, Page 81

Marriage is socially, legally, psychologically accepted. Nothing new can come from there; it can only be transformed, also individually, through individual relationships. That is why the individual relationship is a symbol of the soul. Toni Wolff, The Black Books, Vol. I, Page 96

On January 5, 1922, Jung's soul advised as follows: "You should not break up a marriage, namely the marriage with me, no person should supplant me, least of all Toni. I want to rule alone." "You must let Toni go until she has found herself and is no longer a burden to you." On the next day, his soul elucidated the symbolic significance of the relations between Jung, Emma Jung, and Toni Wolff in terms of Egyptian mythology. The Black Books, Vol. I, Page 96

…[Jung] wrote a paper on "Soul and death," characterizing religions as systems for the preparation for death. He argued that, given the collective soul of humanity, death might be regarded as the fulfilment of life's meaning. The Black Books, Vol. I, Page 103

The first bearer of the soul-image is always the mother; later it is borne by those women who arouse the man's feelings, whether in a positive or negative sense. Because the mother is the first bearer of the soul-image, separation from her is a delicate and important matter of the greatest educational significance. Carl Jung, The Black Books, Vol. I, Page 100

For a man, the mother "protects him against the dangers that threaten from the darkness of his soul." Subsequently, the anima, in the form of the mother imago, is transferred to the wife: "his wife has to take over the magical role of the mother. Under the cloak of the ideally exclusive marriage, he is really seeking his mother's protection, and thus he plays into the hands of his wife's protective instincts." What is ultimately required is the "objectification of the anima." Carl Jung, The Black Books, Vol. I, Page 100-101

In the autumn of 1917, Jung's soul forces the black magician Ha to read and explain a series of cryptic runes that he had sent. The Black Books, Vol. I, Page 115

In response to the request of Jung's soul, Ha takes on the task of translating the runes, literally spelling them out. It is boot camp in Code City: he gives cues to Jung's soul about how this or that shape corresponds to the sun, or a roof, or a tilted passageway, or even how one ought to feel physically while navigating this curve or that crevice. The Black Books, Vol. I, Page 116

January 22, 1914: His soul comes up from the depths and asks him if he will accept war and destruction. She shows him images of destruction, military weapons, human remains, sunken ships, destroyed states, and so forth.

1.

Carl Jung on the "Soul" - Anthology - Quotations (2022-02-13 02:20)

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Carl Jung on “Soul” in Liber Novus – Anthology

The meaning of events is the way of salvation that you create. The meaning of events comes from the possibility of life in this world that you create. It is the mastery of this world and the assertion of your soul in this world. Carl Jung, The Red Book, Page 239.

Keep it far from me, science that clever knower, that bad prison master who binds the soul and imprisons it in a lightless cell. But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal poison and agonizing death. Carl Jung, The Red Book, Page 238

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Cleverness couples itself with intention. Simplemindedness knows no intention. Cleverness conquers the world, but simplemindedness, the soul. So take on the vow of poverty of spirit in order to partake of the soul. Carl Jung, The Red Book, Page 237.

When you say that the place of the soul is not, then it is not. But if you say that it is, then it is. Notice what the ancients said in images: the word is a creative act. The ancients said: in the beginning was the Word. Consider this and think upon it. Carl Jung, The Red Book, Page 236.

Did you not see that when your creative force turned to the world, how the dead things moved under it and through it, how they grew and prospered, and how your thoughts flowed in rich rivers? If your creative force now turns to the place of the soul, you will see how your soul becomes green and how its field bears wonderful fruit. Carl Jung, The Red Book, Page 236.

I must learn that the dregs of my thought, my dreams, are the speech of my soul. I must carry them in my heart and go back and forth over them in my mind, like the words of the person dearest to me. Dreams are the guiding words of the soul. Carl Jung, The Red Book, Page 232.

From this we learn how the spirit of the depths considers the soul: he sees her as a living and self-existing being, and with this he contradicts the spirit of this time for whom the soul is a thing dependent on man… Carl Jung, The Red Book, Page 232.

Therefore the spirit of the depths forced me to speak to my soul, to call upon her as a living and self-existing being. Carl Jung, The Red Book, Page 232.

Who knows the way to the eternally fruitful climes of the soul? You seek the way through mere appearances; you study books and give ear to all kinds of opinion. What good is all that? There is only one way and that is your way. You seek the path. I warn you away from my own. It can also be the wrong way for you. May each go his own way. Carl Jung, The Red Book, Page 231

Just as you become a part of the manifold essence of the world through your bodies, so you become a part of the manifold essence of the inner world through your soul. Carl Jung, The Red Book, Page 264.

I had to recognize that I am only the expression and symbol of the soul. Carl Jung, The Red Book, Page 234.

The spirit of this time of course allowed me to believe in my reason. He let me see myself in the image of a leader with ripe thoughts. But the spirit of the depths teaches me that I am a servant, in fact the servant of a child: This dictum was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, The Red Book, Page 234.

The moon is dead. Your soul went to the moon, to the preserver of souls. Thus the soul moved toward death. I went into the inner death and saw that outer dying is better than inner death. And I decided to die outside and to live within. For that reason I turned away and sought the place of the inner life. Carl Jung, The Red Book, Page 267.

Every man has a quiet place in his soul, where everything is self-evident and easily explainable, a place to which he likes to retire from the confusing possibilities of life, because there everything is simple and clear, with a manifest and limited purpose. Carl Jung, The Red Book, Page 295.

My soul: "Who gives you thoughts and words? Do you make them? Are you not my serf a recipient who lies at my door and picks up my alms? And you dare think that what you devise and speak could be nonsense? Don't you know yet that it comes from me and belongs to me?" Carl Jung, Red Book, Page 241.

The soul has its own peculiar world. Only the self enters in there, or the man who has completely become his self, he who is neither in events, nor in men, nor in his thoughts. Carl Jung, The Red Book, 240.

He whose desire turns away from outer things, reaches the place of the soul. Carl Jung, The Red Book, Page 233.

My friends, it is wise to nourish the soul, otherwise you will breed dragons and devils in your heart. Carl Jung, The Red Book, Page 232.

The dead who besiege us are souls who have not fulfilled the principium individuationis, or else they would have become distant stars. Insofar as we do not fulfill it, the dead have a claim on us and besiege us and we cannot escape them. Carl Jung; The Red Book; Appendix C; Page 370

Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity. Carl Jung; The Red Book; Page 354.

But the spirit of the depths had gained this power, because I had spoken to my soul during 25 nights in the desert and I had given her all my love and submission. But during the 25 days, I gave all my love and submission to things, to men, and to the thoughts of this time. I went into the desert only at night. Carl Jung, The Red Book, Page 238.

The world of the inner is as infinite as the world of the outer. Just as you become a part of the manifold essence of the world through your bodies, so you become a part of the manifold essence of the inner world through your soul. This inner world is truly infinite, in no way poorer than the outer one. Man lives in two worlds. Carl Jung, The Red Book, Page 264.

My Soul, where are you? Do you hear me? I speak, I call you—are you there? I have returned, I am here again. I have shaken the dust of all the lands from my feet, and I have come to you, I am with you. After long years of long wandering, I have come to you again.... Carl Jung, The Red Book, Page 232.

And you, my soul, I found again, first in images within men and then you yourself I found you where I least expected you. You climbed out of a dark shaft. You announced yourself to me in advance in dreams. Carl Jung, The Red Book, Page 233.

I had to accept that what I had previously called my soul was not at all my soul, but a dead system that I had contrived. Carl Jung, The Red Book Page 232.

Meine Seele, meine Seele, wo bist Du? (My Soul, my Soul, where are You?) … Carl Jung, The Red Book, Pages 232.

Hence I had to speak to my soul as to something far off and unknown, which did not exist through me, but through whom I existed. Carl Jung, The Red Book, Page 232.

I am weary, my soul, my wandering has lasted too long, my search for myself outside of myself. Carl Jung, The Red Book, Page 233.

I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard—are you God?" Carl Jung to his Soul, The Red Book, Page 233.

The soul demands your folly; not your wisdom. Carl Jung, The Red Book, Page 264.

Thus your soul is your own self in the spiritual world. As the abode of the spirits, however, the spiritual world is also an outer world. Carl Jung, The Red Book, Page 288.

You have the one God, and you become your one God in the innumerable number of Gods. Carl Jung's Soul, The Red Book, Page 371.

You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. Carl Jung's Soul, The Red Book, Page 371.

Here the soul drew near to my ear and whispered, "The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil. Carl Jung, The Red Book, Page 359.

Everything to come was already in images: to find their soul, the ancients went into the desert. This is an image. The ancients lived their symbols, since the world had not yet become real for them. Thus they went into the solitude of the desert to teach us that the place of the soul is a lonely desert. Carl Jung, The Red Book, Page 236.

Now that white shape of a girl with black hair-my own soul-and now that white shape of a man, which also appeared to me at the time it resembles Michelangelo's sitting Moses-it is Elijah. Carl Jung, Liber Novus, Pages 248-9, Footnote 187.

When my soul fell into the hands of evil, it was defenseless except for the weak fishing rod which it could use, again with its power, to pull the fish from the sea of emptiness. Carl Jung, Liber Novus, Page 289.

But who can withstand fear when the divine intoxication and madness comes to him? Love, soul, and God are beautiful and terrible. Carl Jung, Liber Novus, Page 238.

My soul is my supreme meaning, my image of God, neither God himself nor the supreme

meaning. God becomes apparent in the supreme meaning of the human community. Carl Jung, Liber Novus, Footnote 92, Page 240.

The self, I thought, was like the monad which I am, and which is my world. The mandala represents this monad and corresponds to the microcosmic nature of the soul. Carl Jung, Liber Novus, Page 206 and MDR, Page 221.

But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, Liber Novus, Page 234.

This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across. Carl Jung, Liber Novus, Page 239.

This new world appears weak and artificial to me. Artificial is a bad word, but the mustard seed that grew into a tree, the word that was conceived in the womb of a virgin, became a God to whom the earth was subject. Carl Jung to his Soul, Liber Novus, Pages 242-243.

But when the mother, my soul, was pregnant with the God, I did not know it. It even seemed to me as if my soul herself was the God, although he lived only in her body. Carl Jung, Liber Novus, Page 244.

And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it. For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon in the God. He is mockery and hate and anger, since this is also a way of life. Carl Jung, Liber Novus, Page 244.

I see in splendor the mother of God with the child. Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands-it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, Liber Novus, Page 248.

The word becomes your God, since it protects you from the countless possibilities of interpretation. The word is protective magic against the daimons of the unending, which tear at your soul and want to scatter you to the winds. Carl Jung, Liber Novus, Page 270.

The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thought-desire. The daimon of spirituality descends into our soul as the white bird. He is half human soul and is called desire-thought. Carl Jung, Liber Novus, Page 354.

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.

The God appears to us in a certain state of the soul. Therefore we reach the God through the self. Not the self is God, although we reach the God through the self. The God is behind the self above the self the self itself when he appears. But he appears as our sickness, from which

we must heal ourselves. Carl Jung, Liber Novus, Page 338.

Dreams are the guiding words of the soul. Carl Jung, Liber Novus, Page 233.

Scholarliness belongs to the spirit of this time, but this spirit in no way grasps the dream, since the soul is everywhere that scholarly knowledge is not. Carl Jung, Liber Novus, Page 233.

May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.

You are blessed, virgin soul, praised be your name. You are the chosen one among women. You are the God-bearer. Praise be to you! Honor and fame be yours in eternity. Philemon to Carl Jung's Soul, Liber Novus, Page 344.

I bow, my soul, before unknown forces- I'd like to consecrate an altar to each unknown God. I must submit. The black iron in my heart gives me secret power. It's like defiance and like contempt for men. Carl Jung, Liber Novus, Page 308.

My soul leads me into the desert, into the desert of my own self. Carl Jung, Liber Novus, Page 235.

But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

When it bore and gave birth to the God, my soul was of human nature throughout; it possessed the primordial powers since time immemorial, but only in a dormant condition. They flowed into forming the God without my help. Carl Jung, Liber Novus, Page 291.

True, what the soul imagines happens only in the mind, but what God imagines happens in reality. Carl Jung, Psychology and Alchemy, Page 280.

If we now recall to what a degree the soul has humanized and realized itself, we can judge how very much it today expresses the body also, with which it is coexistent. Carl Jung, Mysterium Coniunctionis, Page 544.

Since the soul animates the body, just as the soul is animated by the spirit, she tends to favour the body and everything bodily, sensuous, and emotional. She lies caught in "the chains" of Physis, and she desires "beyond physical necessity." She must be called back by the "counsel of the spirit" from her lostness in matter and the world. Carl Jung, Mysterium Coniunctionis, Page 472.

You live inasmuch as these Mendelian units are living. They have souls, are endowed with psychic life, the psychic life of that ancestor; or you can call it part of an ancestral soul. Carl Jung, Zarathustra Seminar, Page 1401.

We are immortalized in memory. Oh, yes, it is so. The soul has become immortal if we leave something behind for others. Psychology can affirm no other immortality. Carl Jung, C.G. Jung, Emma Jung and Toni Wolff-A collections of Remembrances, Page 7.

The angels are a strange genus: they are precisely what they are and cannot be anything else. They are in themselves soulless beings who represent nothing but the thoughts and intuitions of their Lord. Carl Jung, Memories Dreams and Reflections, Pages 327-328.

Only those remain living who are willing to die with life. Since what happens in the secret hour of the midday of life is the reversal of the parabola, the birth of death. Carl Jung, The soul and death, CW 8, § 800.

The soul possesses in some degree a historical stratification, whereby the oldest stratum of which would correspond to the unconscious. Carl Jung. CW8, § 51.

It would also be the task of the confessor zealous in the cure of souls, were it not that his office inevitably obliges him to apply the yardstick of his denominational bias at the critical moment. Carl Jung, The Undiscovered Self, Page 37.

However we may picture the relationship between God and soul, one thing is certain: The soul cannot be "nothing but. " On the contrary it has the dignity of an entity endowed with consciousness of a relationship to Deity. Even if it were only the relationship of a drop of water to the sea ... Carl Jung, CW 12, Psychology and Alchemy, Page 10.

So long as religion is only faith and outward form, the religion’s function is not experienced in our souls, nothing of any importance has happened. Carl Jung, CW 12, Psychology and Alchemy, Page 12.

Dogma represents the soul more completely than a scientific theory, for the latter gives expression to and formulates the conscious mind alone. Carl Jung, CW8, Psychology and Religion, Page 46.

A saying of the alchemist is, "God is a circle whose centre is everywhere and whose circumference is nowhere." The saying holds for God, for the anima mundi and for the soul of man. Carl Jung, Conversations with C.G. Jung, Page 35.

The animus which is not realized by the mother is like a part of a soul with a relative existence of its own. Carl Jung, Conversations with C.G. Jung, Page 29.

Archetypes are images in the soul that represent the course of one’s life. Carl Jung; Conversations with C.G. Jung; Archetypes; Page 21.

Certain souls, I imagine, feel the state of three-dimensional existence to be more blissful than that of Eternity. But perhaps that depends upon how much of completeness or incompleteness they have taken across with them from their human existence. Carl Jung; Memories Dreams and Reflections; Page 321.

Others restrict spirit to certain psychic capacities or functions or qualities, such as the capacity to think and reason in contradistinction to the more “soulful” sentiments. Here spirit

means the sum-total of all the phenomena of rational thought, or of the intellect, including the will, memory, imagination, creative power, and aspirations motivated by ideals. Carl Jung, CW 9i, para. 386.

The spiritual man says to the worldly man, "Are you capable of knowing your soul in a complete manner? If you knew it, as is fitting, and if you knew what makes it better, you would be able to recognize that the names the philosophers formerly gave it are not its true names. O dubious names that resemble the true names, what errors and agonies you have provoked among men!" The names refer in turn to the philosopher's stone. Carl Jung; "Psychology and Religion"; CW 11, par. 153.

The sun... is the only truly 'rational' image of God, whether we adopt the standpoint of the primitive savage or of modern science. In either case the sun is the father-god from whom all living things draw life; he is the fructifier and creator, the source of energy for our world. The discord into which the human soul has fallen can be harmoniously resolved through the sun as a natural object which knows no inner conflict. Carl Jung; CW 5; Symbols of Transformation; Para 176.

All religions are therapies for the sorrows and disorders of the soul." Carl Jung; "Commentary to The Secret of the Golden Flower", 1929.

Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched, and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside-in image and in word, in Church and Bible-but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung; Psychology and Alchemy, Page 11.

An understanding heart is everything, in a teacher. ... One looks back with appreciation to the brilliant teachers, but with gratitude to those who touched our human feelings. The curriculum is so much necessary raw material, but warmth is the vital element for the growing plant and for the soul of the child. Carl Jung; "The Gifted Child,"1942.

Therefore the sun is perfectly suited to represent the visible God of this world, i.e., the creative power of our own soul, which we call libido, and whose nature it is to bring forth the useful and to bring forth the useful and the harmful, the good and the bad. Carl Jung; CW 5; Symbols of Transformation; para 176.

[The incorporeal spirits lie] beyond our empirical present. [He continues] There is a spiritual world from which the soul receives knowledge of spiritual things whose origins cannot be discovered in this visible world. Carl Jung; CW 8.

There are incorporeal spirits with which the soul associates. Carl Jung; CW 8.

It was universally believed in the Middle Ages as well as in the Greco-Roman world that the soul is a substance. Indeed, mankind as a whole has held this belief from its earliest beginnings, and it was left for the second half of the nineteenth century to develop a "psychology without the soul." Carl Jung; CW 8.

[The soul] is of divine nature and therefore immortal; that there is a power inherent within it which builds up the body, sustains its life, heals its ills. Carl Jung; CW 8.

It all depends on how we look at things, and not on how they are themselves. Thinking is an act of the soul whereby it becomes conscious of itself and of other things outside itself. Carl Jung; Symbols of Transformation; Footnote 2.

Language, in its origin and essence, is simply a system of signs or symbols that denote real occurrences or their echo in the human soul. Carl Jung; Symbols of Transformation; para. 13.

In alchemy the egg stands for the chaos apprehended by the artifex, the prima materia containing the captive world-soul. Out of the egg — symbolized by the round cooking vessel — will rise the eagle or phoenix, the liberated soul, which is ultimately identical with the Anthropos who was imprisoned in the embrace of Physis. Carl Jung; Psychology and Alchemy; Page 202.

The reality of evil and its incompatibility with good cleave the opposites asunder and lead inexorably to the crucifixion and suspension of everything that lives. Since 'the soul is by nature Christian' this result is bound to come as infallibly as it did in the life of Jesus: we all have to be 'crucified with Christ,' i.e., suspended in a moral suffering equivalent to veritable crucifixion. Carl Jung; Psychology and Alchemy; Paragraph 470.

Every psychic advance of man arises from the suffering of the soul. Carl Jung; Psychotherapists or the Clergy; CW 11: Page 497

Instead of being at the mercy of wild beasts, earthquakes, landslides, and inundations, modern man is battered by the elemental forces of his own psyche. This is the World Power that vastly exceeds all other powers on earth. The Age of Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung; The Development of Personality.

Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung; In CW 8: The Structure and Dynamics of the Psyche; The Stages of Life; Page 787.

There is nothing without spirit, for spirit seems to be the inside of things … inside is spirit, which is the soul of objects. Whether this is our psyche or the psyche of the universe we don't know, but if one touches the earth one cannot avoid the spirit. Carl Jung; The Vision Seminars; Pages 164-165.

For what is the body? The body is merely the visibility of the soul, the psyche; and the soul is the psychological experience of the body. So it is really one and the same thing. Carl Jung, Zarathustra Seminar, Page 355.

This spirit is an autonomous psychic happening, a hush that follows the storm, a reconciling light in the darkness of man's mind, secretly bringing order into the chaos of his soul. Carl Jung; CW 11; Paragraph 260.

The great problem of our time is that we do not understand what is happening to the world. We are confronted with the darkness of our soul, the unconscious. Carl Jung; Letters,

Volume 2; Page 590.

I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a "personality." Carl Jung; [Definitions," CW 6, par. 797]

It would be blasphemy to assert that God can manifest Himself everywhere save only in the human soul. Indeed the very intimacy of the relationship between Cod and the soul automatically precludes any devaluation of the latter. It would be going perhaps too far to speak of an affinity; but at all events the soul must contain in itself the faculty of relation to God, i.e. a correspondence, otherwise a connection could never come about This correspondence is, in psychological terms, the archetype of the God-image [q.v.]" Carl Jung; Memories Dreams and Reflections; Pages 399-400 and Psychology and Alchemy, CW 12, par. 11.

We still attribute to the other fellow all the evil and inferior qualities that we do not like to recognize in ourselves, and therefore have to criticize and attack him, when all that has happened is that an inferior “soul” has emigrated from one person to another. The world is still full of betes noires and scapegoats, just as it formerly teemed with witches and werewolves. Carl Jung; Civilization in Transition Page 130.

Whatever explanation or interpretation does to it, we do to our own souls as well, with corresponding results for our own well-being. Carl Jung; CW 9; Page 160

The sea is like music, it has all the dreams of the soul within itself and sounds them over. Carl Jung; Memories Dreams and Reflections; Page 369.

People will do anything, no matter how absurd, in order to avoid facing their own souls. They will practice Indian yoga and all its exercises, observe a strict regimen of diet, learn theosophy by heart, or mechanically repeat mystic text from the literature of the whole world - all because they cannot get on with themselves and have not slightest faith that anything useful could ever come out of their own souls. Thus the soul has been turned into a Nazareth Gradually from which nothing good can come. Therefore let us fetch it from the four corners of the earth - the more far-fetched and bizarre it is the better. Carl Jung, Psychology and Alchemy, Page 99.

The mystery of the Eucharist transforms the soul of the empirical man, who is only a part of himself, into his totality, symbolically expressed by Christ. In this sense, therefore, we can speak of the Mass as the rite of the individuation process. Carl Jung; Psychology and Religion

The God-image in man was not destroyed by the Fall but was only damaged and corrupted (‘deformed’) and can be restored through God’s grace. The scope of the integration is suggested by the descent of Christ’s soul to hell, its work of redemption embracing even the dead. The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process. Carl Jung; Aion; Page 39; Para 72.

The dream gives a true picture of the subjective state, while the conscious mind denies that this state exists, or recognizes it only grudgingly Carl Jung; Modern Man in Search of a

Nobody should play with analysis as with an easy tool. Those who write superficial and cheap books about the subject are either unconscious of the far-reaching effects of analytical treatment or else ignorant of the real nature of the human soul. Carl Jung; Contributions to Analytical Psychology.

Through reflection, "life" and its "soul" are abstracted from Nature and endowed with a separate existence. Carl Jung, Psychology and Religion, Page 158.

I did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is naturaliter religiosa, i.e., possesses a religious function. Carl Jung, Psychology and Alchemy, Page 14.

This primary substance [the chaos] is round (massa globosa, rotundum), like the world and the world-soul; it is in fact the world-soul and the world-substance in one. Carl Jung, Aion CW 9 II: §376

Our souls as well as our bodies are composed of individual elements which were all already present in the ranks of our ancestors. Carl Jung, Memories Dreams and Reflections, Page 235.

He [the psychotherapist] is not just working for this particular patient, who may be quite insignificant, but for himself as well and his own soul, and in so doing he is perhaps laying an infinitesimal grain in the scales of humanity's soul. Small and invisible as this contribution may be, it is yet an opus magnum. Carl Jung, CW 16, par. 449.

It was universally believed in the Middle Ages as well as in the Greco-Roman world that the soul is a substance. Indeed, mankind as a whole has held this belief from its earliest beginnings, and it was left for the second half of the nineteenth century to develop a "psychology without the soul." Carl Jung; CW 8; Page 338

Every psychic advance of man arises from the suffering of the soul. Carl Jung, CW 11, par. 497.

I had to understand that I was unable to make the people see what I am after. I am practically alone. There are a few who understand this and that, but almost nobody sees the whole....I have failed in my foremost task: to open people's eyes to the fact that man has a soul and there is a buried treasure in the field and that our religion and philosophy are in a lamentable state. Quoted by Gerhard Adler in "Aspects of Jung's Personality," in Psychological Perspectives 6/1 (Spring 1975), p. 14.

Because they are so closely akin to us and share our unknowingness, I loved all warm-blooded animals who have souls like ourselves and with whom, so I thought, we have an instinctive understanding. Carl Jung, Memories Dreams and Reflections, Page 67.

It is a fact that the body very often apparently survives the soul, often even without a disease. Carl Jung, Letters Vol. 1, Pages 437-438.

As far as we know at all there seems to be no immediate decomposition of the soul. Carl Jung, Letters Vol. 1, Pages 437-438.

The infantile soul is no tabula rasa at all, as presumed by modern psychology, but the ancient images are always already there a priori. Carl Jung, Children's Dreams Seminar, Page 369.

Carl Jung never said: "There is no coming to consciousness without pain. People will do anything, no matter how absurd, in order to avoid facing their own Soul. One does not become enlightened by imagining figures of light, but by making the darkness conscious."

What Dr. Jung said in two separate and unrelated statements was:

People will do anything, no matter how absurd, in order to avoid facing their own souls. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung, Psychology and Alchemy, Page 99.

If the supreme value (Christ) and the supreme negation (sin) are outside, then the soul is void: its highest and lowest are missing. Carl Jung, Psychology and Alchemy, Page 8.

On the contrary it [The Soul] has the dignity of an entity endowed with consciousness of a relationship to Deity. Carl Jung, Psychology and Alchemy, Page 10.

On the contrary it [The Soul] has the dignity of an entity endowed with consciousness of a relationship to Deity. Carl Jung, Psychology and Alchemy, Page 10.

As the eye to the sun, so the soul corresponds to God. Carl Jung, Psychology and Alchemy, Page 10.

So long as religion is only faith and outward form, and the religious function is not experienced in our own souls, nothing of any importance has happened. Carl Jung, Psychology and Alchemy, Page 12.

If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul? Carl Jung, Psychology and Alchemy, Page 17.

You see, in spite of being a man in advanced age, you still have a young soul, a lovely anima, and she is confronted with the dangerous lizard. In other words, your soul is threatened by' chthonic poison. Now this is exactly the situation of our Western mind. We think we can deal with such problems in an almost rationalistic way, by conscious attempts and efforts, imitating Yoga methods and such dangerous stuff, but we forget entirely that first of all we should establish a connection between the higher and the lower regions of our psyche Carl Jung, Letters Vol. 1, Pages 95-97.

Such a thing is possible only when there is a detachment of the soul from the body. When that takes place and the patient lives on, one can almost with certainty expect a certain deterioration of the character inasmuch as the superior and most essential part of the soul has already left. Such an experience denotes a partial death. Carl Jung, Letters Vol. 1, Pages 435-437.

Do not forget that the original meaning of all letters and numbers was a magical one!

Hence the "perils of the soul." Carl Jung, Letters Vol. 1, Pages 528-529.

The ethical problem of sexual freedom really is enormous and worth the sweat of all noble souls. Carl Jung, Letters Vol. 1, Pages 17-19.

There is another possibility, that of the subtle body, a fine material veil of the soul, which cannot exist so to speak without a body. This is the "corpus glorificationis" (glorified body), the transfigured body, which is our future portion. Carl Jung, ETH, Lecture XIV, Page 115.

Mercury is the anima mundi, the soul of the world, and entered matter as an emanation of God, and since then it is concealed in it. Carl Jung, ETH, Page 180.

Therefore the trans-substantiated wine, which becomes the blood of Christ in the Mass, is the anima, that is the soul, of Christ. Carl Jung, ETH, Page 189.

He says directly that man has two lights: the one is the spirit and the other the light of nature. Man has a spirit in order to be able to understand the divine revelation, and a soul in order to recognise the world in the light of nature. Carl Jung, ETH, Page 193.

Intellect does, in fact, harm the soul when it dares to possess itself of the heritage of the spirit. Carl Jung, Secret of the Golden Flower, Page 81.

Apparently God the Father is thought of here as the soul, the anima mundi, which is the centre of the world, and which at the same time enfolds the whole world, or rather the universe including the starry heavens. Carl Jung, ETH, Page 198.

"Go to the streams of the river Nile and there thou wilt find a stone which has a spirit. Take this stone, divide it and put thy hand inside it and draw out its heart: for its soul is in its heart." Ostanes cited by Carl Jung, ETH, Page 205.

And this being has body, soul and spirit, and is, therefore, the principle of life itself, as well as the principle of individuation. Its nature is spiritual, it cannot be seen, and it contains an invisible image. Carl Jung, ETH, Alchemy, Page 221.

Psychologically this means that the souls of the ancestors (potential factors, qualities, talents, possibilities, and so on, which we have inherited from all the lines of our ancestry) are waiting in the unconscious and are ready at any time to begin a new growth. Carl Jung, ETH, Alchemy, Page 230.

These are, so to speak, the re-animated souls of the ancestors which have been lying dormant in the unconscious, and the alchemists call these units or souls the sleepers or the dead in Hades who are resurrected by the "holy waters" (that is the miraculous water of alchemy, the fertilising Mercury). Carl Jung, ETH, Alchemy, Page 230.

Thus hun [Animus] means ’cloud-demon,’ a higher ’breath-soul’ belonging to the yang principle and therefore masculine. After death, hun rises upward and becomes shen, the ’expanding and self-revealing’ spirit or god. Carl Jung, Secret of the Golden Flower, Page 114.

’Anima’, called p’o, and written with the characters for ’white’ and for ’demon’, that is,

’white ghost’, belongs to the lower, earth-bound, bodily soul, the yin principle, and is therefore feminine. After death, it sinks downward and becomes kuei (demon), often explained as the ’one who returns’ (i.e. to earth), a revenant, a ghost. Carl Jung, Secret of the Golden Flower, Page 114.

In any case, animus (hun) is the light, yang-soul, while anima (p’o) is the dark, yin-soul. Secret of the Golden Flower, Page 16.

If man does not reverence and submit to the unconscious, which created his consciousness, he loses his soul, that is, he loses his connection with soul and unconscious. Carl Jung, ETH Lectures, Page 214.

He has a secret purpose: to free the world soul (the Deus absconditus) bound in matter. Carl Jung, ETH Lecture V. Page 166.

It is a great blessing for mankind when the soul is contained in the dogma and there is always a great deal of misery when this is not the case. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

Where there are no forms and ceremonies, rites in which they can express their souls, people become moody and caught in conflicts. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

I do not know why India was not able to keep Buddhism, but I think probably its present polytheistic religion is a better expression of the Indian soul today than the one perfect Buddha. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world. Carl Jung, ETH Lecture 8March1935, Pages 199-200.

Complexes can also be called fragmentary souls. Carl Jung, ETH Lecture 1May1935, Pages 201.

They [Intuitives] draw the souls out of things and act according to what they discover by this process, just as if what they discovered were ordinary every day facts. Carl Jung, Lecture IV, 18May1934, Page 102.

I am personally of the opinion that not only people, but even animals have souls. I am also deeply convinced of the truth of all creeds. No logical standard of comparison exists, they all contain genuine and real psychological experience and it is merely stupid to criticize them with the aim of establishing one truth. Carl Jung, ETH Lecture III, Page 18.

[Soul:] "Tame your impatience. Only waiting will help you here." [I:] "Waiting-I know this word. Hercules also found waiting troublesome when he carried the weight of the world on his shoulders." [Soul:] "He had to await Atlas’s return and carried the weight of the world for the sake of the apples" The Black Books, Page 60.

By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that

can best be described as a "personality." Carl Jung; [Definitions," CW 6, par. 797]

If the supreme value (Christ) and the supreme negation (sin) are outside, then the soul is void: its highest and lowest are missing. Carl Jung, Psychology and Alchemy, Page 8.

As the eye to the sun, so the soul corresponds to God. Since our conscious mind does not comprehend the soul it is ridiculous to speak of the things of the soul in a patronizing or depreciatory manner. Carl Jung, Psychology and Alchemy, Page 11.

Too few people have experienced the divine image as the innermost possession of their own souls. Carl Jung, Psychology and Alchemy, Page 12.

My whole life I have worked to know the soul and these people [Valentinian Gnostics] already knew it. Carl Jung to Gilles Quispel, Meeting with Jung, Page 150.

Being that has soul is living being. Soul is the living thing in [us], which lives of itself. Carl Jung, CW 9i, Par. 56.

When we suffer from lack of psychic energy, we say we have a depression or an inhibition, not realising that part of our mental hierarchy has one away beyond our control, that we have, in fact, lost our soul. Carl Jung, Cornwall Seminar, Page 13.

She is legendary, that is to say, the anima-fact is unknown, the anima is that part of the soul which is unknown to our age. Carl Jung, Cornwall Seminar, Page 25.

But the real anima of a man is shown by psychological experience to be like the primitive idea of soul; something between earth and heaven, as black as it is white; ghostlike; ill defined. Carl Jung, Cornwall Lecture, Page 25.

The “Soul” which accrues to ego-consciousness during the Opus has a feminine character in the man and a masculine character in a woman. His anima wants to reconcile and unite; her animus tries to discern and discriminate. Carl Jung, CW 16, Par. 522.

Actually the word adhista in Elgonyi means sun as well as God, although they deny that the sun is God. Only the moment when it rises is mungu or adhista. Spittle and breath mean soul-substance. Carl Jung, CW 8, Para 411.

The first beginnings of all analytical treatment of the soul are to be found in its prototype, the confessional. Carl Jung, CW 16, Par 123.

Archetypes are images in the soul that represent the course of one’s life. One part of the archetypal content is of material and the other of spiritual origin. Carl Jung, Jung-Ostrowski, Page 21.

God the Father became the Son and His own soul, the Word that became flesh. Each son of God must awaken this new reality in himself. Carl Jung, Jung-Ostrowski, Page 42.

On the contrary it [The Soul] has the dignity of an entity endowed with consciousness of a relationship to Deity. Even if it were only the relationship of a drop of water to the sea ... Carl Jung, CW 12, Page 10.

Language is originally and essentially nothing but a system of signs or symbols, which denote real occurrences, or their echo in the human soul. Carl Jung, CW 5, Page 15.

I am an orphan, alone; nevertheless I am found everywhere. I am one but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of eons. Carl Jung, Quoting an Alchemical Text, MDR 227.

If you prove receptive to this "call of the wild," the longing for fulfilment will quicken the sterile wilderness of your soul as rain quickens the dry earth. Carl Jung, CW 14, Para 190.

Although there is no way to marshal valid proof of continuance of the soul after death, there are nevertheless experiences which make us thoughtful. I take them as hints, and do not presume to ascribe to them the significance of insights. Carl Jung, MDR, Page 312.

Considering that the light of Christ is accompanied by the "dark night of the soul" that St. John of the Cross spoke about, and by what the Gnostics of lrenaeus called the umbra Christi, which is identical with the chthonic aspect mentioned above, the life of Christ is identical in us, from the psychological point of view, with the unconscious tendency toward individuation. Carl Jung, Letters Vol. II, Page 268.

I quite agree with you that those people in our world who have insight and good will enough should concern themselves with their own "souls" more than with preaching to the masses or trying to find out the best way for them. Carl Jung, Letters Vol. II, Pages 549-550

I'm inclined to believe that something of the human soul remains after death, since already in this conscious life we have evidence that the psyche exists in a relative space and in a relative time, that is in a relatively non-extended and eternal state. Carl Jung, Letters Vol. II, Pages 29-30.

I am not engaged in philosophy, but merely in thinking within the framework of the special task that is laid upon me: to be a proper psychiatrist, a healer of the soul. Carl Jung, Letters Vol. II, Pages 69-71

God is something unknowable. An old German mystic has said: "God is a sigh in our souls." Carl Jung, Letters Vol. II, Pages 86-87.

Every country or people has its own angel, just as the earth has a soul. Carl Jung, Letters Vol. II, Page 432.

The dream of the horse represents the union with the animal soul, which you have missed for a long time. Carl Jung, Letters Vol. II, Pages 145-146

People hate the human soul; it is nothing but "psychological." They don't understand that it has needs, and they throw its treasures into the street without understanding them. Carl Jung, Letters Vol. II, Pages 208-210.

Transitions between the aeons always seem to have been melancholy and despairing times, as for instance the collapse of the Old Kingdom in Egypt ("The Dialogue of a World; Weary Man with His Soul") between Taurus and Aries, or the melancholy of the Augustinian age between Aries and Pisces. Carl Jung, Letters Vol. II, Pages 229-230

Knowing more about the soul and its mysteries you could free yourself from the fascination which makes you suffer. Carl Jung, Letters Vol. II, Page 402.

The soul is father and mother of all the apparently unanswerable difficulties that are building themselves up into the heavens before our eyes. Carl Jung, Letters Vol. II, Pages 497-498

I own the first English edition of Bohme's 40 Questions Concerning the Soul, 1647. Carl Jung, Letters Vol. II, Pages 465-466

"My dear Dr. Jung, Father Victor's beloved soul has returned to God. He died this morning between 11- 12 a.m. from a sudden thrombosis. He was fully awake, and praying before he became unconscious, and they say he had no great pain." The Mother Prioress, 8 May 1960.

The outer opposition is an image of my inner opposition. Once I realize this, I remain silent and think of the chasm of antagonism in my soul. Outer oppositions are easy to overcome. They indeed exist, but nevertheless you can be united with yourself. They will indeed burn and freeze your soles, but only your soles. It hurts, but you continue and look toward distant goals. Carl Jung, The Red Book, Page 279.

As you know, Plato laid down the principle that it is impossible to look at something ugly without taking something of it into the soul, and it is equally impossible to be in contact with what is beautiful without reacting to it. Carl Jung, 1925 Seminar, Page 10

The author shows an amazingly sympathetic knowledge of the introvert of the thinking type, and hardly less for the other types. Jung has revealed the inner kingdom of the soul marvelously well and has made the signal discovery of the value of phantasy. His book has a manifold reach and grasp, and many reviews with quite different subject matter could be written about it." Sonu Shamdasani, Introduction 1925 Seminar, Page xi

On August 22, 1922, Jaime de Angulo wrote to Chauncey Goodrich issuing "a challenge to all brother-neurotics—go, my brethren, go to the Mecca, I mean to Zürich, and drink from the fountain of life, all ye who are dead in your souls, go and seek new life." Sonu Shamdasani, Introduction 1925 Seminar, Page xv

I was especially interested in palaeontology; you see, my life work in historical comparative psychology is like palaeontology. That is the study of the archetypes of the animals, and this is the study of the archetypes in the soul. The Eohippus is the archetype of the modern horse, the archetypes are like the fossil animals. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends. Carl Jung, CW 10, Pages 144-145

One might almost say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala Carl Jung, CW 11, par. 157).

Thinking is an act of the soul whereby it becomes conscious of itself and of other things outside itself. Carl Jung; Symbols of Transformation; Page 11, Footnote 2.

But the soul suffers great need, since outer freedom is of no use to it. Carl Jung, Liber Novus, Page 311.

But humankind is masculine and feminine, not just man or woman. You can hardly say of your soul what sex it is. Carl Jung, Liber Novus, Page 263.

But if you pay close attention, you will see that the most masculine man has a feminine soul, and the most feminine woman has a masculine soul. Carl Jung, Liber Novus, Page 263.

The outer opposition is an image of my inner opposition. Once I realize this, I remain silent and think of the chasm of antagonism in my soul. Carl Jung, Liber Novus, Page 279.

Soul and body are not two things. They are one. Carl Jung, Zarathustra Seminar, Page 355

Natural life is the nourishing of the Soul Carl Jung, CW 8, Para 800.

The animus when on his way, on his quest, is really a psychopompos, leading the soul back to the stars whence it came. Carl Jung, Visions Seminar, Page 1229

On the way back out of the existence in the flesh, the psychopompos [Animus] develops such a cosmic aspect, he wanders among the constellations, he leads the soul over the rainbow bridge into the blossoming fields of the stars. Carl Jung, Visions Seminar, Page 1229

In the redemption of the individual, the whole past will be redeemed, and that includes all the inferior things as well, the animals, and all the ancestral souls, everything that has not been completed; all creation will be redeemed in the apokatastasis [at the time of the Last Judgement], there will be a complete restoration of things as they have been. Carl Jung, Visions Seminar, Page 1280

When someone is able to perform the art of touching on the archetypal, he can play on the souls of people like on the strings of a piano. Carl Jung, Children’s Dream Seminar, Page 150

But my eyes were opened, and I saw that you are a lover of your soul, who anxiously and jealously guards its treasure. Carl Jung to Philemon, The Red Book, Page 315

All knowledge of the psyche is itself psychic; in spite of all this the soul is the only experient of life and existence. Carl Jung, CW 5, Para 344.

People accuse psychology of dealing in squalid fantasies, and yet even a cursory glance at ancient religions and the history of morals should be sufficient to convince them of the demons hidden in the human soul. Carl Jung, CW 5, Para 106

The soul gives birth to images that from the rational standpoint of consciousness are assumed to be worthless. And so they are, in the sense that they cannot immediately be turned to account in the objective world. Carl Jung, CW 6, Para 426

Just as the unconscious world of mythological images speaks indirectly, through the experience of external things, to the man who surrenders wholly to the outside world, so the real world and its demands find their way indirectly to the man who has surrendered wholly to the soul; for no man can escape both realities. Carl Jung, CW 6, Para 280

It should never be forgotten—and of this the Freudian school must be reminded—that morality was not brought down on tables of stone from Sinai and imposed on the people, but is a function of the human soul, as old as humanity itself. Carl Jung, CW 7, Para 30.

It [Dreams] leads straight to the deepest personal secrets, and is, therefore, an invaluable instrument in the hand of the physician and educator of the soul. Carl Jung, CW 7, Para 25

The deposit of man's whole ancestral experience—so rich in emotional imagery—of father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

Childhood is important not only because various warpings of instinct have their origin there, but because this is the time when, terrifying or encouraging, those far-seeing dreams and images appear before the soul of the child, shaping his whole destiny, as well as those retrospective intuitions which reach back far beyond the range of childhood experience into the life of our ancestors. Carl Jung, CW 8, Para 98

It is the world of water, where all life floats in suspension; where the realm of the sympathetic system, the soul of everything living, begins; where I am indivisibly this and that; where I experience the other in myself and the other-than myself experiences me. Carl Jung, CW 9i, Para 45.

The souls or spirits of the dead are identical with the psychic activity of the living; they merely continue it. Carl Jung, CW 9i, Para 38

They [Religions] express the whole range of the psychic problem in mighty images; they are the avowal and recognition of the soul, and at the same time the revelation of the soul's nature. Carl Jung, CW 10, Para 367

For when the soul vanished at death, it was not lost; in that other world it formed the living counterpole to the state of death in this world. Carl Jung, CW 16, Para 493

Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung, CW 17, Para 302

Therefore our Lord himself is a healer; he is a doctor; he heals the sick and he deals with the troubles of the soul; and that is exactly what we call psychotherapy. Carl Jung, CW

18, Para 370

It seems to me to be the Holy Spirit's task and charge to reconcile and unite the opposites in the human individual through a special development of the human soul. Carl Jung, CW 18, Para 1553

But when we penetrate the depths of the soul and when we try to understand its mysterious life, we shall discern that death is not a meaningless end, the mere vanishing into nothingness—it is an accomplishment, a ripe fruit on the tree of life. Carl Jung, CW 18, Para 1705-7

But if we listen to the quieter voices of our deeper nature we become aware of the fact that soon after the middle of our life the soul begins its secret work, getting ready for the departure. Carl Jung, CW 18, Para 1705-7

Alchemy represents the projection of a drama both cosmic and spiritual in laboratory terms. The opus magnum [the great work] had two aims: the rescue of the human soul and the salvation of the cosmos. Carl Jung, C.G. Jung Speaking, Page 228

With her cunning play of illusions the soul lures into life the inertness of matter that does not want to live. She makes us believe incredible things, that life may be lived. Carl Jung, CW 9ii, Pages 26-27

Were it not for the leaping and twinkling of the soul, man would rot away in his greatest passion, idleness. Carl Jung, CW 9ii, Pages 26-27

But to have soul is the whole venture of life, for soul is a life-giving daemon who plays his elfin game above and below human existence, for which reason-in the realm of dogma he is threatened and propitiated with superhuman punishments and blessings that go far beyond the possible deserts of human beings. Carl Jung, CW 9ii, Pages 26-27

Heaven and hell are the fates meted out to the soul and not to civilized man, who in his nakedness and timidity would have no idea of what to do with himself in a heavenly Jerusalem. Carl Jung, CW 9ii, Pages 26-27

If you have committed a mistake at all, it consisted in your having striven too hard to understand your wife completely and not reckoning with the fact that in the end people don't want to know what secrets are slumbering in their souls. Carl Jung, Letters Vol. II, Page 27.

Have your congregation understood that they must close their ears to the traditional teachings and go through the darknesses of their own souls and set aside everything in order to become that which every individual bears in himself as his individual task, and that no one can take this burden from him? Carl Jung, Letters Vol. II, Page 76.

These constituents of the personality—which one may call functions, or Mendelian units, or the primitives would call them remnants of ancestral —these constituents don't always fit. Carl Jung, Dream Analysis, Page 453

Probably in absolute reality there is no such thing as body and mind, but body and mind or soul are the same, the same life, subject to the same laws, and what the body does is happening

in the mind. Carl Jung, Dream Analysis, Page 20

It is death to the soul to become unconscious. People die before there is death of the body, because there is death in the soul. Carl Jung, Dream Analysis, Page 90.

You can succeed in going away from your problems, you need only to look away

from them long enough. You may escape, but it is the death of the soul. Carl Jung, Dream Analysis, Page 90.

I loved the old man

who touched my

life with outstretched

hand

and left his

mark

upon my soul.

[Gilda Franz, C. G. Jung, Emma Jung and Toni Wolff: A Collection of Remembrances]

A man likes to believe that he is master of his soul. Carl Jung, Man and His Symbols, Page 83.

Your dream unquestionably refers to the archetypal problem of the extrusion of the soul from the body. Carl Jung, Letters Vol. I, Pages 306-307

One is forced to conclude ’that in your case the soul is only loosely seated in your body. Carl Jung, Letters Vol. I, Pages 306-307

However, the friendly lion in the dream seems to indicate that the looseness of the soul is not exactly desirable, since the lion compensates your condition in a very obvious way: the Zurich lion represents your localized instinct, firmly rooted in your earth, just as the lion’s soul-as with all animals -is securely fixed in its body. Carl Jung, Letters Vol. I, Pages 306-307

We find the idea of the soul as the form giving principle already in the Middle Ages, it is the soul which forms the body and the outer life. So in meditating on the Anima Christi you are meditating on Christ’s form. The same idea is to be found in the East. Carl Jung, ETH Lecture17th Nov 1939

Rama Krishna is not worshipped; his photograph is there to remind the worshippers of his form. This is, therefore, totally different to the worship of Christ but the basic ide a of soul as form is common to both. Carl Jung, ETH Lecture ETH Lecture17th Nov 1939

It is a great blessing for mankind when the soul is contained in the dogma and there is

always a great deal of misery when this is not the case. Carl Jung, ETH Lecture 27 Jan 1939

Where there are no forms and ceremonies, rites in which they can express their souls, people become moody and caught in conflicts. Carl Jung, ETH Lecture 27 January 1939

No, the Virgin was the archetypal figure of the soul of man, the anima, and it is only in the soul of man that God can be born, where else could it be? E.A. Bennet, Meetings with Jung, Page 32

Unfortunately only too often no further knowledge reaches us of the things that are being played out on the dark side of the soul [in the insane], because all the bridges have broken down which connect that side with this Carl Jung, CW 3, Para 385

On august 22, 1922, Jaime de Angulo wrote to Chauncey Goodrich issuing “a challenge to all brother-neurotics—go, my brethren, go to the Mecca, i mean to Zürich, and drink from the fountain of life, all ye who are dead in your souls, go and seek new life.” Sonu Shamdasani, Introduction to Jungian Psychology, Page xv

We have a maid who is a medium and has heard voices all of her life. I have never touched her psychologically.

She is an anachronism. Her soul was born in the Stone Age and by mistake it got into the present age, and that was a rather difficult situation for her to cope with, but she managed very well.

Once she realized that she was having conversations with voices, she discovered on her own how to handle them. Marie-Louise von Franz, Psychological Perspectives, Page 309-310

In earthly union wants to form.

Without connection to the body, spiritual progress is simply nonsense. Where a soulful connection exists, we should think: ’Beware, you are in higher presence!’

A God or a Goddess is present.

It doesn’t matter who it is.

It is a sacred mystery that belongs wholly to oneself. It is pure experience, and the freedom of the soul!" Carl Jung, Sabi Tauber: Encounters with Jung, Page 102

Soul-connections outside the marriage are absolutely legitimate in the second half of life. Carl Jung, Sabi Tauber: Encounters with Jung, Page 102

A woman who cannot include her soul in intercourse is mere anatomy. Women must have an enormous claim. Sexual intercourse in the second phase of life can oftentimes feel deeply humiliating for the wife in a marriage, if she functions as the legitimate prostitute of her husband. One must see it absolutely as it is. The real marriage begins where adultery seems to take place. At that point a true, real relationship may begin, actual love begins! Carl Jung, Sabi Tauber: Encounters with Jung, Page 101

Precisely because you are much too reasonable and realistic, the life of the soul (the psychic world) becomes so intense and vehement - all rubeus and puella, which elicits identification with them.

Live more in the 'psychic world,' apparently unreasonably and irrationally, and you will integrate rubeus and puella.

In this way they will loosen their intensity and at the same time become real.

This closes the circle. Carl Jung, Sabi Tauber: Encounters with Jung, Page 55

Jung answered mildly, telling me matter- of-factly about the almost unbearable challenge of his destiny:

For the past 150 years, the ancestors on his mother's side had been ministers, on father's side physicians.

He had to take on the issues from both sides and solve them!

In addition, there was the problem of the body and soul. Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 29

You have to be more honest! Pay attention to every movement of the soul, look at it, and be lovingly creative with it.

A noli me tangere attitude makes one dumb and unrelated. True relationship enriches.

To engage in a short-circuited sexual liaison leaves one poor and dumb - one has cheated oneself. Carl Jung, Sabi Tauber: Encounters with Jung, Page 26

The Adech is our interior and invisible man, which prefigures the unique visible man in our soul, and which serves the visible man's nature. Gerhard Dorn, Dictionarium, Page 56

The art of achieving a voluntary withdrawal from the Body of a well-composed Mind is called Speculative Philosophy.

By this method the Rational Soul may more easily concern itself with the cognition of all aspects of the Truth. Gerhard Dorn, Speculative Philosophy, Page 11 [Note: Rational Soul = Animus]

Whatever is not from heaven cannot be said to be a virtue, but merely its false simulacrum. Gerhard Dorn, Speculative Philosophy, Page 68

It is precisely this unification of our image of the material world with the deepest levels of our being that makes synchronicity such a revolutionary idea, with repercussions far beyond

psychology. Whatever the archetypal meaning in a synchronicity experience, the expression of unity is always paramount.

As von Franz (1975) says:

The most essential and certainly the most impressive thing about synchronicity occurrences ... is the fact that in them the duality of soul and matter seems to be eliminated.

They are therefore an empirical indication of an ultimate unity of all existence, which Jung, using the terminology of medieval natural philosophy, called the Unus Mundus." (p. 247) Victor Mansfield, Rhine-Jung Letters, Page 10

We should be skeptical about attempts to relate some of these "souls" or "daimons" to the Jungian concepts of shadow, anima, animus, and Self.

It would be a great mistake, as Jung himself often emphasized, to suppose that the shadow, the anima (or animus), and the Self appear separately in a person's unconscious, neatly timed and in definable order.

In the reality of everyday practice it is much more likely that a person in depth psychological analysis will first meet with something psychically "absolutely other" in himself, a dark, chaotic something, appearing to him in complicated dream images in which, little by little, he begins to discover his alter ego. Marie-Louise Von Franz, Projection and Re-Collection, Page 144-145

The flare-up of or invasion by passion is separately experienced as something inner, while the lost soul-fragment is considered as something different, attached to the outer figure. Marie-Louise Von Franz, Projection and Re-Collection, Page 32

In the case of a powerful love projection (that is, a projection of the inner partner-images of animus and anima), a double process sometimes takes place and one experiences it both as being struck by an arrow (invasion by a complex) and as loss of soul, as utter dependence on the presence of the other.

Inwardly one feels as if invaded by a passionate disquiet and fantasy activity, and at the same time as if one's own life has flowed out to the other in the outer world.

This explains a curious mythological motif that has so far gone unexplained.

For the most part we assume that when a man falls in love with a woman as a result of a sudden anima projection, he looks upon her as the sender of love's arrow, not the god Amor.

In antiquity, however, such a man felt that he had been shot by the god Eros or hit by the mater saeva cupidinum, that is, by Venus.

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The intuitive art of deciphering the hidden script in-dwelling things and traditions is the very boon which Analytical Psychology and its Master bestow on us and our professions. In

this way Dr. Jung's teachings have opened a new era of how to understand and enjoy the rich, everlasting tradition of the mythology of the human soul and how to put it to use in modern therapy. Heinrich Zimmer, The Impress of Dr. Jung in my Profession, Page 6

One has to use one's intuition in deciphering these dreams of the collective genius of a great civilization. In fact, Hindu mythical tradition, instead of explaining its amazing features to the understanding, unfolds them to the pious intuition of the Hindu masses; it impresses their imagination and guides their souls by an immediate impact on the unconscious which is stirred to correspond to the dreamlike features and events of the mythological tales as they evolve in being told. Heinrich Zimmer, The Impress of Dr. Jung in my Profession, Page 3

The democritean formula arises from the ancient feeling for nature in which the physical world was not yet devoid of soul. Carl Jung, Psychology of Yoga and Meditation, Page 267

More recently, the spirit has also been portrayed as the "antagonist of the soul" and as an anti-life principle (Klages). Inasmuch as the spirit forfeited its spontaneous revelatory activity, nature also became nothing but matter, the cpucm; (physis) became physics. Carl Jung, Psychology of Yoga and Meditation, Page 266

... by this kingdom of God we understand the soul, for the soul is of like nature with the Godhead. Hence all that has been said here of the kingdom of God, how God is himself the kingdom, may be said with equal truth of the soul. St. John says: "All things were made by him." This refers to the soul, for the soul is all things. The soul is all things in that she is an image of God and as such she is also the kingdom of God; as God is essentially in himself without beginning so in the kingdom of the soul he is, as essence, without end. "God," says one philosopher, "is in the soul in such a fashion that his whole Godhead hangs upon her." It is far better for God to be in the soul than for the soul to be in God. The soul is not happy because she is in God, she is happy because God is in her. Carl Jung, Psychology of Yoga and Meditation, Page 242-243

These ideas about the soul as the kingdom of God, these surely already existed in the early Christian period; they were certainly heretical and gnostic in nature, for in them primal man, Adam Kadmon, is sometimes depicted in the soul. Carl Jung, Psychology of Yoga and Meditation, Page 244

When anyone asks me, why do we pray or why do we fast or do our work withal, I say, so that God may be born in our souls. What were the scriptures written for and why did God create the world and the angelic nature? Simply that God might be born in the soul. All cereal nature means wheat, all treasure nature means gold, all generation means man. Meister Eckhart, Psychology of Yoga and Meditation, Page 243

There is an extraordinary relationship between Eastern ideas and the ideas of Meister Eckhart, which is yet to be fathomed. Carl Jung, Psychology of Yoga and Meditation, Page 244

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At the same time, it is simply the general being of the world. So the purusha is also the

individual being, but at the same time the maha-purusha, i.e., the great soul of the world, exactly like the atman. Carl Jung, Psychology of Yoga and Meditation, Page 223

Remarkably, in Buddhism the dominant belief is that karma is not personal in nature. I can accumulate merit in my life, but because I do not have a soul, when my life ends my karma survives and requires a new existence. Carl Jung, Psychology of Yoga and Meditation, Page 215

Whoever has achieved enough merit will have their soul enclosed in a lotus blossom for countless aeons. Then it blossoms one day in the miraculous kingdom of the Amitabha. This is the child being raised from the coniunctio. In Chinese, it is a diamond being. In medieval philosophy it is the incorruptible body, the subtle body, which is seen as the result of this coniunctio. Carl Jung, Psychology of Yoga and Meditation, Page 212

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Namely, this union has a remarkable consequence: in the Gretchen tragedy the biological union leads to a pregnancy and in time a child is born. This ordinary event becomes essential symbolism in alchemy, which is not present in the Eastern series. Such is the secret pregnancy, the soul pregnancy. Carl Jung, Psychology of Yoga and Meditation, Page 211

In samkhya philosophy, or in Vedanta altogether, the lingam means the subtle body containing the ancient idea of the anima. The subtle body is thought of as half matter. The soul has a fine subtle body, and it is called lingam. Carl Jung, Psychology of Yoga and Meditation, Page 184

What arises from the alchemical retort is the soul, and its ascent is called "blossoming." Comarius, the archpriest, instructed Cleopatra that the dead who dwell in Hades, i.e., in chaos, will become spring blossoms by sprinkling chaos with the divine water. Carl Jung, Psychology of Yoga and Meditation, Page 172

Hippolytus informs us that there used to be Gnostics who spoke of walls and a castle in which the human soul resides. There is in fact such a text in the Bodleian library in Oxford, the Codex Brucianus. There, a Coptic text has been discovered that is a proper gnosis. Carl Jung, Psychology of Yoga and Meditation, Page 167

It can happen that you might wake out of sleep with the feeling that half your soul has wandered off. It must be found again. Among primitives the medicine men have their ways and means of reclaiming lost souls. Carl Jung, Psychology of Yoga and Meditation, Page 141

Rupaloka, i.e., the world of forms or ideas, corresponding to the Platonic world of ideas. According to Plato there is "a place beyond the skies" when the soul lifts above heaven and leaves behind the outer surface of the world, thus arriving at that place where one sees the forms, the eternal ideas; so, that is the world of the manifold ideas, or forms Carl Jung, Psychology of Yoga and Meditation, Page 137

Herakleitos of Ephesos, pre-Socratic philosopher, who lived around 500 BCE, is reported to have said: "For it is death to souls to become water, and death to water to become earth. But water comes from earth; and from water, soul" Carl Jung, Psychology of Yoga and Meditation, Page 125, fn 332

And hermetic philosophy itself is not without blame in this. They practiced chemistry in their own way and sought the soul of the world in matter, thereby becoming the fathers of modern science. Carl Jung, Psychology of Yoga and Meditation, Page 115

For the medieval philosopher, spiritual man is a microcosm. Thus, the individual human soul is of the

same roundness as the soul of all-being that surrounds the entire universe. The Platonic notion is identical to the Eastern philosophy of the atman or purusha who surrounds the whole world two bandwidths high and yet still lives in the heart of every individual person; he is the size of a thumb, a thumb ling. Carl Jung, Psychology of Yoga and Meditation, Page 115

The idea of roundness, however, is not conceived of as being present from the beginning, but is to be created by the yogi. Carl Jung, Psychology of Yoga and Meditation, Page 115

Through this invocation he seeks to place himself at one with that being containing within itself the entire cosmos as a transpersonal atman. Carl Jung, Psychology of Yoga and Meditation, Page 115

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Whereas if the unconscious can be contained in a dogmatic form, then we have those forms of life, ceremonies, and rituals in which the soul’s activity can find expression. For example, the central Australians spend two-thirds of their time in ceremonies of a symbolic nature. Carl Jung, Psychology of Yoga and Meditation, Page 112

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But the fact is that polytheism, this unending richness in the form of the divine essence, is somehow a more exact expression of the Indian soul than that of the perfected Buddha. Carl Jung, Psychology of Yoga and Meditation, Page 112

Souls are flying around and seeking places where sexual intercourse is happening and then they are caught. The Bardo Thodol considers souls in the same way. When they fall into erotic fantasies, they are suddenly snapped up by the uterus. One is in the prison of the sensual world of Maya, the dancing Shakti. It is the goddess Maya who creates the visible realm. Carl Jung, Psychology of Yoga and Meditation, Page 95

1 Corinthians 15:41-46: "There is one glory of the sun, and another glory of the moon,

and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual" [KJV]. On the discussion of this infallible Christian doctrine in eighteenth-century psychology, see Vidal (2011), pp. 325-350. Carl Jung, Psychology of Yoga and Meditation, Page Fn 283

This is a technique used by the ancient Egyptian priests, for example, who stared into a bowl of water. There is nothing present in the water, but the intense gazing arouses the soul into seeing something. It has a hypnotic and fascinating effect. For this purpose, the ancient magicians used a glass button or jewel, or Egyptian priests a beautiful blue crystal, in order to impart unconscious perceptions to their clientele. It was not understood in this way back then but was employed for the purposes of prophecy, divination, and healing. The ancients were well aware that to heal the soul, or even the body, a certain assistance from psychic experiences was necessary. Carl Jung, Psychology of Yoga and Meditation, Page 4

By concentrating on the chemical matter, the image that is within us is imprinted upon matter. This image within us is the soul, and it is round. Roundness is perfection, therefore gold has a round form because it is a perfect body. Carl Jung, Psychology of Yoga and Meditation, Page 8

St. Victor had such a conversation with his own soul. The Middle Ages thus already had the inner counterpart in contrast to the external counterpart; and that inner counterpart possesses a meaning in its own right, so that one can, in a sense, have a conversation with this other. Carl Jung, Psychology of Yoga and Meditation, Page 7-8

By concentrating on the chemical matter, the image that is within us is imprinted upon matter. This image within us is the soul, and it is round. Roundness is perfection, therefore gold has a round form because it is a perfect body. Carl Jung, Psychology of Yoga and Meditation, Page 8

You unite yourself with Abraxas through me. First you give me your heart, and then you live through me. I am the bridge to Abraxas. Thus the tree of light arises in you and you become the tree of light and Phanes arises from you. You have anticipated, but not understood this. At the time you had to separate from Abraxas to become individual, opposed to the drive. Now you become one with Abraxas. This happens through me. You cannot do this. Therefore you must remain with me. unification with the physical Abraxas occurs through the human woman, but that with the spiritual Abr. occurs through me; that is why you must be with me. Jung’s Soul, The Black Books, Vol. VI, Page 261

“I always want a great deal from you. Women are my most dangerous opponents, since they have my qualities. That’s why you can confuse me so easily with the black one [Toni Wolff]. I also have golden goat eyes and a black coat. I place myself between her and you. The white one [Maria Moltzer] is less dangerous to you, since she is completely unlike me and of such an adverse nature that you can’t at all lose yourself there. You just suffer too much from her. She was dangerous before, but no longer. She is just embittered against you because I am stronger than her. But the black one is dishonestly clever. I understand that you love her,

but I would like to get rid of her. It's unclear whether I will succeed. There are human matters which I cannot master. But I will always be against her. So pay attention. Not too far away from me!" Jung's Soul, The Black Books, Vol. VI, Page 259

You [Soul] are like the chicken that has hatched ducklings. You don't listen to what I say. You are unreasonable. You don't come to humane terms with me, though you always claim that you do. You work against me and you are in love with me. Carl Jung, The Black Books, Vol. VI, Page 216

This star is the God, the goal of man. This is his one guiding God. In him man goes to his rest. Toward him goes the long journey of the soul after death. In him everything that man withdraws from thew greater world shines resplendently. Carl Jung, The Black Books, Vol. VI, Page 227

The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thought-desire. Carl Jung, The Black Books, Vol. VI, Page 226

But the soul became the steps of its ladder, closest, nearest, near, far, further, furthest. First she is my own being, then she is a serpent and a bird, then she is mother and father, then even further away Salome and Elijah. Carl Jung, The Black Books, Vol. VI, Page 238

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A dream told me that you were suffering, you Elijah, you Salome, you elders, and you, my maternal soul that cannot forget me. You, maternal soul, tell me why should I, who had been your lover, appear to you now as your unbeloved man? Carl Jung, The Black Books, Vol. VI, Page 235

I am astonished, Elijah. Do you not know what happened? Do you not know that the world has put on a new garb? That the one God and the one soul have gone away and in turn a multitude of Gods and soul daimons have moved back into the world? Carl Jung, The Black Books, Vol. VI, Page 237

What is, gives no pleasure. Pleasure comes only from the new. Your maternal soul would also like a new husband-ha ha! She loves change. Her bourgeois man is not pleasurable enough for her. In that respect she is unteachable and therefore you believe she is mad. We love only what is coming, that gives pleasure. Salome, The Black Books, Vol. VI, Page 237

I believe that our lord Jesus Christ has completed his work, since the one who has given his life, his entire truth, and his entire soul, has completed his work. Therefore I believe that our lord Jesus Christ has indeed improved mankind. Carl Jung, The Black Books, Vol. VI, Page 234-235

Jung's Soul: "Yes, he is the ultimate and highest. What comes after him is development, preservation, and decline." The Black Books, Vol. VI, Page 268

What are you whining about? Men are mortal. Nothing saved your friend Gilgamesh from losing his brother. That is the law of the earth. Jung's Soul, The Black Books, Vol. VI, Page 270

Jung's Soul: "Yes, he is the ultimate and highest. What comes after him is development, preservation, and decline." The Black Books, Vol. VI, Page 268

I carry with me all the highest greatest suffering and all the highest joy. The measurable and the measured alone belong to men, not the reverse, as the devils always want to teach you. Give me your fidelity and I will help you. You know that I can bring about much. I give you power and keep disturbances far from you. That way you will rise up to what is further. Jung's Soul, The Black Books, Vol. VI, Page 256

After all, I sit right at the source of life. You must come to me, otherwise you won't live. You live through me, through the disgust that I exude. Don't you know that life feeds on corpses? Take heed. Whoever fails to overcome revulsion toward the grub of corpses does not live. The world will become a corpse for him. Rather let everything else lie and come to me. Jung's Soul, The Black Books, Vol. VI, Page 257

I am your woman, who can give you life. In the long run no earthly woman is capable of the same. You selected the 7 lights, receive therefore your life from me and not from an earthly woman. This is painful, but true. You'll always give life only to them; they can't give it to you. Only I can do that. Therefore, every time the emptiness and disgust seize you, come to me. Jung's Soul, The Black Books, Vol. VI, Page 257

So no more letters to women, no moaning. They can't give it you. You should have known this for a long time. You are the source of life to them, until they have found their own source. Moaning letters are misfires. You must give but must receive only from me. Human women are always jealous of me, in that they confuse themselves with your soul. That is their devilry, from which they suffer and make you suffer. You have caught me and forced me to be faithful. I am your woman, no one else is. Jung's Soul, The Black Books, Vol. VI, Page 257

At this time, Jung was corresponding with Maria Moltzer and Toni Wolff. The Black Books, Vol. VI, Page 257, fn 261

I will give you strength, if you go only with me. I will keep others away from you but come to me. You must be lonely with me. Much silence, and do not bind yourself. Take the human aspects that you need. Jung's Soul, The Black Books, Vol. VI, Page 257

Yes, it is jealousy, womanly jealousy. Do you think that it has no significance? It is self-preservation. Consequently I must malign the black one. I am against her not because she is somewhat not good, but because she takes too much away from me. Jung's Soul, The Black Books, Vol. VI, Page 258

I always want a great deal from you. Women are my most dangerous opponents, since they have my qualities. That's why you can confuse me so easily with the black one. I also have golden goat eyes and a black coat. I place myself between her and you. Jung's Soul, The Black Books, Vol. VI, Page 258

The white one is less dangerous to you, since she is completely unlike me and of such an adverse nature that you can't at all lose yourself there. You just suffer too much from her. She was dangerous before, but no longer. She is just embittered against you because I am stronger than her. Jung's Soul, The Black Books, Vol. VI, Page 259

But the black one is dishonestly clever. I understand that you love her, but I would like to get rid of her. It's unclear whether I will succeed. There are human matters which I cannot master. But I will always be against her. So pay attention. Not too far away from me!" Jung's Soul, The Black Books, Vol. VI, Page 258-259

Precisely that is dark to me. I don't know how I work. It can become only clear through men, since nature recognizes herself only through men. Jung's Soul, The Black Books, Vol. VI, Page 259

The golden bird is no soul; it is your entire nature. Men are also golden birds as well; not all; some are worms and rot in the earth. But many are also golden birds. Jung's Soul, The Black Books, Vol. VI, Page 259

Unification with the physical Abraxas occurs through the human woman, but that with the spiritual Abr. Occurs through me; that is why you must be with me." Jung's Soul, The Black Books, Vol. VI, Page 261

Jung: That's what I need: cooling, fresh air. Enough suffocating sultriness. Too much anxiety and too little breathing room. Give me the 7 lights.

Soul: "The first light designates the Pleroma.

The second light designates Abraxas.

The third light, the sun.

The fourth light, the moon.

The fifth light, the earth.

The sixth light, the phallus.

The seventh light, the star.

Why are the bird, the heavenly mother, and heaven missing?

They are all enclosed in the star. When you look toward the star, you will look through them. They are the bridges to the star. They make up the single 7th light, the highest, the floating, which rises with roaring flapping of wings, released from the embrace of the tree of light with 6 branches and I blossom, in which the star God lay slumbering. The 6 lights are singular and form the multiplicity. The one light is one and forms the unity, it is the blossoming crown of the tree, the holy egg, the seed of the world endowed with wings so it can reach its place. The one gives rise to the many again and again, and the many entails the one." Carl Jung, The Black Books, Vol. VI, Page 254-255

If you yourself are frugal, you teach others frugality-and thankfulness for the meagre. Above all, one is thankful only for the meagre, never for the abundant. Jung's Soul, The Black Books, Vol. VI, Page 250

The Buddha appeared in a circle of flames in a fantasy of December 22, 1913, in Book 2, p. 186. In a dialogue on February 5, 1916, the soul informed the "I" that he needed abstention from suffering and joy in men; the "I" described this as Eastern wisdom. The reference appears to be to the Buddhist doctrine of nonattachment (see above, Book 6, p. 221). The Black Books, Vol. VI, Page 249, fn 235

So listen then: much is loaded on you and much is still expected from you, for the living and the dead. Strange things are yet to be fulfilled. Do not resist. Good grows out of evil. Jung's Soul, The Black Books, Vol. VI, Page 250

Become good, Christianity has fully made you into a monster. The witch trials could already have taught us that. Damned foolishness of these people: they should have roasted their souls, instead they grilled their own flesh and with this they fed the paunch of their souls. Carl Jung, The Black Books, Vol. VI, Page 251

You [Jung's Soul] must not lose the connection with me. But I believe that you should try to speak with the one on the side of the light. Perhaps he can tell you things that I don't get. It will not be Phanes, but the one who lives in the flame. ["] Carl Jung, The Black Books, Vol. VI, Page 271

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Soul: "You want to deify man?"

Jung: Not man, but man's primordial kernel. That deserves worship. I gave you enough. I want to give you some more, as much as you deserve. But I deserve human freedom. You should give it to me. Man deserves it. You Gods want slaves. But man wants to be a law himself. This must be. This will be accomplished. The Black Books, Vol. VI, Page 273

Thrice five towers surround the castle. Thrice six gates are in the walls. Thrice seven great halls are in the castle. The green stream flows below. The dark cloud is above, over it the fire, the eternal one that you drew. There are caves in the mountain, there lies the stacked gold, the solidified fire. Where are the men? The castle is empty. Perhaps they left. I see Philemon in the golden house of splendor-alone. Where is Baucis? Did she die, no, she lives, I am Baucis. She stands behind the wise one, her hand touches his throne. They are alone. Where are the men? Who lives in the palaces? No one. Everything is ready. Does no one come? Call now, Philemon! Your voice is weak. And I have no voice that human ears could hear. Do men not see the castle? Is the cloud covering it? Yes, it is, it hides the fire. What grief, this black cloud! Where did it come from- smoke below the fire! How strange! Are you a mourner, a hermit, Philemon? Do you grieve that your fire is hidden? Green water flows around your castle. Where is a bridge? There is no bridge there, Oh Philemon. How can people get across? You, pontiff, should build a bridge, a wide bridge from rare and precious stones. Why do you grieve? Why do you hide the fire with the cloud? Do you grieve because of your solitude? You are not alone; I am with you. Build the bridge, I accompany you." Jung's Soul, The Black Books, Vol. VI, Page 287-288

Light must be created. You must create it out of raw matter that you've received. It

must still be uttered. Words! The light has shown itself only as matter. It will only become luminous when it has been lifted on high. What the Cabiri carried up must still be pulled up. It must pass through your highest light, through the highest lights: science and art. All powers must combine for this work. Jung's Soul, The Black Books, Vol. VI, Page 282

So listen-a golden serpent is the way, a shimmering serpent bridge over a black grave-a dark gate behind splendor-a red light in the darkness of the background-that is evil. I make it out. You did well in not taking this way. Should I take it? So may the eye of evil take me-to a red cave-serpents of blood on the walls -a white gate- a long passage upward in wide halls, countless gates- up onto the roof on narrow steps-above is a worldwide prospect-I blossom like a fire on a mountain top-I glow through eternities-can you still see me- a distant light-itself a star lost in infinities-but, behold a thread-many threads spun from star to star-on a dizzying bridge infinitely long-it is reached, the first star-also a world. Jung's Soul, The Black Books, Vol. VI, Page 286

You [Soul] didn't believe in me, therefore you went astray. Why did you go astray? Because I believed more in you than in myself. Therefore the radiant one rose in my self. The source of the eternal fire is with me. Come to me and live in me and love the fire and the eternal splendor. My self has the highest wisdom, the hottest fire. My self lives in the gate of splendor. My self draws the fire of the star to it. Carl Jung, The Black Books, Vol. VI, Page 286

That was the spirit of and the error of Atmaviktu. He is still erring and hasn't flown into my throat yet. When he comes near me, I swallow him, so that I become full and my stony heaviness and immobility dwindle. I lack Atmaviktu's soul. If I possess it, I will enter into the gate of splendor. I will lay myself over the gorge. I am the bridge, the living arch that leads over to the land of men and from the land of men into the golden castle. Serpent, The Black Books, Vol. VI, Page 290

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What are you thinking of? He is the Abraxas of the earth. No one bestows joy on the earthly ones as he does. He is the hermaphrodite, who for joy unites what is separated. He makes you strong and happy on earth. He preserves the life and happiness of men. How could you grow without him? You poor fools! If you don't know how to serve the Gods, at least serve yourselves. Jung Soul, The Black Books, Vol. VI, Page 279

! come, my light is with you. Your path leads straight. Your feet do not err. Disaster is warded off The way is secure. Disunity is removed from you. The Lord of light is born. He

lifted himself up and white steeds go before him. Flowers spring up from beneath his feet. The sagacity of the earth and the goodness of the blessing light have prepared the path to joy for you. Lay worry aside. Jung's Soul, The Black Books, Vol. VI, Page 280

The Lord has come. Mortals may be happy. The soul gave herself to the evil one. The evil one is lamed by love. One of his eyes is blinded. Henceforth he doesn't drink the radiance of the light. He embraced and was embraced. You are secure. Enjoy the leveled way. Jung's Soul, The Black Books, Vol. VI, Page 280

You will go to men as one veiled. Your light shines at night. Your solar nature departs from you and your star begins." Jung's Soul, The Black Books, Vol. VI, Page 223

The daimon of spirituality descends into our soul as the white bird. He is half human soul and is called desire-thought. Carl Jung, The Black Books, Vol. VI, Page 226

The multiplicity of the Gods corresponds to the multiplicity of Gods men. Numberless Gods await the human state. Numberless Gods have been men. Man shares in the nature of the Gods. He comes from the Gods and goes unto the Gods the God. Jung's Soul, The Black Books, Vol. VI, Page 221

You didn't want to obey, you resisted. But you should not resist any humiliation. You should accept the injustice, since Abraxas wants to knead you into people like yeast into flour." Jung's Soul, The Black Books, Vol. VI, Page 217

4 is the number of the principal Gods, as 4 is the number of the world's measurements.

1 is the beginning, the God.

2 is Eros, for he spreads himself out in brightness.

3 is the Tree of life, for it fills space with bodies.

4 is the devil, for he opens all that is closed, he dissolves everything formed and physical; he is the destroyer in whom everything becomes nothing. Jung's Soul, The Black Books, Vol. VI, Page 220

But woe unto you, who replace this incompatible multiplicity with a single God! In so doing you produce the torment of doubt for the sake of the one God and the mutilation of the creation whose nature and aim is differentiation. Jung's Soul, The Black Books, Vol. VI, Page 220

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In 1921, Jung noted, "For a man, a woman is best fitted to be the real bearer of his soul-image, because of the feminine quality of his soul" The Black Books, Vol. VI, Page 256, fn 259.

[Pray]To your God, that he bring you the light, otherwise it can’t come along. It needs the bridge of prayer. You ought to leave no means untried. Where nothing helps, prayer helps. Prayer helps your God. He has the light; I don’t have it. 273 I can see only from the distance, through you. But you don’t see it." Jung’s Soul, The Black Books, Vol. VI, Page 264

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Since you do not deserve to be suffocated by women, as you were not suffocated by me. You see in me what woman is for man-a snare and a ladder to heaven. Jung’s Soul, The Black Books, Vol. VI, Page 255

Jung’s Soul: Restlessness is my essence and the foundation of my life. The Black Books, Vol. V, Page 211

Jung: What is harder? Truly the struggle with the dead!"

Soul: One dies of life.

Jung: Yes, then one dies of life. Why, then?

Soul: If one does not live with life.

Jung: Do I not live with life?

My God, what else do you want?

Soul: I demand your life."

Jung: Are you shooting off to God again, my soul? The Black Books, Vol. V, Page 211

I want to vanish from your sight, you ought to live in darkest solitude. Human lights should illumine your darkness. Jung’s Soul, The Black Books, Vol. V, Page 212

Pregnant women belong to fate." Release me, I rise to the eternal realm. Jung’s Soul, The Black Books, Vol. V, Page 213

He who is pregnant with chaos is fortunate. Jung’s Soul, The Black Books, Vol. V, Page 206

Why should you not be horrified? Horror belongs to loneliness, and loneliness is your way. You have enough people in your outer life. Jung’s Soul, The Black Books, Vol. V, Page 206

How should you be powerful? We are children of chaos, inextricably intertwined with it. Our deepest nature is disorder. That is the beginning of all things. Jung’s Soul, The Black Books, Vol. V, Page 207

"Straightforward direct love." love inside-out is better described as indirect love. To my way of thinking loving someone indirectly is to love their obverse. Love the generosity of the miser, the ugly of the beautiful, the rationality of the crazy and the badness of good. Jung's Soul, The Black Books, Vol. V, Page 207

My soul, do you still exist? You, whom I ridiculed and abused, who appeared to me in a foolish form? Woe betide those who have seen their soul and felt it with hands! I am powerless in your hand, my God! Carl Jung, The Black Books, Vol. V, Page 213

Such is my language and to you I leave the understanding. No one besides you has your soul. It is always with you, yet you see it in others, and thus it is never with you. You strive to draw to yourself those who seem to possess your soul. You will come to see that they do not possess it, and that you alone have it. Thus you are alone among men-in the crowd and yet alone. Solitude in multitude-ponder this. Carl Jung, The Black Books, Vol. V, Page 213

I believe and accept that my soul is something different from me. Carl Jung, The Black Books, Vol. V, Page 215

Don't ask in such a direct way, it's disturbing. Don't disturb the development of non-sense. It's salutary. This is what you need to learn today. let the nonsensical grow. How else could you discern meaning?" Jung's Soul, The Black Books, Vol. V, Page 210

Yes, uncertain, by God. We have to speak of "uncertain". I think this is an important point. "Uncertain" is the word of words for everyone who must consort with his beloved and revered soul. I tend toward contempt of the soul. Carl Jung, The Black Books, Vol. V, Page 210

I rise again-I had become flesh-now I return to eternal glitter and shimmer, to the eternal embers of the sun, and leave you to your life and earthliness. You will remain with men. You have been in immortal company long enough. Your work belongs to the earth. Jung's Soul, The Black Books, Vol. V, Page 211

Whoever does not value his own life will lose it. Now you must live. Others ought to look after themselves and not stand where your knife stabs. You shouldn't become a monkey and fool to others- for the sake of tomfoolery. Everything has a limit. They will be insolent to you because you have laid down your weapons. Jung's Soul, The Black Books, Vol. V, Page 205-206

Jung: Should one refrain from teaching truth to others?

Jung's Soul: Yes, one should. Restrict yourself to teaching the way to subjective truth. Objective truth in these matters comes down to a delusional system. Ultimate things ought to be subjective truths." The Black Books, Vol. V, Page 207

You don't know the significance of the subjective. It is of cosmic significance. It reaches to the kernel of things. Jung's Soul, The Black Books, Vol. V, Page 207

It [the subjective] is related to the chaos, the deep essence of the world. The law is surface, order is the outer side. Chaos is your mother. You rest in uncertainty as in the mother's womb, eternally becoming and in a seminal state. Jung's Soul, The Black Books, Vol. V, Page 208

A number of times I read in Nietzsche the expression "ultimate solitude." This is the phrase that stands before me. My soul, do you hear this expression? Carl Jung, The Black Books, Vol. V, Page 203

The phallus is not the foundation but the summit of a building, of a church that still lies sunken, like a tower erected over a dome. We need this church since we can live in it with you and take part in your life. You have excluded us to your own detriment. Hence for you the phallus is the first sign of the church in which you hope for community with the living. Speak, why do you hesitate? Jung's Soul, The Black Books, Vol. V, Page 244

Soul: But you can change inwardly. You need to become stronger and more affirmative. That way you will make it turn out well."

Jung: I'll remember that. You mean the "man" inside me.

Soul: You need to stand in for the Divine. Don't forget. Carl Jung, The Black Books, Vol. V, Page 234

If you were not my soul who rose to the eternal realm, I would call you the most terrible scourge of men. But who moves you? I know that divinity is not humanity. The divine consumes the human. Carl Jung, The Black Books, Vol. V, Page 227

As you already know, I [Soul] have long predicted solitude for you. You need not be afraid of madness. You won't be so lonely that you must fear madness. You see that your work prospers and bears marvelous fruits. Jung's Soul, The Black Books, Vol. V, Page 229

Your [Jung's Ego [soul, my brother ass, has risen to the light. You are not your soul, you only belong to your soul, and it belongs to the great light that never goes out. The life of man does not extend to your soul. Carl Jung, The Black Books, Vol. V, Page 224 [error]

You must melt down all your feeling, which has been worn out by the day, through inward retrieval into the mounting heat, in order to purge rust and breakage in the fire's heat, so you can renew the work of the day with restored tools. The ancestors prayed and practised the holy ceremonies. Jung's Soul, The Black Books, Vol. V, Page 268

Embellish yourself with the gold of the Gods, but not with the meager treasures of earthbound human beings. May you taste heavenly poverty after you have preached earthly poverty to men for so long, like a true and proper cleric full of lies, who fills his belly and purse and preaches poverty. Jung's Soul, The Black Books, Vol. V, Page 265

I've learned how one behaves as a soul, perfectly ambiguous, mysteriously untruthful and hypocritical. But above all one must start with betrayal. Carl Jung, The Black Books, Vol. V, Page 263

You [Jung] carry us up as your soul and set yourself before the son of God, maintaining your immortal right as an ensouled being. We are joyful, good things will follow you, we lend you strength. We are in the land of men and we are alive. Philemon, The Black Books, Vol. V, Page 264

Know that the daimons would like to inflame you to embrace their work, which is not yours. And you fool, you believe that it is you, because you can't distinguish yourself from your soul. But you are distinct from her, you are not a soul-God-Devil, but instead you are a powerless man who need not foster the regenerated Gods. Carl Jung, The Black Books, Vol. V, Page 260-261

For you are the prison guard of your soul, the eunuch of your soul, who protects her from Gods and men. You must equally protect men from her- yes, perhaps even the Gods. Carl Jung, The Black Books, Vol. V, Page 261

But your soul, this extract of human essence, could by way of that poison endanger even the Gods. So put the dangerous one under wraps, since not only your fellow men but also the Gods must live. Carl Jung, The Black Books, Vol. V, Page 261

Of course, here I have peace and can collect myself. Your human world makes me drunk so much human blood-I could get intoxicated on it to the point of madness. Doors of iron, walls of stone, cold darkness and the rations of penance-that is the bliss of redemption. Jung's Soul, The Black Books, Vol. V, Page 261

Haven't you had enough of beholding the fiery fullness, my soul? Do you still want to emerge entire into the glaring white light of the Godhead? Into what shades of horror are you plunging me? Is the stinking devil's pool so deep that its mud sullies even your glowing robe? Carl Jung, The Black Books, Vol. V, Page 257

Remove, Oh man, the divine, too, from your soul, as far as you can manage. What a devilish foolish farce she carries on with you, as long as she still arrogates divine power over you! She's an unruly child, a bloodthirsty daimon, a tormentor of humans without equal, precisely because she has divinity. Carl Jung, The Black Books, Vol. V, Page 258

Shield men from her [Soul], and her from men. Listen to what she wails and sings in prison but don't let her escape, as she will immediately turn whore. As her husband you are blessed through her, and therefore cursed. let her be with the dead as her playmates, since she belongs to their kind more than to yours. She is smaller and larger than a man. Carl Jung, The Black Books, Vol. V, Page 259

For if you do not see your soul, you see her in fellow men and this will drive you mad, since this devilish mystery and hellish spook can hardly be seen through. Carl Jung, The Black Books, Vol. V, Page 259

Look at man, the weak one in his wretchedness and torment, whom the Gods have singled out as their quarry- tear to pieces the bloody veil that the lost soul has woven around you, the cruel nets woven by the death-bringing, and take hold of the divine whore who still cannot recover from her fall from grace and in raving blindness craves filth in which to throw herself. Carl Jung, The Black Books, Vol. V, Page 259

You need to recognize the multiplicity of the Gods. You cannot unite all into one being. As little as you are one with the multiplicity of men, just so little is the one God one with the multiplicity of the Gods. This one God is the kind, the loving, the leading, the healing. To him all your love and worship is due. To him you should pray, you are one with him, he is near you, nearer than your soul. Carl Jung, The Black Books, Vol. V, Page 277

You see that it almost surpasses the power of a man. I want to accept and suffer it for your sake-and never for mine. To be crucified on the tree of life, Oh bitterness! Oh painful silence! If it weren't you, my soul, who touched the fiery Heaven and the eternal fullness, how could I? Carl Jung, The Black Books, Vol. V, Page 257

The dead who besiege us are souls who have not fulfilled the principium individuationis, or else they would have become distant stars. Insofar as we do not fulfill it, the dead have a claim on us and besiege us and we cannot escape them. Carl Jung, The Black Books, Vol. V, Page 272

The Gods are favorable and unfavorable, impersonal, the souls of stars, influences, forces, grandfathers of souls, rulers in the heavenly world, both in space and in force. They are neither dangerous nor kind, strong, yet humble, clarifications of the Pleroma and of the eternal emptiness, configurations of the eternal qualities. Carl Jung, The Black Books, Vol. V, Page 271

I bind the Above with the Below. I bind God and animal. Something in me is part animal, something part God, and a third part human. Below you serpent, within you man, and above you God. Beyond the serpent comes the phallus, then the earth, then the moon, and finally the coldness and emptiness of outer space. Jung's Soul, The Black Books, Vol. V, Page 270

Above you comes the dove or the heavenly soul, in which love and foresight are united, just as poison and shrewdness are united in the serpent. Shrewdness is the devil's understanding, which always detects smaller things and finds chinks where you suspect none. Jung's Soul, The Black Books, Vol. V, Page 270

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. Jung's Soul, The Black Books, Vol. V, Page 270

The human soul, living forever within you. The heavenly soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Each of these three parts then is independent. Carl Jung, The Black Books, Vol. V, Page 270

I bind the Above with the Below. I bind God and animal. Something in me is part animal, something part God, and a third part human. Below you serpent, within you man, and above you God. Beyond the serpent comes the phallus, then the earth, then the moon, and finally the coldness and emptiness of outer space. Jung's Soul, The Black Books, Vol. V, Page 270

Do you call it just, when you do not live? Who shall live at all, if you don't?' Everyone should live. You act in self-defense. Your kindness borders almost on the absurd. Jung's Soul, The Black Books, Vol. V, Page 206

The works of Abraxas are to be fulfilled, for consider that in your world you yourself are Abraxas and force your creature to fulfil your work. Here, where you are the creature subjugated to Abraxas, you must learn to fulfill the work of life. Jung's Soul, The Black Books, Vol. V, Page 277

So live life, do not flee Abraxas, provided that he compels you and you can recognize his necessity. In one sense I say to you: do not fear him, do not love him. In another sense I say: fear him, love him. He is the life of the earth, that says enough. Jung's Soul, The Black Books, Vol. V, Page 277

You need to recognize the multiplicity of the Gods. You cannot unite all into one being. As little as you are one with the multiplicity of men, just so little is the one God one with the multiplicity of the Gods. This one God is the kind, the loving, the leading, the healing. To him all your love and worship is due. To him you should pray, you are one with him, he is near you, nearer than your soul. Jung's Soul, The Black Books, Vol. V, Page 277

I, your soul, am your mother, who tenderly and frightfully surrounds you, your nourisher and corrupter; I prepare good things and poison for you. I am your intercessor with Abraxas. I teach you the arts that protect you from Abraxas. Jung's Soul, The Black Books, Vol. V, Page 277

You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. Jung's Soul, The Black Books, Vol. V, Page 277

My soul, I call upon you- I fear something terrible and dreadful-nameless fear fills my heart, since the things that you announced beforehand were awful-must everything be broken, burned, and destroyed? Does no cry of despair reach you? Carl Jung, The Black Books, Vol. V, Page 278

The uncertain way is the good way; upon it lie possibilities. Be unwavering and create. Jung's Soul, The Black Books, Vol. V, Page 226

Should I speak to the above or the below? Below are you, my brother I, above, my soul, are you. Carl Jung, The Black Books, Vol. V, Page 228

Leave him [Man] compassion. Compassion binds life and death and is a bridge from death to life. There are also the apparently dead and the collapsed. With compassion they might keep up. Jung's Soul, The Black Books, Vol. V, Page 227

Is the excrement of the earth not sacred? "Yes and no. The soil of the earth is sacred, but not its excrement. Excrement is excrement," earth is earth." Jung's Soul, The Black Books, Vol. V, Page 228

There is a divine and a human intention. They cross each other in stupid and godforsaken people, who also include you from time to time." Jung's Soul, The Black Books, Vol. V, Page 228

How now, you want to speak? But I won't let you, otherwise in the end you will claim that you are my soul; but know the magic word. My soul has risen to the sky, to the sources of the eternal light. Carl Jung, The Black Books, Vol. V, Page 217

So listen, dear I, we are together alone and our being together threatens to become unbearably boring. Hence I would like to do something, for example, educate you. Your main flaw is, that you have no proper self-esteem. You see, other people have it in abundance. You have a number of good qualities that you can be proud of. You believe that being capable is

an art. Of course that is the art. But one can also learn such skills to some extent. Please, do so. You find it difficult- well, all beginnings are difficult. Soon you will be able to do it better. Do you doubt this? -That is of no use; you must be able to do it, or else I cannot exist with you. Ever since my soul has flown to heaven we have depended upon one another; you therefore need to be reasonable and present yourself acceptably or else our life together will become wretched. So pull yourself together and value yourself, admire yourself, tell yourself that you have incomparable merits and admirable virtues. Don't you want to? Carl Jung, The Black Books, Vol. V, Page 215-216

Jung's Soul: "Think about it, please." Why ask? You can guess for yourself. Fear makes you dull. Everything is way too obvious. But you don't want to believe. No more proofs! That will do. The Black Books, Vol. V, Page 230

That is your disbelief, your doubt. You don't want to believe in the magnitude of the sacrifice that is required. But it will go on to the bitter end. Greatness requires greatness. You still want to be too cheap. This only causes misunderstanding. Jung's Soul, The Black Books, Vol. V, Page 230

So, it is love that you claim as a natural right, although you still ought to beg for it. You get drunk on the blood of man and let him starve-love belongs to me. You'll crawl and beg for it like a dog. You'll raise your hands. You will fawn, in order to get it. I possess the key and I will be a more just administrator than you half-beings, you soulless souls and you godless Gods, and you godforsaken God. You will gather around the source of blood, and you will come bearing gifts so that you may receive what you need. Oh, men, protect the holy source so that no God can seize it for himself. The Gods know no measure and no mercy. They get drunk on the most precious of draughts. They waste it in drunkenness, since they know neither God nor soul. Presumptuousness and excessiveness, severity and callousness are their essence. Greed for the sake of greed, power for the sake of power, pleasure for the sake of pleasure, immoderation and insatiableness, this is how you recognize the daimons. Ha, you have yet to learn, you devils and Gods, to crawl in the dust for the sake of love so that from someone somewhere you snatch a drop of the living sweetness. learn humility and pride from men for the sake of love. You Gods, your first-born son is man. He bore a terribly beautiful-ugly son of God. But this mystery, too, is accomplished with you. You bore a son of men, no less splendid-terrible, and you will also serve under his rule. Both God and man are disappointed victims of deception, blessedly blessed, powerlessly powerful. Carl Jung, The Black Books, Vol. V, Page 266

I understand, yet you know that it is the same. Both are valid for me. like all natural women, form matters less to me than having everything belong to me or else to no one. I am even jealous of the hate you give others. I want everything, since I need everything for the great journey that I intend to begin after your disappearance. Jung's Soul, The Black Books, Vol. V, Page 261

Of course, here I have peace and can collect myself. Your human world makes me drunk so much human blood-I could get intoxicated on it to the point of madness. Doors of iron, walls of stone, cold darkness and the rations of penance-that is the bliss of redemption. You do not suspect my torment when the bloody intoxication seizes me, I would like to hurl myself again and again into living matter from a dark fearful creative urge that formerly brought me close to the lifeless and ignited the terrible lust for procreation in me. Remove me from conceiving matter, the rutting feminine of yawning emptiness. Force me into confinement where I can find resistance and my own law. Where I can think about the journey, the rising sun and the

buzzing, melodious golden wings. Be thankful-you wanted to thank me? You are deluded. Jung's Soul, The Black Books, Page 262

Oh this bitterness! You [Jung's Soul] have dragged me through sheer and utter Hell, you have tormented me nearly to death- and I long for your thanks. Yes, I am moved that you thank me. The hound's nature lies in my blood. Therefore I am bitter. For my sake, since-how does it move you! You are divine and devilishly great, wherever and howsoever you are. I am only your prison guard, your eunuch doorkeeper, no less imprisoned than you. Thrice damned marriage! Speak, you concubine of Heaven, you divine monster! Have I not fished you from the swamp? How do you like the black hole? Speak without blood, sing from your own force, you have gorged yourself on men. You deserve my thanks, my deepest thanks. Carl Jung, The Black Books, Page 262-263

I understand, yet you know that it is the same. Both are valid for me. like all natural women, form matters less to me than having everything belong to me or else to no one. I am even jealous of the hate you give others. I want everything, since I need everything for the great journey that I intend to begin after your disappearance. Jung's Soul, The Black Books, Vol. V, Page 261

Will you learn to revere the torment of the human animal? What would you souls and Gods want without man? Why do you long for him? You cannot be without him! Speak! The eternally rich universe should unfold again in the earthly Heaven and the Heaven of the Gods, in the underworlds and in the worlds above. Separation once more comes to the agonizingly united and yoked. Endless multiplicity takes the place of what has been forced together. Since diversity alone is wealth, blossom, and harvest. Carl Jung, The Black Books, Vol. V, Page 263

Just like the sun, which is also such a star, which is a God and grandfather of souls, the star of the individual is also like the sun, a God and grandfather of the souls. He is visible from time to time, just as I have described him. His light is blue, like that of a distant star. Jung's Soul, The Black Books, Vol. V, Page 272

To attain individuality, we need a large share of death. Therefore it is called "Ye are Gods", since just as an innumerable number of men rule the earth, so a countless number of stars and of Gods rule the heavenly world. Jung's Soul, The Black Books, Vol. V, Page 272

But you have in you the one God, the wonderfully beautiful and kind, the solitary, star-like, unmoving, he who is older and wiser than the father, he who has a safe hand, who leads you among all the darknesses and death scares of dreadful Abraxas. Jung's Soul, The Black Books, Page 275

As a God, you are the great Abraxas in your world. But as a man you are the heart of the one God who appears to his world as the great Abraxas, the feared, the powerful, the donor of madness, he who dispenses the water of life, the spirit of the tree of life, the daimon of the blood, the death bringer. Jung's Soul, The Black Books, Page 275

Pain and disappointment fill the world of Abraxas with coldness, all of your life's warmth slowly sinks into the depths of your soul, into the midpoint of man, where the far blue starlight of your one God glimmers. Jung's Soul, The Black Books, Page 276

I will gratefully accept what you give, my soul. I do not have the right to judge or to re-

ject. Fate will separate the wheat from the chaff. We have to subjugate ourselves also to the judgment of valuelessness and destruction in majorem vitae gloriam [to the greater glory of life]. Carl Jung, The Black Books, Vol. IV, Page 220

"My soul, in everything and yet beyond everything, you must find your rest in the lord, for he is the eternal rest of the saints." I read this sentence aloud-putting an astonished question mark by every word. Carl Jung, The Black Books, Vol. IV, Page 217

You know that I value science extraordinarily highly, but there are actually moments in life where science also leaves us empty and sick. In such moments a book like Thomas's [Kempis] means very much to me since it is written from the soul. Carl Jung, The Black Books, Vol. IV, Page 204

I know where your [Elijah] serpent is. I have her. My soul fetched her for me from the underworld. She gives me hardness, wisdom, and magical power. We needed her in the upperworld, since otherwise the underworld would have had the advantage, to our detriment. Carl Jung, The Black Books, Vol. IV, Page 254

Exactly, the commonplace is effectively true and thoroughly appropriate for you [Soul]. Don't be so snobby. The commonplace is a rule of universal truth and a substantial certainty. Carl Jung, The Black Books, Vol. IV, Page 263

Love is the most sensitive organ of perception. Only love lets you read your own soul and the souls of others. Nothing else will do. It is will be, it is, and it passes, hiding an infinite meaning in itself. Carl Jung, The Black Books, Vol. IV, Page 274

It demands the sacrifice only of your male prejudices. You need to intensify the longing in others. That way they become modest. Jung's Soul, The Black Books, Vol. IV, Page 276

I am begging you [Jung's Soul], be your own master and your own slave, do not belong to me but to yourself. Do not bear my burden, but your own. Thus you leave me my human freedom, a thing that's worth more to me than the right of ownership over another person. Carl Jung, The Black Books, Vol. IV, Page 252

1. What is it, then, with this "personal quality"? Yesterday Satan made a most "personal" impression on me.

Jung: What is it, then, with this "personal quality"? Yesterday Satan made a most "personal" impression on me.

Soul: "I guess he does. Since he is the eternal adversary, and because you can never reconcile personal life with absolute life." Carl Jung, The Black Books, Vol. IV, Page 247

I give you payment in images. Behold! Jung's Soul, The Black Books, Vol. IV, Page 249

My soul, I found you again, I would like to, no, I will stay with you. My journey should continue with you. I will wander with you and ascend to my solitude, no longer alone as before and greedy and impatient, but with comforting courage and quiet delight. Carl Jung, The Black Books, Vol. II, Page 150

You [Jung] write to be printed and circulated among people. You want to cause a stir through the unusual. Nietzsche did this better than you. You are aping Saint Augustine. Jung's Soul, The Black Books, Vol. II, Page 157

My child, you are not God, how could you be God? You are my soul and I am not allowed-not yet-to know, why you call yourself "child" - and why a girl? Carl Jung, The Black Books, Vol. II, Page 153

Why must I tell you all that, my soul? Why do you chain me to this book? And why do you drive my pen so furiously, as if it had to go a long way and hurry to cover it? Carl Jung, The Black Books, Vol. II, Page 154

I live first in the upper world, but in your inner world, my soul, I am like a shadow without substance, trembling and blown away by every breeze. Carl Jung, The Black Books, Vol. II, Page 170

Forgive me, my heart is full, because I have come from far wandering. wandered for eleven years, so long that I forgot that I possessed a soul that I could call my own. I belonged to men and things. I did not belong to myself. Carl Jung, The Black Books, Vol. II, Page 151

I am thinking of this first vision that you gave me in a dream, where I saw You [Jung's Soul] hovering. (Is it 14 years since then?) Carl Jung, The Black Books, Vol. II, Page 152

What a deception! I have avoided myself, no, actually my self, the place of my soul, where she dwelled and lived. I have never returned to this place except while dreaming. Carl Jung, The Black Books, Vol. II, Page 164

Perhaps I ensnare myself in self-deceit and hellish monkey business, and I am a rascal grinning at myself in a mirror, a fool in my own madhouse. Perhaps, my soul, you stumble over my folly. Carl Jung, The Black Books, Vol. II, Page 172-173

Keep interpretation far from me, that bad prison master of science who binds the soul and imprisons it in a lightless cell, but above all protect me from the venomous serpent of critique, which is a healing serpent only on the surface, yet in your depths is infernal poison and agonizing death. Carl Jung, The Black Books, Vol. II, Page 170

The air shook with the anthem of blaspheming souls, when the God plunged you into my heart. Carl Jung, The Black Books, Vol. II, Page 177

Do you believe that all that struggle and all these blood sacrifices left no mark on the soul of the Christian? And do you believe that one who has not experienced this struggle most intimately can still partake of its fruit? No one can flout the spiritual development of many centuries and then reap what they have not sowed. Carl Jung, The Black Books, Vol. II, Page 201

My soul, you are terribly real. You have set me with hard thrust on the sharp stones of misery and death. I grow weak and miserable-my blood, my precious lifeblood trickles away between these stones. Carl Jung, The Black Books, Vol. II, Page 214

Without talking back from now on, I will continue to tell you [Jung's Soul] how I caught sight of a woman [Toni Wolff] three years ago, whose soul seemed to me more valuable than my marital anxiety. I conquered my fear out of love for her. But you wanted it that way and gave me a dream, which rendered a decision…: Carl Jung, The Black Books, Vol. II, Page 155

Wolff, Diary E, January 11, 1926, p. 17. Regarding the Egyptian concept of the Ba, E. A. Wallis Budge noted, "To that part of man which beyond all doubt was believed to enjoy an eternal existence in heaven in a state of glory, the Egyptians gave the ·name ba, a word which means something like 'sublime,' 'noble' and which has always hitherto been translated by 'soul.' The ba is not incorporeal, for although it dwells in the ka, and is in some respects, like the heart, the principle of life in man, still it possesses both substance and form: in form it is depicted as a human-headed hawk, and in nature and substance it is stated to be exceedingly refined or ethereal. It revisited the body in the tomb and re-animated it and conversed with it; it could take upon itself any shape that it pleased; and it had the power of passing into heaven and of dwelling with the perfected souls there. It was eternal" (The Book of the Dead: The Papyrus of Ani in the British Museum [London: Longmans & Co, 1895], p. lxiv). The Black Books, Vol. I, Page 32, fn 93

Philemon brought with him an Egyptian-Gnostic-Hellenistic atmosphere, a really Gnostic hue, because he really was a pagan. He was simply a superior knowledge, and he taught me psychological objectivity and the actuality of the soul. He had showed this dissociation between me and my intellectual object ...He formulated this thing which I was not and formulated and expressed everything which I had never thought. The Black Books, Vol. I, Page 34

In a critical entry of January 16, 1916, his soul presented an elaborate thiogenic cosmogony.' She described her own nature, the nature of the daimons, the heavenly mother, and the Gods. The Black Books, Vol. I, Page 48

The overall theme of Liber Novus is how Jung regains his soul and overcomes the contemporary malaise of spiritual alienation. The Black Books, Vol. I, Page 41

But whereas Zarathustra proclaimes the death of God, Liber Novus depicts the rebirth of God in the soul. The Black Books, Vol. I, Page 40

At immeasurable distance a lonely star stands in the zenith. This is the one God of this one man, this is his world, his Pleroma, his divinity. In this world man is Abraxas, the creator and destroyer of his own world. This star is the God and the goal of man, this is his one guiding God, in him man goes to his rest, toward him goes the long journey of the soul after death, in him everything that man withdraws from the greater world shines resplendently. To this one God man shall pray. The Black Books, Vol. I, Page 59

Thus Jung's revisions, in which he now differentiated the soul into serpent, human soul, and bird, here can be seen to reflect his understanding of the tripartite nature of his soul. The Black Books, Vol. I, Page 69

I can grasp for you only what you already have but don't know. The beyond from which

I bring knowledge to you is your beyond. I am able to grasp what you have. But you aren't. That's why you need me. Jung's Soul, The Black Books, Vol. I, Page 70

Years later, recalling his encounter with this figure and describing it as a dream, Jung noted, "I suddenly knew: the Wild Huntsman had commanded it to carry away a human soul." A few days later he heard the news that his mother had died. He realized that "It was Wotan, the god of my Alemannic forefathers, who had gathered my mother to her ancestors negatively to the 'wild horde,' but positively to the 'salig hit,' the blessed folk." The Black Books, Vol. I, Page 79

He [Jung] equated the Hindu notion of Brahman/Atman with the self. At the same time, he provided a definition of the soul. He argued that the soul possessed qualities that were complementary to the persona, and in that sense had what the conscious attitude lacked. The Black Books, Vol. I, Page 74-75

On March l, 1918, his soul informed him that what was necessary was maintaining simultaneously a respect and disdain for the Gods, and that this began with respect and disdain for oneself. This was critical not only for humanity; Jung now realized that "man would be the mediator in the transformation process of God." The Black Books, Vol. I, Page 71

As his soul had explained to him the previous year, this new religion would manifest itself through transformed human relations. Evidently Jung's relations with his wife [Emma] and Toni Wolff, the "experimentum crucis," was related to this. Decades later, he would write, "The unrelated human being lacks wholeness, for he can achieve wholeness only through the soul, and the soul cannot exist without its other side, which is always found in a 'You.' The Black Books, Vol. I, Page 83-84

He [Jung] also noted that the soul gave rise to images that were assumed to be worthless from the rational perspective. There were four ways of using them: The first possibility of making use of them is artistic, if one is in any way gifted in that direction; a second is philosophical speculation; a third is quasi-religious, leading to heresy and the founding of sects; and a fourth way of employing the dynamis of these images is to squander it in every form of licentiousness. The Black Books, Vol. I, Page 75

On August 22, 1922, Jaime de Angulo wrote to Chauncey Goodrich issuing "a challenge to all brother-neurotics- go, my brethren, go to the Mecca, I mean to Zurich, and drink from the fountain of life, all ye who are dead in your souls, go and seek new life." The Black Books, Vol. I, Page 81

Three days later, his soul informed him that the new religion expresses itself visibly only in the transformation of human relations. Relations do not let themselves be replaced even by the deepest knowledge. Moreover, a religion doesn't consist only in knowledge, but at its visible level in a new ordering of human affairs. Therefore expect no further knowledge from me. You know everything that is to be known from the revelation offered to you, but you are not yet living out everything that is to be lived at this time. The Black Books, Vol. I, Page 81

Marriage is socially, legally, psychologically accepted. Nothing new can come from there; it can only be transformed, also individually, through individual relationships. That is why the individual relationship is a symbol of the soul. Toni Wolff, The Black Books, Vol. I, Page 96

On January 5, 1922, Jung's soul advised as follows: "You should not break up a marriage, namely the marriage with me, no person should supplant me, least of all Toni. I want to rule alone." "You must let Toni go until she has found herself and is no longer a burden to you." On the next day, his soul elucidated the symbolic significance of the relations between Jung, Emma Jung, and Toni Wolff in terms of Egyptian mythology. The Black Books, Vol. I, Page 96

...[Jung] wrote a paper on "Soul and death," characterizing religions as systems for the preparation for death. He argued that, given the collective soul of humanity, death might be regarded as the fulfilment of life's meaning. The Black Books, Vol. I, Page 103

The first bearer of the soul-image is always the mother; later it is borne by those women who arouse the man's feelings, whether in a positive or negative sense. Because the mother is the first bearer of the soul-image, separation from her is a delicate and important matter of the greatest educational significance. Carl Jung, The Black Books, Vol. I, Page 100

For a man, the mother "protects him against the dangers that threaten from the darkness of his soul." Subsequently, the anima, in the form of the mother imago, is transferred to the wife: "his wife has to take over the magical role of the mother. Under the cloak of the ideally exclusive marriage, he is really seeking his mother's protection, and thus he plays into the hands of his wife's protective instincts." What is ultimately required is the "objectification of the anima." Carl Jung, The Black Books, Vol. I, Page 100-101

In the autumn of 1917, Jung's soul forces the black magician Ha to read and explain a series of cryptic runes that he had sent. The Black Books, Vol. I, Page 115

In response to the request of Jung's soul, Ha takes on the task of translating the runes, literally spelling them out. It is boot camp in Code City: he gives cues to Jung's soul about how this or that shape corresponds to the sun, or a roof, or a tilted passageway, or even how one ought to feel physically while navigating this curve or that crevice. The Black Books, Vol. I, Page 116

January 22, 1914: His soul comes up from the depths and asks him if he will accept war and destruction. She shows him images of destruction, military weapons, human remains, sunken ships, destroyed states, and so forth.

"Among all my patients beyond mid-life ..., there is not a single one whose ultimate problem was not that of the religious attitude.... Here, gentlemen, a tremendous area is unfolding for the pastor.... It is high time that the pastor and the doctor of the soul join forces to overcome this enormous task." Carl Jung, Jung-Keller Correspondence, Page 32-33

I would like to speak of life processes that are accessible both in history and in personal experience to the awareness of every individual. With this deliberate qualification, I am speaking of the gospel as an impulse towards new life which was mysteriously visited upon man in the unfolding of history. It is a new powerful surge of life that burst out of the depths of the soul and the spirit and went out among the nations and has continued without ceasing even to this day.... Essential to this phenomenon is a new psychic life force, a dynamism, an élan vital, a breakthrough of new life forces that gave a new direction to the thoughts and energy of humanity. Seen from the perspective of the human soul, the gospel is a powerful tremor, running through the hearts, minds, and spirit of men and damming up their entire energy, creating the most powerful tension. It is a new intuition of the invisible from which man gained a new position in relation to the moral world. It is a state of emotional turmoil and

a sanctification of the mind, which cannot be achieved by any old borrowing or possessing another good. At the same time it is an impetus of moral strength creating for the first time the vision of a complete triumph over all demonic powers. Adolf Keller, Jung-Keller Correspondence, Page 51-52

"Through consciousness one purifies oneself and is liberated from the constraints of the unconscious = the ascent of the mountain of salvation = union with his soul = the liberated individual can integrate his being (his soul).... When the union with the soul occurs man is also united with the cosmos reflected in the unconscious. In this way he becomes godlike, and not clearly defined. What is individual is felt, but man is undifferentiated from the world, in mystical participation with it.... For the first part of an analysis the psychology of the Christian worldview should be used. Later we come up against the problem of the one-sided definition of the concept of God." Carl Jung, Jung-Keller Correspondence, Page 36

Physiologists are struggling to explain life in terms of natural laws.... They try desperately to force life into the system of natural laws, when life contradicts every law of nature....The vital principle extends far beyond our consciousness.... Or as Schopenhauer says: "Consciousness is the object of a transcendental idea." ... Let us boldly assign to this transcendental subject the name of soul. Carl Jung, Jung-Keller Correspondence, Page 11

But fundamentally, the kingdom of the soul is also the kingdom of God. And souls have limits, notably that ultimate boundary before which you and I stand, hoping confidently to cross it when the time comes. Adolf Keller, Jung-Keller Correspondence, Page 153

For us, you have been one of these forces of destiny, and I call you friend even if we only rarely see each other, and in our contact we seldom enter that splendid and fearful chamber, for the soul not only speaks to another soul, but simply is. Adolf Keller, Jung-Keller Correspondence, Page 123

"It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven." I. Cor. 15:44–47, Jung-Keller Correspondence, Page 119

Apart from doctors, they are the only people who are professionally concerned with the human soul, with the exception perhaps of teachers. Carl Jung, God and the Unconscious, Page 17

Man himself has ceased to be the microcosm and eidolon of the cosmos, and his 'anima' is no longer the consubstantial scintilla, or spark of the Anima Mundi, the World Soul. Carl Jung, Tibetan Book of the Great Liberation, Page 48

... "soul has become lonely; it is extra ecclesiam and in a state of no salvation." "No, evidently we no longer have any myth." Carl Jung, The End of Meaning and the Birth of Man, Page 9

This love of Psyche for her divine lover is a central motif in the love mysticism of all times, and Psyche's failure, her final self-abandonment, and the god who approaches as a savior at this very moment correspond exactly to the highest phase of mystical ecstasy, in

which the soul commends itself to the godhead. Erich Neumann, Life and Work of Erich Neumann, Page 243

The proficient person will constantly find, either because of unfavorable circumstances, technical errors, or seemingly demonic incidents, that the completion of the process is hindered, and that he, therefore, must begin anew. Whoever attempts to establish his security in the everyday world by following an analogous psychological journey, will have similar experiences. More than once he will find that what he has achieved falls to pieces in the collision with reality. However, he must tirelessly examine the inadequacies in his orientation and the blind spots in his psychological visual field. Just as the philosopher's stone, with its wondrous powers, has never been actually produced, so psychic totality will never be reached empirically. Consciousness is too narrow to ever comprehend the full inventory of the soul. We will always have to begin again. The adept in alchemy always knew that it was ultimately a matter of the "res simplex" [the simple thing]. Human beings today will learn by experience that the process will not prosper without the greatest possible simplicity. The simple, however, is also the most difficult. Carl Jung, Anima as Fate, Page 277

"Deification always follows the baptism with water," "The new person who has a new name is born at this point. We can observe this quite well in the Catholic sacrament, where the priest holds a candle during the baptism, saying: Dono tibi lucem aeternam-I give you the eternal light. The candle light represents the sunlight, for after the baptism we are related to the sun. We obtain an immortal soul; we are 'twice born."' Carl Jung, Anima as Fate, Page 160

"The happy state is the creative state." Jung quotes Blake, saying that we feel bliss, ecstasy, "energy as eternal delight." This gives rise to a "feeling of intense vitality, a new potential." For God, "life at its most intense, resides in the soul." Here we feel alive, real, and living creatively. Ann Ulanov, Spirit in Jung, Page 41

Jung writes early on that the soul "is a function of relation between the subject and the inaccessible depths of the unconscious. The determining force (God) operating from these depths is reflected by the soul, that is, it creates symbols and images." Ann Ulanov, Spirit in Jung, Page 26

when God is in the soul, i.e., when the soul becomes a vessel for the unconscious and makes itself an image or symbol for it, this is truly a happy state …[which] is a creative state … Carl Jung, Spirit in Jung, Page 27

"The happy state is the creative state." Jung quotes Blake, saying that we feel bliss, ecstasy, "energy as eternal delight." This gives rise to a "feeling of intense vitality, a new potential." For God, "life at its most intense, resides in the soul." Here we feel alive, real, and living creatively. Ann Ulanov, Spirit in Jung, Page 41

The abstract God "beyond all human experience leaves me cold," "We do not affect each other. But if I know that he is a powerful impulse of my soul, at once I must concern myself with him …" Carl Jung, Spirit in Jung, Page 23

The psychotherapist … must be absolutely clear that the treatment of the soul of a pa-

tient is a relationship in which the doctor is just as much involved as the patient. …" and "The personality of the patient demands the personality of the doctor …" Carl Jung, Spiritual Aspects of Clinical Work, Page 266

I recommend reading S. Mahdihassan's book Indian Alchemy or Rasayana. The author still 'believes' in alchemy and with it that certain substances have a soul. Marie-Louise Von Franz, Symbols Kitab Hall ar-Rumuz, Page 16

In a letter to William H. Kennedy (March 28, 1973), she referred to the Americans as "soul tourists": "Summer is anyhow the time of the 'soul tourists' where I am always overburdened." Homage to MLVF, Page 82, fn 4

He [Emilii Medtner] saw Jung's writings as the answer to the sickness of the soul overcoming Russia. Through his friendship with Edith Rockefeller McCormick, he was able to persuade her to finance the translations and publications of Jung's works into Russian. Thomas Kirsch, The Jungians, 206-207

Certain heretics in early Christianity assumed that at the day of resurrection the soul with its glorified body would be spherical. According to the Symposium of Plato, the original man was round, spherogenous, meaning perfect. Carl Jung, Dream Symbols of the Individuation Process, Page 237

The unconscious is something quite different; it is the life of the soul, yet it is doing something very similar to that which the world does. For the unconscious also is a movement, due to the circumambulation of images, a constant change of images. Carl Jung, Dream Symbols of the Individuation Process, Page 219

What are ancestral souls psychologically? The souls of which we consist…Somewhere out of your ancestral tree, often reaching back for many centuries, certain elements may remain. Carl Jung, Dream Symbols of the Individuation Process, Page 202

The Egyptians could not conceive of an entirely bodiless spirit, they assumed that the soul is partially body, and they named it Ka. The ka was a sort of semi-material soul that dwelt in the tomb with the mummy. Carl Jung, Dream Symbols of the Individuation Process, Page 90

That concept of the soul has nothing to do with the Christian concept of a metaphysical soul, which is rather a philosophical notion than anything else. This term anima is more a primitive notion, namely, it is a soul; it is not the soul, it is a soul; and I call it a primitive notion because primitives hold that you have more than one soul. Carl Jung, Dream Symbols of the Individuation Process, Page 85

You have several, up to six, or perhaps more [Souls], and at times a soul can leave you and wander away in the night and get lost, and in the morning you discover that you have lost a soul, not the soul, but a soul, a part of yourself, a part of your personality. Carl Jung, Dream Symbols of the Individuation Process, Page 85

There have always been great individuals who knew about this divine aspect of the soul: St. Augustine, Meister Eckhart, Ruysbroeck, Tauler and numerous others even Giordano Bruno called the soul "God's light." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 218

Thus he [Mercurius] is always a paradox containing within himself the most incompatible possible opposites. The alchemists at least suspected the psychic origin of this symbol and therefore defined Mercurius as "spirit" and "Soul." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 208

There have always been great individuals who knew about this divine aspect of the soul: St. Augustine, Meister Eckhart, Ruysbroeck, Tauler and numerous others even Giordano Bruno called the soul "God's light." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 218

One might also say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala. Since modern mandalas are amazingly close parallels to the ancient magical circles, which usually have a deity in the center, it is clear that in the modern mandala man the deep ground, as it were, of the Self is not a substitute but a symbol for the deity. Carl Jung, C.G. Jung: His Myth in Our Time, Page 154

If the process of robbing cosmic nature of its soul by the withdrawal of the gods or of God into the human being continues as at present, "then everything of a divine or daemonic character outside us must return to the psyche, to the inside of the unknown man, whence it apparently originated." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 153

Only heedless fools will wish to destroy [the Christian dogma]: the lover of the soul, never. Carl Jung, C.G. Jung: His Myth in Our Time, Page 188

Psychology as the science of the soul has to confine itself to its subject and guard against overstepping its proper boundaries by metaphysical assertions or other professions of faith. Carl Jung, C.G. Jung: His Myth in Our Time, Page 188

He [Eckhart] too made a distinction between an "evening knowledge," in which the creature is known in himself and a "morning knowledge" in which creature and the human self are known "in the One which is God Himself." This morning knowledge, however, is discovered only by the man who is "detached," who has forgotten his ego and all creatures and who lives in a psychic condition "in which God is nearer the soul than the soul is to itself." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 177

The Anthropos, seen as mankind's "group soul" is, namely, an image of the bond uniting all men, or of inter-human Eros, the preconscious ground of all communication and community among men, as well as being that psychic element which, through its power to compensate and limit, stands opposed to the boundless or one-sided drive to live out any single instinct. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 138

The future will show whether a psychic process of development will arise from the psychological "binding-back" (religion), whether the scientific path of subjective knowledge can lead without a break into the heartening universe of objective faith. In the fact ... that it is no longer exclusively 'psychology' in the scientific sense intended by Freud but is already in a position to claim to be a theory of the soul in this fact lies the real meaning of complex psychology. Jean Gebser, C.G. Jung: His Myth in Our Time, Page 129

From ancient Iran there are accounts of such celestial journeys in which the ecstatic experiences what, under normal conditions, would be in store for the soul after death. In the Book of Artay Viraf there is a description of the suffering of Viraf for seven days from tetanus.

Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 104

It is generally agreed today that Jung's greatest and most characteristic discovery was the empirical proof that there is in fact such a "collective soul" or collective psyche the collective unconscious, to use the name he gave it. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 123-124

"The shaman," says Eliade, "is the great specialist in the human soul; he alone 'sees' it, for he knows its 'form' and its destiny." Mircea Eliade, C.G. Jung: His Myth in Our Time, Page 99

The most essential and certainly the most impressive thing about synchronicity occurrences…is the fact that in them the duality of soul and matter seems to be eliminated. They are therefore an empirical indication of an ultimate unity of all existence, which Jung, using the terminology of medieval natural philosophy, called the Unus Mundus. Marie-Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 247

Man's soul is a complicated thing, and it takes sometimes half a lifetime to get somewhere in one's psychological development. You know, it is by no means always a matter of psychotherapy or treatment of neuroses. Psychology has also the aspect of a pedagogical method in the widest sense of the word. It is something. Carl Jung (quoted), A Matter of Heart, Film Transcript

All of these symbols [on Jung's Ring] are absolutely alive within me [Jung], and each one of them creates a reaction within my soul. Carl Jung, Jung-Hesse A Friendship, Page 101

The Jungian way to individuation, which leads to the formation and knowledge of the human self, is contemporary to the degree that in the post-confessional age it guides both Christians and non-Christians, religious and nonreligious, to the reality of the soul and the spirit, without ruling out external-for example, church-forms of piety. Gerhard Wehr, Modern Esoteric Spirituality, Page 388

Go not outside, look into thyself: Truth dwells in the inner man… For the soul is created equal with the Godhead. Meister Eckhart, Was Jung a Mystic, Page 10

Rabbi Elimelekh said the Prayer of Sanctification on the Sabbath, he occasionally took out his watch and looked at it. For in that hour, his soul threatened to dissolve in bliss, and so he looked at his watch in order to steady himself in Time and the world. " Gerhard Adler, Dynamics of the Self, Page 161

Our birth is but a sleep and a forgetting; The Soul that' rises with us, our life's Star, Hath had elsewhere its setting, And cometh from afar:

Not in entire forgetfulness,

And not in utter nakedness,

But trailing clouds of glory do we come

From God, who is our home … Wordsworth, Dynamics of the Self, Page 133

One could say in a sense that Mussolini ruled Italy, but one could not say that Hitler rules Germany. Hitler is Germany. He is more of a myth than a man. He is the loudspeaker that makes audible all the inaudible murmurings of the German soul. Carl Jung, From the Life and Work of C.G. Jung, Page 68

Wherever Jung looked he saw a world sickening more and more because of a loss of soul, and because of a loss of soul deprived of meaning. Laurens van der Post, Jung and the Story of our Time, Page 212

But it is significant testimony to the natural antiquity of the young Jung that he discovered his old man within so early· and kept his company so faithfully from then on that he became not a hindrance but source of purpose to the No. r personality, for all its love-hate relationship with this ancient other, causing such acute tensions at times that Goethe's great cry of "Two souls, alas, are housed within my breast!" might have been Jung's own. Laurens van der Post; Jung and the Story of our Time, Page 76

For Jung's own primitive, intuitive self knew as clearly as any African witch-doctor in charge of the "soul" of his tribe how perilous if not mortal a task the absorption of a whole new culture could be to the men and people called upon to promote it. Laurens van der Post; Jung and the Story of our Time, Page 56

I can almost hear the· tall, red-headed Knickerbocker saying, "Jung told me never to forget for a moment that Hitler has the power he has, not because he rules Germany but because he is Germany. He is more of a myth than a man. He is the loudspeaker that makes audible all the inaudible murmurings of the German soul." Laurens van der Post; Jung and the Story of our Time, Page 23

And the slumber of the body seems to be but the waking of the soul. Laurens van der Post citing Sir Thomas Browne; Jung and the Story of our Time, Page 37

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"A single spark of the fire of justice, fallen into the soul of a learned man, is enough to irradiate, purify, and consume his life and endeavors, so that he no longer has any peace and is forced to abandon forever that tepid or cold frame of mind in which run-of-the-mill savants carry out their chores." Carl Jung citing Nietzsche, Zofingia Lectures, Page 293

The image in memory consists of two distinct objects. The first is the image of the original event, and the second is the image of the feeling aroused in us by the original event. Carl Jung, Zofingia Lectures, Para 253

One hears the Gospel, but one lacks the faith! Faith is the dearest child of miracle!' Carl Jung citing anonymous source, Zofingia Lectures, Para 265

Te soul must be independent of space and time. The concepts of space and time are categories of the understanding and for this reason are not compelling with regard to the Ding

an sick. The soul The vital principle, which as long as life lasts confers on the body its power of resistance, is the enduring factor in the phenomenal realm. As we know, all the molecules in the body are renewed approximately every seven years. Thus the substance of the body is continually changing. If the life-organizing, life-shaping force resided in matter, nothing would be more natural than a continual transformation of the appearance of the body. But this does not actually occur, for the external traits of a man remain the same. All down to the smallest details are preserved. All the images in his memory remain constant, and his intellectual faculties maintain eludes all sense perception and thus cannot constitute any form of material force. Only forces in a material form constitute objects of perception. But within the categories of space and time, judgment is based on sense perceptions. Accordingly only forces in a material form can serve as objects of judgment, i.e., only forces in a material form move within the boundaries of space and time. For example, let us consider the concept of velocity, which is equivalent to the space-time quotient. Or think of any of the basic mechanical laws of physics. Carl Jung, Zofingia Lectures, Para 98

The soul does not represent a force in a material form, and thus there can be no judgment concerning it. But everything that cannot be judged subsists outside the concepts of space and time. Accordingly the soul is independent of space and time. Thus sufficient reason exists for us to postulate the immortality of the soul. approximately the same level. In short, despite the change in his substance the individual remains the same. Thus it appears that the principium vitae constitutes, so to speak, the scaffolding on which matter is built up. Carl Jung, Zofingia Lectures, Para 99

And people do show what fools they are when they use Kant’s ideas to attack the spiritualists, when Kant himself said: "It will be demonstrated in the future, I know not where or when-that even in this life the human soul dwells in an indissoluble communion with all the immaterial natures of the spirit world, alternately affecting these natures and receiving impressions from them .... "! Carl Jung, Zofingia Lectures, Para 106-107

Elsewhere Kant states: "All these immaterial natures, I say, regardless of whether or not they exercise their influence in the corporeal world; all rational beings which happen to exist in an animal state, whether here on earth or on other heavenly bodies, regardless of whether they animate the raw stuff of matter now, will do so in the future, or have done so in the past, would, by these terms, exist in a communion suitable to their nature, not determined by those conditions which limit the relations of corporeal entities, and in which the distances separating places and times, that in the visible world create a vast gulf abolishing all communion, simply disappear. Accordingly it would be necessary to regard the human soul as already, in this present life, linked with two worlds of which, it being joined in personal union with a body, it clearly perceives only the material; whereas on the other hand, as a member of the spirit world, it receives the pure influences of immaterial natures and distributes these influences in turn, so that as soon as its union with the body has ended, nothing remains but the communion in which it continually dwells with spiritual natures, and which must reveal itself to consciousness as an object of clear contemplation." Finally, in a third passage, casting his prophetic gaze far beyond his own age, Kant states: "Accordingly it has in effect been demonstrated, or could easily be demonstrated if we took a broad view or better yet, it will be demonstrated in the future, I know not where or when-that even in this life the human soul dwells in an indissoluble communion with all the immaterial natures of the spirit world, alternately affecting these natures and receiving from them impressions of which, in its human nature, it is not conscious as long as all goes well." Carl Jung, Zofingia Lectures, Para 80-81

Nowhere do we feel as keenly as here that we are living at the boundary between two worlds. Our body formed from matter, our soul gazing toward the heights, are joined into a single living organism. We see our lives coming in contact with a higher order of being. Carl Jung, Zofingia Lectures, Para 142

The soul, as the metaphysical presupposition of the phenomenon of organic life, likewise transcends space and time, and for this reason its emancipation from sensory manifestation must be expressed in the fact that the soul appears as the basic force of actiones in distans. Carl Jung, Zofingia Lectures, Para 122

One of the principal tasks of empirical psychology is to provide detailed authentication of the definition of the soul laid down by rational psychology. We have already noted that the soul is an intelligence independent of space and time. Carl Jung, Zofingia Lectures, Para 115

1. The soul is intelligent. The principal proof in support of this principle is the purposeful activity of the soul, its power of organization. Its organizational activity is manifested in the phenomenon of materialization. Carl Jung, Zofingia Lectures, Para 116

The soul is imperceptible to the senses because it exists outside space. It would have to assume a spatial, i.e., a material form in order to become perceptible to the senses. Carl Jung, Zofingia Lectures, Para 117

Every representation of the soul that is perceptible to the senses is a materialization. The most wondrous and incredible materialization which has ever occurred is man himself. Carl Jung, Zofingia Lectures, Para 117

But most people are incapable of marveling at their own existence and thus cannot properly appreciate the notion of man as a materialization of soul, and thus we must look about for other phenomena whose spontaneous and instantaneous manifestation compels us to deduce an intelligent being as their spiritus rector. Carl Jung, Zofingia Lectures, Para 117

The soul is independent of space and time. Carl Jung, Zofingia Lectures, Para 119

"Consciousness is the object of a transcendental idea." Thus we see that animal and vegetative functions are embraced in a common root, the actual subject. Let us boldly assign to this transcendental subject the name of "soul." What do we mean by "soul"? The soul is an intelligence independent of space and time. Carl Jung citing Schopenhauer, Zofingia Lectures, Para 96

"I confess that I am strongly inclined to assert the existence of immaterial natures in the world, and to class my own soul among these beings." Carl Jung Citing Kant, Zofingia Lectures, Para 79

The soul must be intelligent. The criterion of intelligence is the purposefulness of its acts. Undeniably our bodies impress us as highly purposeful, and thus we postulate the intelligence of the soul. If the law of causality did not possess an a priori status, this postulate

would be proven. Carl Jung, Zofingia Lectures, Para 97

Then Jung adds to these quotations the idea of the existence of a non-physiological "intellectual being" or "life force" which some contemporary vitalistic physiologists also postulated.

This life-principle, i.e., the soul, he says, "extends far beyond our consciousness"-here Jung first mentions indirectly the idea of an unconscious psyche.

This soul is intelligent (purposeful in its acts) and independent of space-time.

These three aspects of the psyche are concepts that Jung retained throughout his life. Marie-Louise von Franz, Zofingia Lectures Introduction, Page xviii

If people only knew what an advantage it is to find our own guilt, what a dignity and elevation of soul!" Carl Jung, Jung's Contribution to our Time, Page 246

It [Individuation] is not a withdrawal from life but life itself-a way between man-the-seen and his soul-the-unseen. It is a way of death-and-rebirth transformation toward experiencing wholeness. Maud Oakes, The Stone Speaks, Page 69

Venus was also an initiating goddess of the mysteries, and as the soul-temptress of man she was an enchanting, seducing, orgiastic woman. Venus is an important symbol for me. She stands for much of what was left out of my earlier sense of identity. Maud Oakes, The Stone Speaks, Page 95

Jung once said that though we cannot quite accept the Indian doctrine of reincarnation due to the lack of scientific evidence, it is actually a psychological fact that people seem to have souls of different ages. Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 92

Whereas other people, who seem to have gone through a great many reincarnations and experience Deja vu-like memories, seem to be compelled by super personal destinies. (It does seem generally true in analysis that one should try to find out the age of the soul that you are dealing with.) Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 92-93

It would be blasphemy to assert that God can manifest Himself everywhere save only in the human soul. Indeed the very intimacy of the relationship between God and the soul automatically precludes any devaluation of the latter. Carl Jung, CW 12, Para 11

Emma Jung used to emphasize how necessary it was to differentiate carefully between the anima and the animus. The anima, as you all know, is Jung's term for the feminine soul of man, whereas the word animus means "spirit" or "mind." Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 3

By the term animus. I understand the masculine. spirit or unconscious mind of woman. Emma Jung pointed out recently that one should differentiate very carefully here between the anima and the animus. The anima, as is well known, is Jung's term for the feminine soul of man. But it is really a contradiction in terms to speak of the animus as the masculine soul woman. (This error was made in the early days of Jungian psychology and is still often done

today.) In Latin the word animus means intellect, memory, consciousness, character and spirit. It is often equated with “mind” and is also used to mean. courage, vivacity, bravery, and will. In Jungian psychology it is used primarily to denote the phenomenon of “spirit” in women, and the contrast between the feminine soul (anima) and the masculine spirit (animus) gives us a valuable hint as to the difference between these two figures. Barbara Hannah, The Animus, The Spirit of Inner Truth in Women, Page 2

Forgive me that I did not react immediately. But what can you do when such an avalanche rolls over you unexpectedly? Your book is not only most unforeseen as regards volume but also as to contents. I already got drowned in it. Your foreword is almost overgenerous at least such a thing has never happened to me - most unexpected, most unforeseen! You will forgive me, if I say nothing about the contents yet. But I must give you my most hearty praise for the excellent way, in which your book is written. I wonder how your contemporaries will swallow this mighty pill. It may do something to them, however. Well, the war will be a welcome excuse. I think the title of the book is aptly chosen, since the knowledge of the myth producing soul will be, or is already, a new and transfigured mythology. I beg you not to be impatient, as I have to read the book conscientiously. It will take a while until I can say more about it. I have been a bit ill lately, which is the reason why I am so slow. God, what a time! We all hope and pray for England’s victory St George slaying once more the dragon. Many thanks! Yours cordially, C.G. Diana Baynes, Jung’s Apprentice, 304-305

Anne is my wife. This morning I felt the faint knock of the child against the wall of the womb. Our boat has a keel and there is a steady breeze. In two weeks’ time we shall be going into our new home, Reed House. The dream is being realised. And what of the book I am trying to bring forth? I have chosen the notion of attempting to describe the soul as a positive function of the autonomous psyche. Side by side with this conception there runs the reality of the anima as a negative destructive demon. To write a natural history of the soul must involve both aspects. The soul has a daemonic nature and every daemon is potential god and devil. In other words out of chaos life emerges. My own life nearly foundered in chaos and bitterness before I could trust myself to the slender promptings of the divine child. When I think, I lose my way, and the light goes out. But when I hear the voice of the child I believe again in simple truth and cleareyed beauty. Peter Baynes, Jung’s Apprentice, 255

’There was a little village square with a butcher, baker and a little shop with rather sophisticated hats in it with a name over the door, "Madame Soul". This appealed to C.G. very much- the idea that he should find the anima in such a place.’ Diana Baynes, Jung’s Apprentice, Page 286

Can I show Jung all the intimate, revealing and terrible contents of my soul? Must he read this very book that I am writing in now? Must the soul stand utterly naked, stripped off every vestige of honour and decency and fair-seeming? H.G. Baynes, Jung’s Apprentice, Page 144

He [H.G. Baynes] writes: ’Jung stands for the parting of the ways at this rebirth of my soul.’ Diana Baynes, Jung’s Apprentice, Page 142

The early weeks with Jung in Zurich led to some profound soul searching. Perhaps the discovery of his own inner world and the deeper truths that he discovered within himself, as a result of this totally new experience of introversion, was, for Godwin, like a religious experience. Diana Baynes, Jung’s Apprentice, Page 122

He [Baynes] remembered how this first meeting had given him some inkling of that vision of the human soul which arrested me in my talk with Dr Jung on a summers evening by the lake of Zurich. Diana Baynes, Jung's Apprentice, Page 121

The Self is a collective idea, which the Hindus call 'conglomerate soul,' consisting of many souls – built out of many souls as it were, both masculine and feminine ones." Carl Jung, Jung My Mother and I, Page 531

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Onkel [Jung] said that de Nerval had real talent but would not accept the ANIMA (his soul) and so he killed himself. Katy Cabot, Jung My Mother and I, Page 470

In it [Bollingen], I felt my ancestral souls, and it was just like paradise. It was cold, uncomfortable and dark at night, yet something in me felt well beyond measure. I had finally seen what I was lacking, because when I was a boy, everything was cold – snow was drifting in the window, the water froze in the pitcher, ants were in the room, and the stove smoked. It was an 13th century house and never rebuilt. Carl Jung, Jung My Mother and I, Page 238

He [Priestly] also told Jung that he had just read a new edition of H. G. Baynes' Mythology of the Soul. He enjoyed it but he wished that somebody would publish case histories in which there was less mythology. William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 70

He concluded by saying that Europeans were now in prison [WWII]: God save our souls. That was more important than butter! William Schoenl – C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 9

With Johann Jakob Bachofen I learned to read mythology as expressing in its symbols the rise and decline of social and religious orders. It proved to be a most inspiring lesson for interpreting Hindu mythological tradition." Since Bachofen was dead, "the major task, to decipher mythology as the everlasting romance of the soul, as 'le

drame interieur,' as the play staged in the playhouse of the psyche-this task was left for Dr. Jung. Heinrich Zimmer, Bollingen: An Adventure, Pages 173-174

Jung's attention was always riveted to the long-term of the soul, many souls, generations of souls. The great stream of life seemed to be his absorbing interest. Jane Wheelwright, Contact with Jung, Page 226

I believe Jung's myth is the realization of his creative urge to follow each new fact to its origin in the roots of his own psyche, and to draw from there the knowledge he formulated and lived as a new vision of the human soul. Renee Brand, Contact with Jung, Page 233

No experimental methodology ever has or ever will succeed in capturing the essence of the human soul, or even so much as tracing out an approximately faithful picture of its complex manifestations. Carl Jung, "Jung" by Gerhard Wehr, Page 211

In the great dualism of day and dark, of glittering sunlight and deep black night, Jung recognized the primal yearning of the soul to free itself from the darkness and enter the light, an “inexpressible longing for light.” He could perceive it in the glance of the primitive, indeed even in the eyes of animals. That sadness also reflects the mood of Africa, the experience of its solitudes. It is a maternal mystery, this primordial darkness. That is why the sun’s birth in the morning strikes the natives as so overwhelmingly meaningful. The moment in which light comes is God. That moment brings redemption, release. To say that the sun is God is to blur and forget the archetypal experience of that moment. Gerhard Wehr, “Jung” by Gerhard Wehr, Page 240.

At this numinous instant the men would hurry out of their huts, spit into their hands, and hold their palms up to the sun with great emotion. Why they did this they could not say. For them it was enough to perform the rite of worship. The act of worship evidently no longer required any theological explanation. And just as the rising dawn represented the divine presence, so too did the first, equally golden, shimmering crescent of the new moon. Jung translated the wordless prayer thus: “I offer to God my living soul.” Carl Jung, “Jung” by Gerhard Wehr, Page 239-40

Jung read the Bible, and the Book of Job with it, as “utterances of the soul.” Gerhard Wehr, Jung by Gerhard Wehr, Page 387

The words fell heavily on my soul. Once upon a time he too had been an enthusiastic student in his first year, as I was now; the world had opened out for him, as it was doing for me; the infinite treasures of knowledge had spread before him, as now before me. How can it have happened that everything was blighted for him, had turned to sourness and bitterness? I found no answer, or too many. The speech he delivered that summer evening over the wine was the last chance he had to live out his memories of the time when he was what he should have been. Carl Jung, Jung by Gerhard Wehr, Page 58

One looks out silently, surrendering all self-importance, and many old sayings and images scurry through the mind; a low voice says something about the age-oldness and infinitude of the "far-swelling, murmurous sea," of "the waves of the sea and of love," of Leukothea, the lovely goddess who appears in the foam of the seething waves to travel-weary Odysseus and gives him the pearly veil which saves him from Poseidon’s storm. The sea is like music; it has all the dreams of the soul within itself and sounds them over. The beauty and grandeur of the sea consist in our being forced down into the fruitful bottom lands of our own psyches, where we confront and re-create ourselves. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 126.

In Time, and then in the Houston Post of 16 September 1957, one read what effect the Swiss professor had had on his American guest: "The old gentleman with the white hair and the knowingly flashing eyes leaned back in his armchair and thoughtfully smoked his pipe. Seeming not to notice the microphone around his neck and the camera lens pointed at him, C. G. Jung spoke through the cloud of smoke that wreathed his head. His voice was loud and powerful. ’The world,’ said Jung, ’hangs by a thin thread, and that thread is the human soul. It is not the reality of the hydrogen bomb that we need to fear, but what man will do with it. If certain people in Moscow lose their nerve, then the world will be plunged into fire and flames. As never before the world depends on the soul of man.’ This, the old wise man explains, is why the exploration and understanding of the human soul is more important than ever. Gently guided by his interviewer Richard Evans, Jung wandered through the whole wide realm of his

convictions and theories of the psyche. Jung's presentation was as incomparable as it was fascinating. It was the first time he had ever been in front of a television camera, the first time he had spoken to American listeners since his lectures on "Psychology and Religion" at Yale in 1938, and apart from a few lectures in Zurich, it was his only public appearance in ten years Jung scintillated and joked, the whole thing seemed to give him the greatest enjoyment. In the studio his eyes sparkled behind his steel-rimmed spectacles, and his bristly white mustache moved when he laughed. "And Jung's laugh spoke for itself. Gerhard Wehr, "Jung" by Gerhard Wehr, Pages 438-439

Wherever there exists an absolutely magical relationship, as it were, between the two sexes, it is a matter of projection of the soul-image [in this case the anima]. Now since these relationships are so common, the psyche must frequently be unconscious; that is, many people must be unconscious of how they are related to their inner psychic processes. If the soul-image is projected, an unconditional affective tie to the object of the projection appears. If it is not projected, a relatively unadapted condition arises which Freud described in part as "narcissism." The projection of the soul-image is a release from concern with the inner processes, so long as the behavior of the object corresponds to the soul-image. Carl Jung, "Jung" by Gerhard Wehr, Page 186

If the doctors in communist Russia had sought his help, he said, he would have defended them in the same way without hesitation, "for the sake of the human soul." Furthermore, we do not consider as a traitor to his country one who as a doctor,. in time of war, proffers help to a wounded enemy, for: As doctors we are firs. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 316

In view of this necessity, any over narrow restriction to artificial boundaries of whatever kind, be they of national, political, linguistic, doctrinal, or philosophical nature, would be a catastrophe for our science. The nations of Europe form a European family, which like every family has its own distinctive spirit. Far apart as our political aims may lie, they rest in the last analysis on a common European soul, of whose aspects and facets a practical psychology cannot afford to remain unaware. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 313

We are menaced to a terrifying degree by wars and revolutions that are nothing other than psychic epidemics. At any time several million people can be stricken with madness, and then we have another world war or a devastating revolution. Rather than wild animals, falling rocks, and flooding waters, man is now exposed to the elemental powers of his own soul. The psyche holds a great power, one that surpasses by many times all the forces of the earth. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 307

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In view of Picasso's bewildering diversity one hardly dares suggest it; I would rather say what I have found in my material. The nekyia is not an aimless, purely destructive, titanic crash, but a meaningful katabasis eis antron, a descent into the cave of initiation and secret knowledge. The journey through the history of the soul of humankind has as its goal the restoration of the person as a whole. Carl Jung, Jung by Gerhard Wehr, Page 483

The "reality of the soul," as Jung learned to see it, consists in the fact that it cannot be adequately described by the categories of the inside, or the depths. Carl Jung, Jung by Gerhard Wehr, Page 469

1. G. Jung discussed "The Significance of the Father in the Destiny of the Individual." He remarked, among other things: If ever we wish to see the workings of a demonic power of fate, we see them here, in these dark, silent tragedies that are played out slowly and painfully in the diseased psyches of our neurotics. If we who are "normal" investigate our lives, we see how a powerful hand guides us unfailingly to our destinies, and this hand cannot always be called a kindly one. Often we call it the hand of God or the devil, thereby expressing more correctly than we know an extremely important psychological factor, namely the fact that the impulse that shapes the life of our souls has the nature of an autonomous personality, or at least is experienced in this way, so that from time immemorial, as still in modern idiom, the source of such fates appears as a demon, a good or evil spirit. Carl Jung, Jung by Gerhard Wehr, Pages 49-50

Now he [Carl Jung] gathered up all his courage to consider an unheard-of blasphemy, as if it meant jumping into the abyss of hellfire and thereby forfeiting his soul's eternal salvation. In his imagination he saw before him the cathedral in Basel on a bright summer day, the cathedral, the blue sky. God sits on His golden throne, high above the world-and from under the throne an enormous turd falls upon the sparkling new roof, shatters it, and breaks the walls of the cathedral asunder. So that was it! Gerhard Wehr, Jung by Gerhard Wehr, Page 45

Not only Christianity with its salvation symbolism, but all religions, down to the forms of magical religion of primitives, are psychotherapies, which treat and heal the sufferings of the soul, and those of the body that come from the soul. Carl Jung, Jung by Gerhard Wehr, Page 293

If thou wouldst into the infinite stride,

Explore the finite on every side. Goethe, cited in Jung by Gerhard Wehr, Page 4

The world hangs by a thin thread, and that thread is the human soul. It is not the reality of the hydrogen bomb that we need to fear, but what man will do with it. - Gerhard Wehr, "Jung" by Gerhard Wehr, Pages 438-439

Thinking is an act of the soul whereby it becomes conscious of itself and of other things outside itself. Carl Jung; Symbols of Transformation; Page 11, Footnote 2.

The earth has a spirit of her own, a beauty of her own. Carl Jung, Visions Seminar, Page 133

"My dear Dr. Jung, Father Victor's beloved soul has returned to God. He died this morning between 11- 12 a.m. from a sudden thrombosis. He was fully awake, and praying before he became unconscious, and they say he had no great pain." The Mother Prioress, 8 May 1960.

My whole life I have worked to know the soul and these people [Valentinian Gnostics] already knew it. Carl Jung to Gilles Quispel, Meeting with Jung, Page 150.

[Soul:] "Tame your impatience. Only waiting will help you here." [I:] "Waiting-I know this word. Hercules also found waiting troublesome when he carried the weight of the world on his shoulders." [Soul:] "He had to await Atlas's return and carried the weight of the world for the sake of the apples" The Black Books, Page 60.

I had to understand that I was unable to make the people see what I am after. I am practically alone. There are a few who understand this and that, but almost nobody sees the whole. I have failed in my foremost task: to open people's eyes to the fact that man has a soul and there is a buried treasure in the field and that our religion and philosophy are in a lamentable state. Quoted by Gerhard Adler in "Aspects of Jung's Personality," in Psychological Perspectives 6/1 (Spring 1975), p. 14.

Whatever explanation or interpretation does to it, we do to our own souls as well, with corresponding results for our own well-being. Carl Jung; CW 9; Page 160

Language, in its origin and essence, is simply a system of signs or symbols that denote real occurrences or their echo in the human soul. Carl Jung; Symbols of Transformation; para. 13.

People will do anything, no matter how absurd, in order to avoid facing their own souls. They will practise Indian yoga and all its exercises, observe a strict regimen of diet, learn theosophy by heart, or mechanically repeat mystic texts from the literature of the whole world—all because they cannot get on with themselves and have not the slightest faith that anything useful could ever come out of their own souls. Carl Jung, CW 12, Page 99

Dr. Jung never said: "There is no coming to consciousness without pain. People will do anything, no matter how absurd, in order to avoid facing their own Soul. One does not become enlightened by imagining figures of light, but by making the darkness conscious."

Many souls are young; they are promiscuous;. they are prostitutes in the unconscious and sell themselves cheaply. They are like flowers that bloom and die and come again. Other souls are older, like trees or palms. They find,. or must seek, one complete animus, who shall perhaps be many in one. And when they find him it is like the closing of an electric circuit. Then they know the meaning of life. Carl Jung, C.G. Jung Speaking, Page 29

While lying in a trance, the young medium would utter the words of "personalities" which Jung interpreted as personifications of unconscious· "part-souls." This suggested that the

psyche was a plurality, or rather, a multiple unity; the part-souls or unconscious parts of the personality anticipated the concept of "autonomous complexes" in the unconscious. Aniela Jaffe, The Life and Work of C.G. Jung, Page 4

The phenomenon is in accord with the alchemical conception of imaginatio as a half corporeal, half spiritual being, whereby the soul is enabled to bring about "many things of the utmost profundity outside the body" by imagining them. Aniela Jaffe, Jung's Last Years, Page 76.

Michael Sendivogius says: "Moreover the soul by which man differs from other animals operates inside his body, but it has greater efficacy outside the body, for outside the body it rules with absolute power." Aniela Jaffe, Jung's Last Years, Page 76.

Jung died in his house in Kusnacht, amid the great images that filled his soul. As the thought of death had been his familiar for many decades, it did not come as an enemy, although he was familiar also with the pain caused by the finite11ess of life. Aniela Jaffe, Jung's Last Years, Page 135.

But the real anima of a man is shown by psychological experience to be like the primitive idea of soul; something between earth and heaven, as black as it is white; ghostlike; ill defined. Carl Jung, Cornwall Lecture, Page 25.

But the real anima of a man is shown by psychological experience to be like the primitive idea of soul; something between earth and heaven, as black as it is white; ghostlike; ill defined. Carl Jung, Cornwall Lecture, Page 25.

When we suffer from lack of psychic energy, we say we have a depression or an inhibition, not realising that part of our mental hierarchy has one away beyond our control, that we have, in fact, lost our soul. Carl Jung, Cornwall Seminar, Page 13.

She is legendary, that is to say, the anima-fact is unknown, the anima is that part of the soul which is unknown to our age. Carl Jung, Cornwall Seminar, Page 25.

That is beautifully expressed by Meister Eckhart where he says that God in his very divinity is not God, he must be born through the soul of man again and again. "Without me God cannot live." Carl Jung, Dream Analysis Seminar, Page 612

The Rosicrucians probably represented a half-baked attempt to make up for the dry Protestantism of that day with its lack of imagination. Carl Jung, Dream Analysis Seminar, Page 240

Heraclitus, the Dark One, the most intelligent of the old philosophers, said, "It is death to the soul to become water." Carl Jung, Dream Analysis Seminar, Page 90

It is death to the soul to become unconscious. People die before there is death of the body, because there is death in the soul. Carl Jung, Dream Analysis Seminar, Page 90

Those are old Egyptian concepts: the ka soul is the substantial terrestrial soul; and

the ba soul, represented as a bird-man, or a bird with a human head, is the spiritual soul.

They are like the kuei and the shen in Chinese metaphysics, which separate after death, the kuei being the physical soul and the shen the spiritual soul.

The kuei is the ghost-being that precedes or follows death, and the shen disappears into the Yang principle, one could say; it goes up to the light, to the spiritual worlds. Carl Jung, Visions Seminar, Page 778

Everything is broken up because the vessel has a soul which goes to heaven when they break it, to meet the dead and to serve them again.

That was the origin of those terrible human sacrifices when one of the prehistoric kings of Ur died.

They discovered, in excavating, about fifty corpses of soldiers, women of the court, and slaves, who were killed in order to accompany the soul of the dead king.

The kings of the Huns were always accompanied by soldiers, slain with their horses, and buried near the king.

In Egypt human sacrifices were substituted by ushabti, small clay figures of workmen. Carl Jung, Visions Seminar, Page 688

And so the symbol of stars falling down has the eternal meaning of the soul of man descending.

The star that appeared at the birth of Christ announced a cosmic phenomenon, a cosmic soul had descended. Carl Jung, Visions Seminar, Page 636

The idea of souls becoming stars, or descending from the stars, is very old.

The star of Bethlehem was the soul of Christ that descended upon the earth. Carl Jung, Visions Seminar, Page 635

Man as he is, is the frog form of the superior man to be, of the beautiful being that is in man but that has not yet revealed itself.

We are the ugly repulsive husks that surround the golden kernel, the divine soul of man. Carl Jung, Visions Seminar, Page 544

So the serpent is a soul demon, and the idea is that when the doctor prepares his medicine it is human work, and it is quite nice, perfectly all right, yet it has no virtue-until the doctor's soul demon puts at least a drop of that poison into it; then it works, then there is magic power in it. Carl Jung, Visions Seminar, Page 539

Only when we learn that the soul or psyche is really a world with its own laws, like the world in which we live and move, can we reduce to our natural proportions. Carl Jung, Visions Seminar, Page 531

Yes, so the tree is really the soul of the sphinx, and it is that thing which solves the rid-

dle of the sphinx.

It is the union of opposites which is interrupted in a way in animal and human life, but which is expressed by the symbol of the tree. Carl Jung, Visions Seminar, Page 513

The medicine man in primitive tribes is the first form of the leader of souls, and then later on the healer, or the priest, or the analyst.

In modern times every analyst is in the very disagreeable situation of being a psychopompos, or being understood as such even if he is not at all what he seems to be; it is an effect of the transference of that archetypal figure. Carl Jung, Visions Seminar, Page 506

There is nothing without spirit, for spirit seems to be the inside of things. Dionysus is concerned with the outside of things, with tangible forms, with everything that is made of earth, but inside is the spirit, which is the soul of objects.

Whether that is our own psyche or the psyche of the universe we don't know, but if one touches the earth one cannot avoid the spirit. Carl Jung, Visions Seminar, Page 458

Wine has soul, wine is something living, and it is spiritual. To her that was a great discovery, and the spiritual effect that good wine could have was a discovery too.

I am not trying to persuade you to become alcoholics, but there really is something special about wine. Carl Jung, Visions Seminar, Page 435

The spleen has also been regarded as a place in which the soul lived, and in old English that word designated a mood; it was thought that when the spleen went wrong, one was affected by particular moods, just as the liver, which is also an abdominal organ, is supposed to be connected with the emotions. Carl Jung, Visions Seminar, Page 407

The animus assumes again the role of the leader of souls, the Hermes psychopompos.

He takes her by the hand, leaves the river, and enters a temple which is on the bank. Carl Jung, Visions Seminar, Page 383

Now why are those men standing on the bank? Why are they not all in that chaotic river?

Mrs. Schlegel: Perhaps they are conscious.

Remark: They are individuated.

Dr. Jung: Yes, these are the people of detached consciousness, people who are conscious of themselves and of life.

And that they call to the struggling masses in the rushing water produces the effect that a few souls are cast upon the bank-they wake up and leave the great river. Carl Jung, Visions Seminar, Page 321

I would say that the only way in which we are able to perceive anything that has anything whatever to do with religious experience must be in the soul. Carl Jung, Visions Seminar, Page 299

The snake is called the soul of the abdomen.

In the Kundalini yoga, which is a branch of the Tantric system, the Kundalini serpent is supposed to be coiled up in the lower basin. Carl Jung, Visions Seminar, Page 276

So the serpent usually symbolizes the darkness of the human soul that is connected with the earth. Carl Jung, Visions Seminar, Page 276

Many of the old Greek heroes were supposed to have snakes' souls.

The soul of the hero appeared after death in the form of a snake that dwelt near his tomb.

Therefore the famous serpent of Erechtheus, and the snake of Cecrops on the Acropolis at Athens. Carl Jung, Visions Seminar, Page 276

And a similar cult was celebrated in Eleusis; there the initiate had to kiss a huge snake.

Kissing means a very close and intimate acquaintance, and it means also a certain assimilation, either the assimilation of the snake to the human being, or perhaps the assimilation of the human being to the snake, since the snake was supposed to be a heroic soul. Carl Jung, Visions Seminar, Page 275

The soul is always supposed to come out of the mouth, the spirit comes out of words.

Words are air-bodies, invisible sounds, so they are assumed to be spirit.

But those are all animal misconstructions, for the true spiritual things are absolutely invisible to us, they are the antipodal principle to us, the principle of plant life which is entirely contrary, a different form of life. Carl Jung, Visions Seminar, Page 249

Yes, blood always means the life force, it is the symbol of the soul. According to primitive belief, blood is the real seat of life; therefore drinking the blood of an enemy is supposed to give one his mana. Carl Jung, Visions Seminar, Page 231

The entrails and the liver, then, were supposed to be the seat of psychic life and of secret knowledge; they were the seat of the abdominal soul, as the brain to us represents the seat of consciousness.

You see, we identify brain and consciousness more or less; we assume that our consciousness is located in the brain, but the consciousness of those very primitive people was located decidedly below the brain.

In the time of Homer-astonishingly enough to us as boys-the psychical centre was lo-

cated in the diaphragm, as I told you recently. Carl Jung, Visions Seminar, Page 228

We are bewildered by the concept of the collective unconscious, and therefore I say: You should not begin at those abstract ideas of functions and archetypes; in order to have a correct idea of its nature, you should begin at the very simple idea of ghosts, or the souls of objects, say, or thought forms. Carl Jung, Visions Seminar, Page 205

The eyes of very primitive and unconscious men have the same strange expression of a mental state before consciousness, which is neither pain nor pleasure; one doesn't know exactly what it is.

It is most bewildering, but undoubtedly here she sees into the very soul of the animal, and that is the experience she should have. Carl Jung, Visions Seminar, Page 154

Christianity is the last word of mankind in the tremendous attempt to formulate the mysteries of the soul, and knowing nothing better we should acknowledge that we are still there; whether we like it or dislike it makes no difference at all, we are still there. Carl Jung, Visions Seminar, Page 135

It is death to the soul to become unconscious. People die before there is death of the body, because there is death in the soul. They are mask-like leeches, walking about like spectres dead but sucking. Carl Jung, Visions Seminar, Page 90

Probably in absolute reality there is no such thing as body and mind, but body and mind or soul are the same, the same life, subject to the same laws, and what the body does is happening in the mind. Carl Jung, Visions Seminar, Page 22.

There is nothing without spirit, for spirit seems to be the inside of things … inside is spirit, which is the soul of objects. Whether this is our psyche or the psyche of the universe we don't know, but if one touches the earth one cannot avoid the spirit. Carl Jung, Visions Seminars; Pages 164-165.

In the redemption of the individual, the whole past will be redeemed, and that includes all the inferior things as well, the animals, and all the ancestral souls, everything that has not been completed; all creation will be redeemed in the apokatastasis [at the time of the Last Judgement], there will be a complete restoration of things as they have been. Carl Jung, Visions Seminar, Page 1280

The animus when on his way, on his quest, is really a psychopompos, leading the soul back to the stars whence it came. Carl Jung, Visions Seminar, Page 1229

On the way back out of the existence in the flesh, the psychopompos [Animus] develops such a cosmic aspect, he wanders among the constellations, he leads the soul over the rainbow bridge into the blossoming fields of the stars. Carl Jung, Visions Seminar, Page 1229

The animus which is not realized by the mother is like a part of a soul with a relative existence of its own. Carl Jung, Conversations with C.G. Jung, Page 29.

The animus which is not realized by the mother is like a part of a soul with a relative existence of its own. Carl Jung, Conversations with C.G. Jung, Page 29.

Archetypes are images in the soul that represent the course of one's life. Carl Jung; Conversations with C.G. Jung, Page 21.

This is hot stuff, and since the 17Th century, as far as my knowledge goes, nobody has dared to touch it, but we are interested in the soul of man and therefore we are not blindfolded by foolish confessional prejudices. Carl Jung, Jung-Kirsch Letters, Page 145

The German word 'Seele', which by no means is the same as the English word 'Soul', is an old word, sanctioned by Tradition, used by the greatest German mystics like Eckhart and poets like Goethe to signify the Ultimate Reality, but experienced under a feminine aspect. James Kirsch, Jung-Kirsch Letters, Page 179

Moreover, it was not I who invented the entire complication of the soul, nor did Freud succeed in removing it from the world. Carl Jung, Jung-Kirsch Letters, Page 141

It is a human being's eternally impossible attempt to direct the soul away from the earth, to adapt collective energy and its specific formation to his soul, and to tum the Eternally Becoming into the only content of this soul. James Kirsch, Jung-Kirsch Letters, Page 16

The Jew's homeland is the Torah, and the only content of his soul is God. And yet deep in every Jew is the yearning for oasis, for the earth. James Kirsch, Jung-Kirsch Letters, Page 16

The soul of the Jew was bound up with this single-singular principle; his soul was not permitted to open itself to the land where he traveled. James Kirsch, Jung-Kirsch Letters, Page 16

For that reason the final sentence of my essay was as follows: "In Jung's personality as well as in his psychology and psychotherapy, something is contained which speaks to the depth of the ailing Jewish soul and which may lead to its liberation." James Kirsch, Jung-Kirsch Letters, Page 56

The great contribution of Jung (and this is clearly expressed in the essay in question) is that he has declared that the unconscious is also the creative foundation of the soul, and that he thus sees both aspects, the negative and the positive. James Kirsch, Jung-Kirsch Letters, Page 55

The fact that the Jews repressed their Jewishness during the era of assimilation explains - besides the Christ-complex - also the psychological break of personalities like Heine, as well as the soulless materialism of such inspiring but destructive individuals as Marx and Freud. James Kirsch, Jung-Kirsch Letters, Page 52

As far as I can judge the Chinese intellectual, the Chinese path led to a whole - "completion" not "perfection". Jewish consciousness, on the other hand, has the characteristic that something essential is missing; something suppressed lives in the Jewish soul, which induces even in the educated Jew the most peculiar affects and hysterical reactions. James Kirsch, Jung-Kirsch Letters, Page 50

One of these days a situation may very well arise when we Jews will have to ask for

your [Jung's]help for the sake of our soul! – James Kirsch, Jung-Kirsch Letters, Page 41

As you know, Freud previously accused me of anti-Semitism because I could not tolerate his soulless materialism. - Carl Jung, Jung-Kirsch Letters, Page 46

… To me, life without science is completely senseless. What else is there for me if there is no science? Get married? But that thought fills me with dread: at times my heart aches for tenderness, love; but that is but a deceptive, passing, external display that hides the most pitiful prose. The price is subjugation of the personality…. No! I do not want such love: I want a good friend to whom I can bare my soul; I want the love of an older man so that he would love me the way parents love and understand their child (spiritual affinity). But my parents – they are not it – If only I were as wise a human being as my Junga! … And how stupid that I am not a man: men have it easier with everything. It is a shame that everything in life goes their way. I do not want to be a slave! Sabina Spielrein, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 8

She is afraid however that he will publish first, that he will steal her ideas. Generously, Jung writes that these are secret penetrations of thoughts … 'perhaps I borrowed from you too; certainly I have unwittingly absorbed a part of your soul as you doubtless have of mine. What matters is what each of us has made of it. And you have made something good of it' - Carl Jung Letters to Sabina, 25 March 1912, Page 185

The paper that I have written for the clinic about the value of reaction (Spielrein 1909),4 makes me think that we see our own pain in the soul of the other, that is objectively – hence the relief. Sabina Spielrein, Unedited extracts from a diary, Page 4

She [Sabina] had a crush on the history teacher, a man of high intelligence and a sad expression in his black eyes, but with a habit of odd grimaces, who "has opened up to her previously unknown vistas by leaps and bounds. I wanted to make sacrifices for him, to suffer for him. I was looking for a friend to whom I could bare my soul." Later the poor man fell in love with her mother and when she left for Paris he jumped out of a window. Henry Zvi Lothane, MD, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 4

I fear for my work, for my life's task, for all the lofty perspectives that are being revealed to me by this new Weltanschauung as it evolves. How shall I, with my sensitive soul, free myself from all these questions? Carl Jung to Sabina Spielrein, December 4, 1908

Understanding is a terribly binding power, possibly a veritable soul murder when it levels out vitally important differences. Carl Jung, Schmid-Guisan Letters, Page 140

Alchemy represents the projection of a drama both cosmic and spiritual in laboratory terms. The opus magnum [the great work] had two aims: the rescue of the human soul and the salvation of the cosmos. Carl Jung, C.G. Jung Speaking, Page 228

I was especially interested in palaeontology; you see, my life work in historical comparative psychology is like palaeontology. That is the study of the archetypes of the animals, and this is the study of the archetypes in the soul. The Eohippus is the archetype of the modern horse, the archetypes are like the fossil animals. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

According to another primitive view the soul is regarded as fire or flame, because warmth also is a sign of life. A very curious, but by no means rare, primitive conception identifies the soul with the name. The name of an individual is his soul, and hence arises the custom of using the ancestor's name to reincarnate the ancestral soul in the new-born child. We can infer from this that the ego-consciousness was recognized as an expression of the soul. Carl Jung, Modern Man is Search of a Soul, Page 181-182

I lend the strange myths of the soul an attentive ear, Carl Jung, MDR , Page 303

Because they are so closely akin to us and share our unknowingness, I loved all warm-blooded animals who have souls like ourselves and with whom, so I thought, we have an instinctive understanding. Carl Jung, Memories Dreams and Reflections, Page 67

The "pisciculi Christianorum" show that those who imitate Christ are themselves fish that is, unconscious souls who require the cura animarum. Carl Jung, Memories, Dreams and Reflections, Page 216

Thus both my parents appeared burdened with the problem of the "cure of souls," which in fact was really my task. Carl Jung, Memories, Dreams and Reflections, Page 214

There is a sadness in animals' eyes, and we never know whether that sadness is bound up with the soul of the animal or is a poignant message which speaks to us out of that still unconscious existence. Carl Jung, Memories, Dreams and Reflections, Page 269

The question of karma is obscure to me, as is also the problem of personal rebirth or of the transmigration of souls. Carl Jung, Memories Dreams and Reflections, Page 319

They [Angels] are in themselves soulless beings who in the original sense of the Greek iheorein, 'looking about the world," or they represent nothing but the thoughts and intuitions of their Lord. Carl Jung, Memories Dreams and Reflections, Page 327-328

People have the idea that the dead know far more than we, for Christian doctrine teaches that in the hereafter we shall "see face to face." Apparently, however, the souls of the dead "know" only what they knew at the moment of death, and nothing beyond that. Carl Jung, Memories Dreams and Reflections, Page 308

Thus the dream says that the soul of my mother was taken into that greater territory of the self which lies beyond the segment of Christian morality, taken into that wholeness of nature and spirit in which conflicts and contradictions are resolved. Carl Jung, Memories Dreams and Reflections, Page 313-314

I had another experience of the evolution of the soul after death when about a year after my wife's death I suddenly awoke one night and knew that I had been with her in the south of France, in Provence, and had spent an entire day with her. Carl Jung, Memories Dreams and Reflections, Page 309

The angels are a strange genus: they are precisely what they are and cannot be anything else. They are in themselves soulless beings who represent nothing but the thoughts and intuitions of their Lord. Carl Jung, MDR, Pages 327-328.

The self, I thought, was like the monad which I am, and which is my world. The mandala represents this monad and corresponds to the microcosmic nature of the soul. Carl Jung, Liber Novus, Page 206 and MDR, Page 221.

Although there is no way to marshal valid proof of continuance of the soul after death, there are nevertheless experiences which make us thoughtful. I take them as hints, and do not presume to ascribe to them the significance of insights. Carl Jung, MDR, Page 312.

I am an orphan, alone; nevertheless I am found everywhere. I am one but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of eons. Carl Jung, Quoting an Alchemical Text, MDR 227

Our souls as well as our bodies are composed of individual elements which were all already present in the ranks of our ancestors. Carl Jung, Memories Dreams and Reflections, Page 235

The sea is like music, it has all the dreams of the soul within itself and sounds them over. Carl Jung; Memories Dreams and Reflections; Page 369.

Certain souls, I imagine, feel the state of three-dimensional existence to be more blissful than that of Eternity. But perhaps that depends upon how much of completeness or incompleteness they have taken across with them from their human existence. Carl Jung; MDR; Page 321.

If the human [soul] is anything, it must be of unimaginable complexity and diversity, so that it cannot possibly be approached through a mere psychology of instinct. I can only gaze with wonder and awe at the depths and heights of our psychic nature. Carl Jung; Memories Dreams and Reflections, Page 399

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“Go to the streams of the river Nile and there thou wilt find a stone which has a spirit. Take this stone, divide it and put thy hand inside it and draw out its heart: for its soul is in its heart.” Ostanes cited by Carl Jung, ETH, Page 205.

He says directly that man has two lights: the one is the spirit and the other the light of nature. Man has a spirit in order to be able to understand the divine revelation, and a soul in order to recognise the world in the light of nature. Carl Jung, ETH, Page 193

Apparently God the Father is thought of here as the soul, the anima mundi, which is the centre of the world, and which at the same time enfolds the whole world, or rather the universe including the starry heavens. Carl Jung, ETH, Page 198.

What affects the body has its influence on the soul, and vice versa. In a very difficult

case of illness psycho-therapy is always called in. Carl Jung, ETH, Page 236.

The soul and the body are indeed one, so, at any rate theoretically, any illness can be approached from either side; for even if an illness has not a psychic cause it still has a psychic side. Carl Jung, ETH, Page 235.

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He has a secret purpose: to free the world soul (the Deus absconditus) bound in matter. Carl Jung, ETH Lecture V. Page 166.

If man does not reverence and submit to the unconscious, which created his consciousness, he loses his soul, that is, he loses his connection with soul and unconscious. Carl Jung, ETH Lectures, Page 214.

These are, so to speak, the re-animated souls of the ancestors which have been lying dormant in the unconscious, and the alchemists call these units or souls the sleepers or the dead in Hades who are resurrected by the “holy waters” (that is the miraculous water of alchemy, the fertilising Mercury). Carl Jung, ETH, Alchemy, Page 230.

Psychologically this means that the souls of the ancestors (potential factors, qualities, talents, possibilities, and so on, which we have inherited from all the lines of our ancestry) are waiting in the unconscious and are ready at any time to begin a new growth. Carl Jung, ETH, Alchemy, Page 230.

And this being has body, soul and spirit, and is, therefore, the principle of life itself, as well as the principle of individuation. Its nature is spiritual, it cannot be seen, and it contains an invisible image. Carl Jung, ETH, Alchemy, Page 221.

He says directly that man has two lights: the one is the spirit and the other the light of nature. Man has a spirit in order to be able to understand the divine revelation, and a soul in order to recognise the world in the light of nature. Carl Jung, ETH, Page 193.

I do not know why India was not able to keep Buddhism, but I think probably its present polytheistic religion is a better expression of the Indian soul today than the one perfect Buddha. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

I am personally of the opinion that not only people, but even animals have souls. I am also deeply convinced of the truth of all creeds. No logical standard of comparison exists, they all contain genuine and real psychological experience and it is merely stupid to criticize them with the aim of establishing one truth. Carl Jung, ETH Lecture III, Page 18.

They [Intuitives] draw the souls out of things and act according to what they discover by this process, just as if what they discovered were ordinary every day facts. Carl Jung, Lecture IV, 18May1934, Page 102.

If we speak of the atom we are not moved by it, but when we speak of the soul every-one is personally touched, it always awakes an emotion. Carl Jung, ETH Lectures, Vol. 2, Pages 140-142.

Rama Krishna is not worshipped; his photograph is there to remind the worshippers of his form. This is, therefore, totally different to the worship of Christ but the basic ide a of soul as form is common to both. Carl Jung, ETH Lecture ETH Lecture 17th Nov 1939

If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world. Carl Jung, ETH Lecture 8March1935, Pages 199-200.

Complexes can also be called fragmentary souls. Carl Jung, ETH Lecture 1May1935, Pages 201.

Therefore the trans-substantiated wine, which becomes the blood of Christ in the Mass, is the anima, that is the soul, of Christ. Carl Jung, ETH, Page 189.

He says directly that man has two lights: the one is the spirit and the other the light of nature. Man has a spirit in order to be able to understand the divine revelation, and a soul in order to recognise the world in the light of nature. Carl Jung, ETH, Page 193.

Mercury is the anima mundi, the soul of the world, and entered matter as an emanation of God, and since then it is concealed in it. Carl Jung, ETH, Page 180.

Christian August Wolff (1679–1754) 72 initiated another line of thinking. Wolff limited his discussion entirely to consciousness, and divided his psychology into two parts: firstly, empirical psychology, which considers in particular the cognitive faculty and the activity of consciousness; and secondly, rational or speculative psychology, which centers on desire and the interrelations between body and soul. Carl Jung, ETH Lectures 1933-1934, Page 112

“modern” psychology, that is, to psychology “as a conscious science,” as he puts it in these lectures. As he wrote elsewhere, the projections falling back into the human soul caused such a terrific activation of the unconscious that in modern times man was compelled to postulate the existence of an unconscious psyche. The first beginnings of this can be seen in Leibniz and Kant, and then, with mounting intensity, in Schelling, Carus, and von Hartmann, until finally modern psychology discarded the last metaphysical claims of the philosopher-psychologists and restricted the idea of the psyche’s existence to the psychological statement, in other words, to its phenomenology (1941, § 375). Carl Jung, ETH Lectures 1933-1934, Page 51

The notion that souls wander from the moon to the stars is not new, either: stars have been associated with birth and death since time immemorial. Meteors are souls. Or when a Roman Caesar died the astronomers had to find a new star in the sky to account for his soul. Carl Jung, ETH Lectures 1933-1934, Page 179

We find the idea of the soul as the form giving principle already in the Middle Ages, it is the soul which forms the body and the outer life. So in meditating on the Anima Christi you

are meditating on Christ's form. The same ide a is to be found in the East. Carl Jung, ETH Lecture17th Nov 1939

The actual soul, the objectively psychic, thus possesses qualities that border on nonspatiality and atemporality. Carl Jung, ETH Lectures 1933-1934, Page 200

Manichaeism explains the waxing and waning of the moon each month as its filling with the souls of the deceased until it is filled completely, turns towards the sun, gives the souls to it and thus is on the wane again. Then a new circle begins. This idea was brought from Beijing to southern France through the heretic teachings of the Albigenses. Carl Jung, ETH Lectures 1933-1934, Page 179

It will be proved . . . that the human soul also in this life forms an indissoluble communion with all immaterial natures of the spirit world, that, alternately, it acts upon and receives impressions from that world of which nevertheless it is not conscious while it is still man and as long as everything is in proper condition. Emmanuel Kant, ETH Lectures 1933-1934, Page 157

Carus [1789-1869[was the first to speak of the "unconscious," and his writings comprise highly modern points of view on it. For instance, he observed that the "key to the knowledge of the nature of the conscious life of the soul lies in the region of the unconscious." Carl Jung, ETH Lectures 1933-1934, Page 143

The highest, omniscient essence of the Godhead is the soul of the universe. Carl Jung, ETH Lectures 1933-1934, Page 143

For instance, Mother Earth is animated and possesses a soul, which is a by far more comprehensive being than the human soul. She conducts herself like the soul of an angel that embraces all human souls. The totality of human brains thus constitutes the brain of the Earth soul. Carl Jung, ETH Lectures 1933-1934, Page 143

Rama Krishna is not worshipped; his photograph is there to remind the worshippers of his form. This is, therefore, totally different to the worship of Christ but the basic ide a of soul as form is common to both. Carl Jung, ETH Lecture ETH Lecture 17th Nov 1939

Personally, I am convinced that not only people but also animals have souls. Carl Jung, ETH Lectures 1933-1934, Page 141

This strange fact—namely, that phenomena of the soul were still contained within the religious sphere—holds true wherever religion is still alive. Carl Jung, ETH Lectures 1933-1934, Page 108

This strange fact—namely, that phenomena of the soul were still contained within the religious sphere—holds true wherever religion is still alive. Carl Jung, ETH Lectures 1933-1934, Page 108

It is the soul which, by the divine creative power inherent in it, makes the metaphysical assertion; it posits the distinctions between metaphysical entities. Not only is it the condition of all metaphysical reality, it is that reality. Carl Jung, ETH Lecture17th Nov 1939

It is a great blessing for mankind when the soul is contained in the dogma and there is

always a great deal of misery when this is not the case. Carl Jung, ETH Lecture 27 Jan 1939

Where there are no forms and ceremonies, rites in which they can express their souls, people become moody and caught in conflicts. Carl Jung, ETH Lecture 27 January 1939

On August 22, 1922, Jaime de Angulo wrote to Chauncey Goodrich issuing “a challenge to all brother-neurotics—go, my brethren, go to the Mecca, I mean to Zürich, and drink from the fountain of life, all ye who are dead in your souls, go and seek new life.” Sonu Shamdasani, Introduction 1925 Seminar, Page xv

The author shows an amazingly sympathetic knowledge of the introvert of the thinking type, and hardly less for the other types. Jung has revealed the inner kingdom of the soul marvelously well and has made the signal discovery of the value of phantasy. His book has a manifold reach and grasp, and many reviews with quite different subject matter could be written about it.” Sonu Shamdasani, Introduction 1925 Seminar, Page xi

As you know, Plato laid down the principle that it is impossible to look at something ugly without taking something of it into the soul, and it is equally impossible to be in contact with what is beautiful without reacting to it. Carl Jung, 1925 Seminar, Page 10

God the Father became the Son and His own soul, the Word that became flesh. Each son of God must awaken this new reality in himself. Carl Jung, Jung-Ostrowski, Page 42.

Archetypes are images in the soul that represent the course of one’s life. One part of the archetypal content is of material and the other of spiritual origin. Carl Jung, Jung-Ostrowski, Page 21

At all events, the moon is always understood as the receptacle of the souls of the dead.

They migrate to the moon after death, and the moon gives birth to the souls in the sun.

She first gets quite full of dead souls—that is the pregnant full moon—and then she gives them to the sun, where the souls attain new life (a Manichean myth).

So the moon is a symbol of rebirth. Carl Jung, Kundalini Seminar, Page 22

I am quite inclined to attribute immortal souls to animals; they are just as dignified as the inferior man. That we should deal with the inferior man on our own terms is all wrong. To treat the inferior man as you would treat a superior man is cruel; worse than cruel, it is nonsensical, idiotic. Carl Jung, Zarathustra Seminar, Page 1002

Testament, the Acts of St. Thomas, where the Holy Ghost is called Sophia and where she is the blessed mother. So already in its origins, Christianity was so closely surrounded by Gnostic and by Alexandrian wisdom that it is more than probable that Christ received a Gnostic initiation and possessed a rather profound understanding of the human soul and the peculiarities of spiritual development. 1031-1032.

If I don’t know whether I should assume the human soul to be immortal, I simply take it

in: I eat immortality, and see what the influence is on my digestion. Carl Jung, Zarathustra Seminar, Page 980

Soul and body are not two things. They are one. Carl Jung, Zarathustra Seminar, Page 355

You live inasmuch as these Mendelian units are living. They have souls, are endowed with psychic life, the psychic life of that ancestor; or you can call it part of an ancestral soul. Carl Jung, Zarathustra Seminar, Page 1401.

For what is the body? The body is merely the visibility of the soul, the psyche; and the soul is the psychological experience of the body. So it is really one and the same thing. Carl Jung, Zarathustra Seminar, Page 355.

Alongside this representation of the psychic structure, there is another one, actually the reverse; namely, the soul as a shell enveloping the spherically shaped cosmos, in the innermost part of which lies the earth as the heaviest and most dead part. Carl Jung, Atom and Archetype, Pages 12-14

As to the interpretation: for a naive observer, the worms eat earth and transform earth into life, into movement, into greed. They transform matter into soul. They are life originating in death. Worms symbolize the first, unreflected movements of the soul—contents that are still colorless, still completely undifferentiated and incoherent, without feeling, without reason, the stirrings of the blind life instinct. Worms are the most primitive forms of psychical reality, hidden in matter. They belong to an unconscious level, in which the soul is still completely projected onto the outside, onto objects, and in which we experience the world only by blind devouring, by the resistance of the matter, and by involuntary innervation. Soul is here still little more than a physical-chemical substrate. Carl Jung, Children's Dreams Seminar, Page 347

We do not have to look far to find such universal images. They are already found in language, not to mention those that probably rest at the bottom of our souls. Carl Jung, Children's Dreams Seminar, Page 27

We have shown the connection between the nature of the girl and the elves. Elves don't have souls. In her playful way, the girl now does something very significant: she washes her hands. Carl Jung, Children's Dreams Seminar, Page 302

Yes, there is a split. The dreamer has never really known who he is, where he actually belongs. You will find such a doubleness in those numerous people in whose soul prenatal remnants still exist. These may rise in visions or dreams, but mostly sink back into the unconscious again. It is only in a psychological treatment that these images are again remembered. Carl Jung, Children's Dreams Seminar, Page 298

The dreamer has never really known who he is, where he actually belongs. You will find such a doubleness in those numerous people in whose soul prenatal remnants still exist. Carl Jung, Children's Dreams Seminar, Page 298

When he was told the meaning of the dream, both currents flowed together. Up to then they had never come together, and he had never really known: am I in this one or in the other

one? Now he became a whole. He had found his soul. Carl Jung, Children's Dreams Seminar, Page 298

In India the sweating corresponds to the tapas. This is a kind of self-brooding. By the concentration of the soul powers on this one point, on the central point of the self, it is hatched like an egg. One is enclosed in it oneself, as in the retort or in the uterus. Carl Jung, Children's Dreams Seminar, Page 298-299

Thus we may hope that this tension between the two souls will lead the dreamer—or has led him already—to the place where he will be able to tolerate the dichotomy, that is, to himself. Carl Jung, Children's Dreams Seminar, Page 290

Then, in the revealing look up to the high ego on the pyramid, however, he will be fascinated like a Narcissus by his own mirror image and by inner reality, blinded by the boundless possibilities of the soul. In fantasies and daydreams he will, for instance, climb heights that are denied to him by reality. Carl Jung, Children's Dreams Seminar, Page 290

From the image, in which he sees this soul out there, far away, split off from him, and nearly unreachable, we might conclude that later on in life he will identify too one-sidedly with the conscious ego. Carl Jung, Children's Dreams Seminar, Page 290

When, in the development of this child, the great amnesia will have obscured the Bardo world with its primeval images, such a dream will shine like a spark from the lost paradise, and remind him that he, who lives down on earth, also has an immortal, versatile soul of divine nature. Carl Jung, Children's Dreams Seminar, Page 290

Basically, however, his adaptation to reality is only superficial, a pseudo-adaptation, because his soul is somewhere else entirely. Carl Jung, Children's Dreams Seminar, Page 289

The result is an image of the insoluble tension between limitedness and eternity, reality and dream, actuality and ideal, body and soul, mortality and immortality. Carl Jung, Children's Dreams Seminar, Page 287

When we apply this to our dream we could say that the Ka soul, the sidereal or subtle body of the child, sits on top of the pyramid: in general terms, the desire for perfection and boundlessness, for salvation and immortality, embodied in the dreamer. Carl Jung, Children's Dreams Seminar, Page 287

"The soul is an example of this: it too imagines many things [. . .] outside the body, just as God does." Carl Jung citing Ruland, Children's Dreams Seminar, Page 287

The Egyptians, according to whose belief the soul consisted of about fourteen parts or forces, know a part of the soul they called the Ka soul. It was immortal and its body, conceived as half physical and half spiritual, was absolutely identical with the person, even after his death. Carl Jung, Children's Dreams Seminar, Page 286

In fairy tales this vessel also appears as a glass casket, in which the soul slumbers, waiting for salvation (Snow White in the casket of glass). In the Visio Arislei, an alchemical text, a triple glass house is the place where the heroes are condemned to death in great heat, only to find new life again. Carl Jung, Children's Dreams Seminar, Page 284

To conclude, the symbol of the pyramid provides the following indications for our dream: it is an archetypal image, a body mandala, in whose depths the body of the king rests as a mummy, and at whose summit the glorification of the soul takes place. Carl Jung, Children's Dreams Seminar, Page 282

Often the tops of Egyptian pyramids were gilded or made of a specially gleaming stone. It was assumed that after the Pharaoh's death his soul, that is, his image, the Ka soul, would travel through the underworld and then be transformed into the god Osiris, or rise to Atum, the highest god of light, exactly at this top of his grave. Carl Jung, Children's Dreams Seminar, Pages 281-282

When this part of the soul becomes conscious it can cause immense disturbance. That is why one may touch this encapsulated world only with utmost caution, because otherwise there is the danger that all of a sudden a second personality erupts. Carl Jung, Children's Dreams Seminar, Page 254

It was also generally assumed that the souls of the dead would live on as chthonic snake gods, as inhabitants of the underworld where they became guardians of a treasure. Carl Jung, Children's Dreams Seminar, Page 244

The author goes on to say that the name lion was chosen because of the soul substance, and that dog or camel could have been chosen just as well, just as any other name of an animal, simply because it represents that living being which is drawn out of the first matter. Carl Jung, Children's Dreams Seminar, Page 226

One alchemical passage reads: "In this way the stone has been compared to the animals, because of the blood being their life substance, for the soul of each animal is in the blood." Carl Jung, Children's Dreams Seminar, Page 226

This snake simply replaces the source; it symbolizes the water of life. It is an alchemical idea that dragons or serpents—serpens mercurii—live in the middle of the earth, the imperfect metal, and are, so to speak, the anima, the soul of the metal. Carl Jung, Children's Dreams Seminar, Page 216

The child had a premonition of the instinctual hell into which she will enter. In alchemy, this state of instinctual hell is represented as a snake with three heads, the so-called serpens mercurii. It leads the soul into the afterworld and is identical with the Gnostic Nous. Carl Jung, Children's Dreams Seminar, Page 203

This means in our own nature, in the unconscious, in the natural soul, there is such a figure, and it is clearly expressed in our dream. Carl Jung, Children's Dreams Seminar, Page 198

Without doubt, the fairy is the superior, enigmatic, magical being, a kind of helpful spirit. Fairies, like elves, are beings of nature; they do not have Christian souls but are beings of nature who come from nature and live in nature. Carl Jung, Children's Dreams Seminar, Page 198

In the visions of Zosimos, too, the philosopher is only a bystander, watching. There, too, the figure of the guide burns himself, to show the alchemist the

way. The soul guide appears in the dream and shows him: this will have to happen to bring about what you are looking for. Carl Jung, Children's Dreams Seminar, Page 197

A very little child who dies before baptism is not condemned, not stigmatized as some hellish brute, but simply deprived of the Visio Dei. It is up to the mercy of God what to do with this unfinished soul. Carl Jung, Children's Dreams Seminar, Page 188

The Bardo lifespan is forty-nine days. The souls live, so to speak, in a collective world, and are confronted with spirits and other images of life, "images of all creatures," as Goethe says in Faust. Carl Jung, Children's Dreams Seminar, Page 183

And if she lets herself be seized, and suffers the fire's heat, the soul will be formed out of the unconscious body and spirit, the soul that is able to float, as the body's essence of light, between heaven and earth with the wings of the spirit. Carl Jung, Children's Dreams Seminar, Page 178

In the mirror we see our true nature, the image of our soul; reflection brings about insight and knowledge. Carl Jung, Children's Dreams Seminar, Page 176

In the hidden fire above heaven, all things are preserved. Through fire, which consumes the material form, the soul becomes the pure image, godlike and immortal. Carl Jung, Children's Dreams Seminar, Page 175

In Heraclitus we find the idea that the souls turn into water. In recent years, one Gurdjieff claimed that the moon was so fertilized by the many souls of soldiers killed during the last World War that a green spot appeared on it. Carl Jung, Children's Dreams Seminar, Page 167

The moon actually is sometimes the place of departed souls, absorbing the souls. If it absorbs many souls, it is said to become humid. The psyche is, after all, the humid breath—"psychros" is cold, and is related to "to blow." Carl Jung, Children's Dreams Seminar, Page 167

And it may come to mind that the same idea is found in Egypt, the idea of the burial chambers, above which there is the Ka, the semi-material soul of the Egyptian. Carl Jung, Children's Dreams Seminar, Page 165

The motif of multiplicity indicates a splitting of the soul. We find this motif particularly often in the dreams of schizophrenics. Carl Jung, Children's Dreams Seminar, Page 156

All cults of cremation have an idea in common, to assist the dead person on his way to the hereafter, that is, to assist in resurrection by freeing the soul through destruction of the mortal remains: the soul can thus float into the next world, into heaven. Carl Jung, Children's Dreams Seminar, Page 154

After death follows the resurrection. It can take place only if the form of the deceased's body has been preserved by embalming. Ba, the soul, often rendered as a bird, has to be able to visit the embalmed body; its way goes through the tomb shaft, situated in the pyramid. Carl Jung, Children's Dreams Seminar, Page 153

The pyramid [. . .] is entirely based on the Egyptians' ideas on life after death: man

is composed of at least three parts, the body, the soul (Ba), and the Ka, a being of its own, for whom it is hard to find a translation. Carl Jung, Children's Dreams Seminar, Page 153

At noon the shadow is shortest, giving rise to the fear that it might disappear altogether. This would be uncanny, for then one would have lost the shadow, the connection to the earth; one has suffered a loss of soul. Carl Jung, Children's Dreams Seminar, Page 129

The dream shows a typical process in the infantile soul that is so subtle, however, that the usual education does not notice it at all. Carl Jung, Children's Dreams Seminar, Page 123

For the monster is actually the soul of the doll/pupa in herself, the primal being, the dark abyss in man, which playfully creates life and creation. Carl Jung, Children's Dreams Seminar, Page 122

We also find this triad in the development of Goethe's Faust: the boy charioteer, the homunculus, and Euphorion. The boy charioteer is the soul-guiding function. Here we find the motif of "puer aeternus." Carl Jung, Children's Dreams Seminar, Page 120

Just like a primitive man, the child brings the doll to life with the images of her unconscious, and so animates, "en-souls," it. Carl Jung, Children's Dreams Seminar, Page 113

The problem is how to fill him with soul and thus make him into a real human being. But the vial of the homunculus is smashed to pieces on Galatea's chariot and pours out into the sea waves, whereupon the homunculus rises again as a living man out of the waters of the unconscious. Carl Jung, Children's Dreams Seminar, Page 113

The notion of the soul is connected to the fur, the skin, the shirt, the outer form, for shirt (e.g., the swan shirt) and fur stand for a great potential of transformation in the Teutonic tradition. Carl Jung, Children's Dreams Seminar, Page 106

The staff represents guidance; it will become a guide as an inner law when someone came into the inner ring of fire and remains suspended in the soul fire. Carl Jung, Children's Dreams Seminar, Page 102

The soul oscillates between air and water. It is always the go-between for the two principles marking the extremes: below there is earth, the material matter; above there is pneumatikos (spirit), air, and fire. Dry, hot air—this is the spirit. Carl Jung, Children's Dreams Seminar, Page 101

The word "psyche" (soul) is connected to "physein" (Greek, to blow); psychos corresponds with psychros (Greek, cold, damp). "The soul of a drunkard is moist," says Heraclitus. Carl Jung, Children's Dreams Seminar, Page 100-101

Here Hermes also has to be mentioned, the thief of the sun cattle of Helios, also the escort of the souls in the underworld. So the man mentioned in the dream can probably be interpreted as a fatherly archetype. Carl Jung, Children's Dreams Seminar, Page 93

A Celtic legend tells of a bridge of horrors, not broader than a string. Moreover, in a Persian collection of legends there appears the so-called Chinvat bridge, on which angels and demons fight over the souls of the people crossing it. Carl Jung, Children's Dreams Seminar,

Page 90

If consciousness is weak, it can get into the wake of that content from the collective unconscious and be towed away by it. This is possession, “the peril of the soul. Carl Jung, Children’s Dreams Seminar, Page 80

When you have pictures from your ancestors, you can single out parts of your face and detect them in the various pictures of the ancestors. The same is true for the whole body, and likewise with the soul. Carl Jung, Children’s Dreams Seminar, Page 73

The student from Prague, who sells his own reflection to the devil, no longer has any image, that is, the soul has left the body, and this means disaster. Carl Jung, Children’s Dreams Seminar, Page 67

That is why the primitives do not want to be photographed, out of fear that their double, their soul image, be taken away from them, thus causing a loss of soul. Carl Jung, Children’s Dreams Seminar, Page 67

The ancient Greeks, too, found the mirror, when it appeared in a dream, uncanny. It meant the death of a person; this is so because the image one sees in the mirror is one’s own double. It is the Ka of the Egyptians. It is an image of the soul. Carl Jung, Children’s Dreams Seminar, Page 67

That is why one avoids speaking about certain things or thinking of something particular—because then one can be robbed of one’s soul or devoured by the fantasies. Carl Jung, Children’s Dreams Seminar, Page 66

We feel it may be justified to assume that this problem is not a conscious problem of the infantile soul, but rather a general one that finds expression in this dream: the fight of the spirit against physical matter, the longing of the creature to be saved from the bonds of the flesh, the fight of the higher against the lower powers. Carl Jung, Children’s Dreams Seminar, Page 62

In Goethe’s poem Erlking, the king tries to lure the soul of a boy away from his real father, to become a playmate for his own daughters! In the end, he takes it with force. Carl Jung, Children’s Dreams Seminar, Page 55-56

In Persia, the dog is the companion of the dead. To give it bread is a ceremony: one gives it bread instead of the body, meaning, don’t tear me apart, don’t tear my soul apart, but guide it to the destination through the desert of Hades. Carl Jung, Children’s Dreams Seminar, Page 52

The inevitable inner growth of the animal soul creates the big, dark spots in human life: “To earth, this weary earth, ye bring us, To guilt ye let us heedless go.” Carl Jung, Children’s Dreams Seminar, Page 52

The human soul is something we only educate, but we are not interested at all in what it is! —Well, this is a critical age insofar as the child approaches school between the age of five and six. Carl Jung, Children’s Dreams Seminar, Page 432

Yes, the lice are vampires, often also spirits. When a child is born in the Caucasus Mountains,

they take a louse from the grandfather's head and plant it on the head of the grandchild. By this the soul has been transferred, because in the primitive view the spirits always accompany us, buzz around us like bats or like vampires; they suck the blood from us. Carl Jung, Children's Dreams Seminar, Page 465

It is surely her duty to feed the little pigs, to take care, that is, of these very primitive needs, or, in other words: sacrifices have to be made also to Aphrodite and the chthonic gods in the hierarchy of the soul powers, because otherwise they can make themselves felt in a very unpleasant way. Carl Jung, Children's Dreams Seminar, Page 459

Yes, this is the deity. Ignatius of Loyola, too, had such visions in which a globe appeared. This is the all-round, cosmic being, the world soul, the rotundum, the round one. And what would you say about the fact that the ball in the dream is red? Carl Jung, Children's Dreams Seminar, Page 441

A first step toward that has already been made; nevertheless, the child is still detained by a force effective in the unconscious, which probably does not originate in the child's own soul alone but creates an oppressive situation around him. Carl Jung, Children's Dreams Seminar, Page 428

Such events do not take place naturally but are caused by the atmosphere resulting from the unresolved unconscious of the parents. A thick wall separates these persons from their own souls, and the child then falls into it, is born out of this atmosphere and then bewitched by it, possessed by the darkness of which the parents have never wanted to be aware—and also have not been able to. Such dreams result from such conditions. Carl Jung, Children's Dreams Seminar, Page 422-423

An anima type would probably develop, a woman who always knows how to twist the father round her little finger so that he opens his fatherly arms and protects the poor little soul from the world. Carl Jung, Children's Dreams Seminar, Page 418-419

What has happened by this? Well, look for us the child is actually unity par excellence. With the eaten tiger, however, conflict moves into the soul of the child. The conflict had hitherto still been in the unconscious, but now it jumps at the child's consciousness. Carl Jung, Children's Dreams Seminar, Page 416

Above there is the anima rationalis, to use the medieval term, and below the anima vegetativa, only life as such. The moment it becomes conscious, the two aspects will reveal themselves. So what enters into the soul of the child? A whole tiger or a half tiger? Carl Jung, Children's Dreams Seminar, Page 416

In his book The "Soul" of the Primitive, Lucien Lévy-Bruhl gives a number of examples as evidence of the mystical view of primitives that certain humans and animals are actually one and the same. Carl Jung, Children's Dreams Seminar, Page 399

The child has been told a truth, the absolute, basic truth of humankind, for which there is no proof, of course. The proof lies in the truth itself. It is expressed by the soul and by what human beings have thought since time immemorial. These are the truths that live forever. Carl Jung, Children's Dreams Seminar, Page 378.

Thus our dream not only concerns the soul of this single child, but it pertains to much more, namely, to her parents, siblings, and the whole environment. I have to add that the child is from a German family, and that the father was very active politically. So there is no doubt that there is a great emphasis on the environment, and when exciting things happen there the child will be forced to take part in the emotional state of the family. Carl Jung, Children's Dreams Seminar, Page 371-372

The infantile soul is no tabula rasa at all, as presumed by modern psychology, but the ancient images are always already there a priori Carl Jung, Children's Dreams Seminar, Page 369

The ancient historical images, so immensely attractive to children's fantasy, no longer play any role at all today. This is a loss for our souls, because we don't give the soul a language to give expression to its contents. In religious instruction, we more and more refrain from making children acquainted with these images, and instead offer them moral teaching, in which the devil is ignored altogether. Carl Jung, Children's Dreams Seminar, Page 369

Snakes, and particularly red ones, are not only spirits of the dead, but can also represent emotional states, as you have heard in the paper. They stand for the heat of the soul, the fire of passion, and thus represent a more intense stage of development. Carl Jung, Children's Dreams Seminar, Page 365

The gray mouse is, as Mrs. Brunner has mentioned, an animal that stands in connection to the darkness of the soul; it represents that fleetingly glimpsed, dark nature of man that makes itself unpleasantly felt from time to time, above all at night. Carl Jung, Children's Dreams Seminar, Page 363

Mrs. Brunner has given you enough evidence that the mouse is a soul animal. She has also quite correctly pointed to the transparency of the mouse and interpreted it as spirituality. Carl Jung, Children's Dreams Seminar, Page 363

We can assume that the closeness of death has already cast its shadow on the soul of the child, and has raised questions in her such as: "Why did it come into being in the first place, if it will end anyway?" Or: "Why did it come into being? For what reason?" Carl Jung, Children's Dreams Seminar, Page 361

We can perhaps draw only one conclusion from the amplification for the inner situation of the girl: that her soul is thirsty—thirsty for living water. And this dream originates in the living water, only she is not able to grasp it. That is why she confides in the father: maybe he can grasp it. Carl Jung, Children's Dreams Seminar, Page 357

In our amplifications to the mouse we have heard that the soul leaves the body at night in the form of a mouse, to quench its thirst; it is said that in most cases this is the soul of a girl, and that if the mouse does not come back, the girl will die. In our dream, the girl sees her soul mouse, but it does not turn toward her. Carl Jung, Children's Dreams Seminar, Page 356

Although all the animals that appear in it are considered souls of the dead, they stand in logical connection with the inner development. What is alarming is only the absolute completeness of the archetypal vision, and this at an age when the archetypal images should be covered and suppressed by her own perceptions and experiences. Carl Jung, Children's

We know that the little girl died one year after this dream. The dream does not reveal anything pathological to me, it has a lysis. Although all the animals that appear in it are considered souls of the dead, they stand in logical connection with the inner development. Carl Jung, Children's Dreams Seminar, Page 356

So this is a reversed Bardo Thödol, beginning with what is lowest and smallest, to bring all creatures home to the blessedness of the soul. The Tibetan teachings about the dead, however, incessantly remind us: "Realize that you are looking at yourself. This is you. Everything depends on your reality and that image becoming one." Carl Jung, Children's Dreams Seminar, Page 356

Through greed the soul becomes entangled in the world, it becomes earthen, dark, and evil. It is touched by the objects and the humans, and everything is gray and dark. Page 355

And about the final transformation: "When the soul has to realize that no creature at all can come into the Kingdom of God, it begins to feel itself, goes its own way and no longer seeks God. Only then does it die its highest death. In this death the soul loses all desire, all capability of thinking, all form, and is deprived of all essence. Now at last it finds itself in the highest primordial image, in which God lives and is active, where He is His own kingdom." Here the soul has found out that it itself is the "Kingdom of God." Carl Jung, Children's Dreams Seminar, Page 355

The lowest of these mandalas is the earth lotus. It corresponds to the gray mouse. It is the place of the world-bound souls. In its center there is the lingam, colored like a fresh sapling, perhaps reminiscent of a worm. Coiled around the lingam, the Kundalini serpent sleeps. In it sleeps the essence of the highest experience. Carl Jung, Children's Dreams Seminar, Page 355

Where previously there was fighting and activity, now there is also feeding and passivity. In the blue mouse the soul becomes the anima, which mirrors the contents. Life flows in and assumes a solid form. The thoughts become cool and clear. Carl Jung, Children's Dreams Seminar, Page 352

Blue coats are worn by the wise women who, as swan virgins, are linked to the water, to the mist, and to the sky. Mist rises from the water, rises up into the blue sky, to fall back on earth as rain. In alchemy and tarot, blue is the color of the moon, of silver, and of the soul. Carl Jung, Children's Dreams Seminar, Page 351

Let us have a look at their mythology: In the fairy tale "The Fisherman and His Wife," the flounder appears as a wish-fish. It fulfills all the wishes of Ilsebill.155 But when she wants to be God Himself, she plunges back into her old misery. In Hofmannsthal's Woman without a Shadow, seven little fish are the souls of unborn children. Carl Jung, Children's Dreams Seminar, Page 350

The snake symbolizes the freeing of the energy, the aim at an object, aggressiveness, and drive. The turning red of the mouse shows that the heat of the soul develops out of the material soul, so that passionate wishing is no longer experienced as imposed by the outside, but as an inner compulsion. Before, the shadow entered into the mouse, now the animus is

revived; the male instinctual force is awakened, which wants to conquer the world to possess it. And each new conquest feeds the fire and the heat. Carl Jung, Children's Dreams Seminar, Page 349

Regarding the appearance of the snake in mythology: you remember what Ms. von Franz told us about the snake as an earth demon, as soul of the dead or the heroes, as a dark god of the Ophites, as the snake of the river bed, as movement, as vital force, as time, and as the snake of salvation Carl Jung, Children's Dreams Seminar, Page 348

The entering worms are the soul of the matter; they take their element, matter, into the transparent mouse. This means that the soul, driven by greed, begins to "eat the world," to get entangled in the world. The subtle mouse becomes a real, gray mouse. Darkness, impurity, the gray shadow enter into the pure vessel. Carl Jung, Children's Dreams Seminar, Page 347

As to the interpretation: for a naive observer, the worms eat earth and transform earth into life, into movement, into greed. They transform matter into soul. They are life originating in death. Worms symbolize the first, unreflected movements of the soul—contents that are still colorless, still completely undifferentiated and incoherent, without feeling, without reason, the stirrings of the blind life instinct. Worms are the most primitive forms of psychical reality, hidden in matter. They belong to an unconscious level, in which the soul is still completely projected onto the outside, onto objects, and in which we experience the world only by blind devouring, by the resistance of the matter, and by involuntary innervation. Soul is here still little more than a physical-chemical substrate. Carl Jung, Children's Dreams Seminar, Page 347

We may probably interpret the transparent mouse, therefore, as the subtle body of the dreamer. The girl sees her own, still hardly born soul. Transparent brings to mind glassy. Carl Jung, Children's Dreams Seminar, Page 346.

While the girl witch is dancing with Faust on the Brocken, a little red mouse jumps out of her mouth. Innocent children's souls and the souls of the just appear as white mice, those of the godless as red ones. The souls of unborn children, too, appear as white mice. There is a very widespread notion that the soul leaves the human body during sleep in the form of a mouse, sometimes to quench its thirst, sometimes to cause nightmares in people, animals, and trees— in that case, it is usually the soul of a girl. If the mouse does not return, the girl will die. To whistle after mice means to lure the souls into the afterworld. Mice are often signs of death. Gray and black mice generally indicate disaster. They spread the Black Death and other diseases. The white mouse appears as a fever demon but, on the other hand, also attracts fever. It is said that mice are created out of earth or putrefaction or are made by witches. Because of their gray color they are seen as tempest animals, coming from the clouds or the fog, or being brought by the wind. Carl Jung, Children's Dreams Seminar, Page 345

Yes, it's the old story of the nixie or the mermaid who gets caught in his net. It is the being that has no soul and therefore strives after it. And that's where the problem begins. In the dream, too, the boy's fishing is a playful occupation with something of which he is not yet aware that this is an adventure and involves danger. Carl Jung, Children's Dreams Seminar, Page 333.

As Jung has explained in the definitions in Psychological Types, the soul, our inner attitude, is represented in the unconscious by certain persons who show the characteristics that are commensurate with the soul. The character of the soul would in general complement the outer character and contain all those attributes missing in the conscious attitude. Carl Jung, Children's Dreams Seminar, Page 329

In the Tibetan Book of the Dead, this transitional stage is expressed by the symbolic forty-nine days, which is the period of time between death and rebirth. It is significant that the greatest chance of salvation occurs in the direct process of dying. So here we have to conceive of the dead body as the direct expression and the symbol of the magical transformational capacity of the soul, the anima. Carl Jung, Children's Dreams Seminar, Page 329

This nixie-elf-anima represents the soul in its entirety, uniting the good and the bad; it is moving, iridescent like a butterfly. The soul is a life-giving demon and plays its elfish game beneath and above human existence. Carl Jung, Children's Dreams Seminar, Page 326

It is the world of water, where all life floats in suspension; where the realm of the sympathetic system, the soul of everything living, begins; where I am indivisibly this and that; where I experience the other in myself and the other-than-myself experiences me. . .. Our concern with the unconscious has become a vital question, a question of spiritual being or non-being. Carl Jung, Children's Dreams Seminar, Page 325

When someone is able to perform the art of touching on the archetypal, he can play on the souls of people like on the strings of a piano. Carl Jung, Children's Dream Seminar, Page 150

The infantile soul is no tabula rasa at all, as presumed by modern psychology, but the ancient images are always already there a priori. Carl Jung, Children's Dreams Seminar, Page 369.

A man likes to believe that he is master of his soul. Carl Jung, Man and His Symbols, Page 83.

The animus, on the other hand, is the higher soul; after death it rises in the air, where at first it is active for a time and then evaporates in ethereal space or flows back into the reservoir of life. In living men, the two correspond in a certain degree to the cerebral and sympathetic nervous system. Carl Jung, Secret of the Golden Flower, Page 15

In any case, animus (hun) is the light, yang-soul, while anima (p'o) is the dark, yin-soul. Secret of the Golden Flower, Page 16.

'Anima', called p'o, and written with the characters for 'white' and for 'demon', that is, 'white ghost', belongs to the lower, earth-bound, bodily soul, the yin principle, and is therefore feminine. After death, it sinks downward and becomes kuei (demon), often explained as the 'one who returns' (i.e. to earth), a revenant, a ghost. Carl Jung, Secret of the Golden Flower, Page 114.

Thus hun [Animus] means 'cloud-demon,' a higher 'breath-soul' belonging to the yang

principle and therefore masculine. After death, hun rises upward and becomes shen, the 'expanding and self-revealing' spirit or god. Carl Jung, Secret of the Golden Flower, Page 114.

Intellect does, in fact, harm the soul when it dares to possess itself of the heritage of the spirit. Carl Jung, Secret of the Golden Flower, Page 81.

Looked at in this light, the bond established by the transference—however hard to bear and however incomprehensible it may seem—is vitally important not only for the individual but also for society, and indeed for the moral and spiritual progress of mankind. So, when the psychotherapist has to struggle with difficult transference problems, he can at least take comfort in these reflections. He is not just working for this particular patient, who may be quite insignificant, but for himself as well and his own soul, and in so doing he is perhaps laying an infinitesimal grain in the scales of humanity's soul. Small and invisible as this contribution may be, it is yet an opus magnum, for it is accomplished in a sphere but lately visited by the numen, where the whole weight of mankind's problems has settled. The ultimate questions of psychotherapy are not a private matter—they represent a supreme responsibility. Barbara Hannah, Jung: His Life and His Work, Page 209

Therefore both in alchemy and analytical psychology the first stage can be achieved primarily by the mind. The alchemists, however, fully realized that this separation of the soul by intellectual effort was not enough. Barbara Hannah, Jung: His Life and His Work, Page 226

Ruth did all this [Sailing with Jung] so gallantly that, though I knew her well, I did not realize for a long time how afraid she had been sometimes in the depth of her own soul. Barbara Hannah, Jung: His Life and His Work, Page 237

"His [Nietzsche] soul died in 1889, when his general paralysis began, but he lived on for eleven years more. His body lived, but his soul was dead. So the fate of that rope-dancer symbolizes Nietzsche himself." Carl Jung, Jung: His Life and His Work, Page 164

As he was dying, Zarathustra said to him: "Thy soul will be dead even sooner than thy body." This, Jung said, was the "prophetic word," for—as is well known—Nietzsche's soul was dead before his body. Carl Jung, Jung: His Life and His Work, Page 164

No, the Virgin was the archetypal figure of the soul of man, the anima, and it is only in the soul of man that God can be born, where else could it be? Carl Jung, Meetings with Jung, Page 32

The great problem of our time is that we do not understand what is happening to the world. We are confronted with the darkness of our soul, the unconscious. Carl Jung; Letters II; Page 590.

People hate the human soul; it is nothing but "psychological." They don't understand that it has needs, and they throw its treasures into the street without understanding them. Carl Jung, Letters Vol. II, Page 209

Have your congregation understood that they must close their ears to the traditional teachings and go through the darknesses of their own souls and set aside everything in order to become that which every individual bears in himself as his individual task, and that no one

can take this burden from him? Carl Jung, Letters Vol. II, Page 76.

If you have committed a mistake at all, it consisted in your having striven too hard to understand your wife completely and not reckoning with the fact that in the end people don't want to know what secrets are slumbering in their souls. Carl Jung, Letters Vol. II, Page 27.

I own the first English edition of Bohme's 40 Questions Concerning the Soul, 1647. Carl Jung, Letters Vol. II, Pages 465.

The meaning of events is the way of salvation that you create. The meaning of events comes from the possibility of life in this world that you create. It is the mastery of this world and the assertion of your soul in this world. Carl Jung, The Red Book, Page 239.

Keep it far from me, science that clever knower, that bad prison master who binds the soul and imprisons it in a lightless cell. But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal poison and agonizing death. Carl Jung, The Red Book, Page 238

Cleverness couples itself with intention. Simplemindedness knows no intention. Cleverness conquers the world, but simplemindedness, the soul. So take on the vow of poverty of spirit in order to partake of the soul. Carl Jung, The Red Book, Page 237.

When you say that the place of the soul is not, then it is not. But if you say that it is, then it is. Notice what the ancients said in images: the word is a creative act. The ancients said: in the beginning was the Word. Consider this and think upon it. Carl Jung, The Red Book, Page 236.

Did you not see that when your creative force turned to the world, how the dead things moved under it and through it, how they grew and prospered, and how your thoughts flowed in rich rivers? If your creative force now turns to the place of the soul, you will see how your soul becomes green and how its field bears wonderful fruit. Carl Jung, The Red Book, Page 236.

I must learn that the dregs of my thought, my dreams, are the speech of my soul. I must carry them in my heart and go back and forth over them in my mind, like the words of the person dearest to me. Dreams are the guiding words of the soul. Carl Jung, The Red Book, Page 232.

From this we learn how the spirit of the depths considers the soul: he sees her as a living and self-existing being, and with this he contradicts the spirit of this time for whom the soul is a thing dependent on man… Carl Jung, The Red Book, Page 232.

Therefore the spirit of the depths forced me to speak to my soul, to call upon her as a living and self-existing being. Carl Jung, The Red Book, Page 232.

Who knows the way to the eternally fruitful climes of the soul? You seek the way through mere appearances; you study books and give ear to all kinds of opinion. What good is all that? There is only one way and that is your way. You seek the path. I warn you away from my own. It can also be the wrong way for you. May each go his own way. Carl Jung, The Red Book, Page 231

Just as you become a part of the manifold essence of the world through your bodies, so you become a part of the manifold essence of the inner world through your soul. Carl Jung, The Red Book, Page 264.

I had to recognize that I am only the expression and symbol of the soul. Carl Jung, The Red Book, Page 234.

The spirit of this time of course allowed me to believe in my reason. He let me see myself in the image of a leader with ripe thoughts. But the spirit of the depths teaches me that I am a servant, in fact the servant of a child: This dictum was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, The Red Book, Page 234.

The moon is dead. Your soul went to the moon, to the preserver of souls. Thus the soul moved toward death. I went into the inner death and saw that outer dying is better than inner death. And I decided to die outside and to live within. For that reason I turned away and sought the place of the inner life. Carl Jung, The Red Book, Page 267.

Every man has a quiet place in his soul, where everything is self-evident and easily explainable, a place to which he likes to retire from the confusing possibilities of life, because there everything is simple and clear, with a manifest and limited purpose. Carl Jung, The Red Book, Page 295.

My soul: "Who gives you thoughts and words? Do you make them? Are you not my serf a recipient who lies at my door and picks up my alms? And you dare think that what you devise and speak could be nonsense? Don't you know yet that it comes from me and belongs to me?" Carl Jung, Red Book, Page 241.

The soul has its own peculiar world. Only the self enters in there, or the man who has completely become his self, he who is neither in events, nor in men, nor in his thoughts. Carl Jung, The Red Book, 240.

He whose desire turns away from outer things, reaches the place of the soul. Carl Jung, The Red Book, Page 233.

My friends, it is wise to nourish the soul, otherwise you will breed dragons and devils in your heart. Carl Jung, The Red Book, Page 232.

The dead who besiege us are souls who have not fulfilled the principium individuationis, or else they would have become distant stars. Insofar as we do not fulfill it, the dead have a claim on us and besiege us and we cannot escape them. Carl Jung; The Red Book; Appendix C; Page 370

Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity. Carl Jung; The Red Book; Page 354.

But the spirit of the depths had gained this power, because I had spoken to my soul during 25 nights in the desert and I had given her all my love and submission. But during the

25 days, I gave all my love and submission to things, to men, and to the thoughts of this time. I went into the desert only at night. Carl Jung, The Red Book, Page 238.

The world of the inner is as infinite as the world of the outer. Just as you become a part of the manifold essence of the world through your bodies, so you become a part of the manifold essence of the inner world through your soul. This inner world is truly infinite, in no way poorer than the outer one. Man lives in two worlds. Carl Jung, The Red Book, Page 264.

My Soul, where are you? Do you hear me? I speak, I call you—are you there? I have returned, I am here again. I have shaken the dust of all the lands from my feet, and I have come to you, I am with you. After long years of long wandering, I have come to you again.... Carl Jung, The Red Book, Page 232.

And you, my soul, I found again, first in images within men and then you yourself I found you where I least expected you. You climbed out of a dark shaft. You announced yourself to me in advance in dreams. Carl Jung, The Red Book, Page 233.

I had to accept that what I had previously called my soul was not at all my soul, but a dead system that I had contrived. Carl Jung, The Red Book Page 232.

Meine Seele, meine Seele, wo bist Du? (My Soul, my Soul, where are You?) ... Carl Jung, The Red Book, Pages 232.

Hence I had to speak to my soul as to something far off and unknown, which did not exist through me, but through whom I existed. Carl Jung, The Red Book, Page 232.

I am weary, my soul, my wandering has lasted too long, my search for myself outside of myself. Carl Jung, The Red Book, Page 233.

I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard—are you God?" Carl Jung to his Soul, The Red Book, Page 233.

The soul demands your folly; not your wisdom. Carl Jung, The Red Book, Page 264.

Thus your soul is your own self in the spiritual world. As the abode of the spirits, however, the spiritual world is also an outer world. Carl Jung, The Red Book, Page 288.

You have the one God, and you become your one God in the innumerable number of Gods. Carl Jung's Soul, The Red Book, Page 371.

You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. Carl Jung's Soul, The Red Book, Page 371.

Here the soul drew near to my ear and whispered, "The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil. Carl Jung, The Red Book, Page 359.

Everything to come was already in images: to find their soul, the ancients went into the desert. This is an image. The ancients lived their symbols, since the world had not yet become real for them. Thus they went into the solitude of the desert to teach us that the place of the soul is a lonely desert. Carl Jung, The Red Book, Page 236.

Now that white shape of a girl with black hair-my own soul-and now that white shape of a man, which also appeared to me at the time it resembles Michelangelo's sitting Moses-it is Elijah. Carl Jung, Liber Novus, Pages 248-9, Footnote 187.

When my soul fell into the hands of evil, it was defenseless except for the weak fishing rod which it could use, again with its power, to pull the fish from the sea of emptiness. Carl Jung, Liber Novus, Page 289.

But who can withstand fear when the divine intoxication and madness comes to him? Love, soul, and God are beautiful and terrible. Carl Jung, Liber Novus, Page 238.

My soul is my supreme meaning, my image of God, neither God himself nor the supreme meaning. God becomes apparent in the supreme meaning of the human community. Carl Jung, Liber Novus, Footnote 92, Page 240.

The self, I thought, was like the monad which I am, and which is my world. The mandala represents this monad and corresponds to the microcosmic nature of the soul. Carl Jung, Liber Novus, Page 206 and MDR, Page 221.

But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, Liber Novus, Page 234.

This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across. Carl Jung, Liber Novus, Page 239.

This new world appears weak and artificial to me. Artificial is a bad word, but the mustard seed that grew into a tree, the word that was conceived in the womb of a virgin, became a God to whom the earth was subject. Carl Jung to his Soul, Liber Novus, Pages 242-243.

But when the mother, my soul, was pregnant with the God, I did not know it. It even seemed to me as if my soul herself was the God, although he lived only in her body. Carl Jung, Liber Novus, Page 244.

And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it. For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon in the God. He is mockery and hate and anger, since this is also a way of life. Carl Jung, Liber Novus, Page 244.

I see in splendor the mother of God with the child. Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands-it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, Liber Novus, Page 248.

The word becomes your God, since it protects you from the countless possibilities of interpretation. The word is protective magic against the daimons of the unending, which tear at your soul and want to scatter you to the winds. Carl Jung, Liber Novus, Page 270.

The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thought-desire. The daimon of spirituality descends into our soul as the white bird. He is half human soul and is called desire-thought. Carl Jung, Liber Novus, Page 354.

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.

The God appears to us in a certain state of the soul. Therefore we reach the God through the self. Not the self is God, although we reach the God through the self. The God is behind the self above the self the self itself when he appears. But he appears as our sickness, from which we must heal ourselves. Carl Jung, Liber Novus, Page 338.

Dreams are the guiding words of the soul. Carl Jung, Liber Novus, Page 233.

Scholarliness belongs to the spirit of this time, but this spirit in no way grasps the dream, since the soul is everywhere that scholarly knowledge is not. Carl Jung, Liber Novus, Page 233.

May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.

You are blessed, virgin soul, praised be your name. You are the chosen one among women. You are the God-bearer. Praise be to you! Honor and fame be yours in eternity. Philemon to Carl Jung's Soul, Liber Novus, Page 344.

I bow, my soul, before unknown forces- I'd like to consecrate an altar to each unknown God. I must submit. The black iron in my heart gives me secret power. It's like defiance and like contempt for men. Carl Jung, Liber Novus, Page 308.

My soul leads me into the desert, into the desert of my own self. Carl Jung, Liber Novus, Page 235.

But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

When it bore and gave birth to the God, my soul was of human nature throughout; it possessed the primordial powers since time immemorial, but only in a dormant condition. They flowed into forming the God without my help. Carl Jung, Liber Novus, Page 291.

True, what the soul imagines happens only in the mind, but what God imagines happens in reality. Carl Jung, Psychology and Alchemy, Page 280.

If we now recall to what a degree the soul has humanized and realized itself, we can judge how very much it today expresses the body also, with which it is coexistent. Carl Jung, Mysterium Coniunctionis, Page 544.

Since the soul animates the body, just as the soul is animated by the spirit, she tends to favour the body and everything bodily, sensuous, and emotional. She lies caught in "the chains" of Physis, and she desires "beyond physical necessity." She must be called back by the "counsel of the spirit" from her lostness in matter and the world. Carl Jung, Mysterium Coniunctionis, Page 472.

You live inasmuch as these Mendelian units are living. They have souls, are endowed with psychic life, the psychic life of that ancestor; or you can call it part of an ancestral soul. Carl Jung, Zarathustra Seminar, Page 1401.

We are immortalized in memory. Oh, yes, it is so. The soul has become immortal if we leave something behind for others. Psychology can affirm no other immortality. Carl Jung, C.G. Jung, Emma Jung and Toni Wolff-A collections of Remembrances, Page 7.

The angels are a strange genus: they are precisely what they are and cannot be anything else. They are in themselves soulless beings who represent nothing but the thoughts and intuitions of their Lord. Carl Jung, Memories Dreams and Reflections, Pages 327-328.

Only those remain living who are willing to die with life. Since what happens in the secret hour of the midday of life is the reversal of the parabola, the birth of death. Carl Jung, The soul and death, CW 8, § 800.

The soul possesses in some degree a historical stratification, whereby the oldest stratum of which would correspond to the unconscious. Carl Jung. CW8, § 51.

It would also be the task of the confessor zealous in the cure of souls, were it not that his office inevitably obliges him to apply the yardstick of his denominational bias at the critical moment. Carl Jung, The Undiscovered Self, Page 37.

However we may picture the relationship between God and soul, one thing is certain: The soul cannot be "nothing but. " On the contrary it has the dignity of an entity endowed with consciousness of a relationship to Deity. Even if it were only the relationship of a drop of water to the sea ... Carl Jung, CW 12, Psychology and Alchemy, Page 10.

So long as religion is only faith and outward form, the religion’s function is not experienced in our souls, nothing of any importance has happened. Carl Jung, CW 12, Psychology and Alchemy, Page 12.

Dogma represents the soul more completely than a scientific theory, for the latter gives expression to and formulates the conscious mind alone. Carl Jung, CW8, Psychology and Religion, Page 46.

A saying of the alchemist is, "God is a circle whose centre is everywhere and whose circumference is nowhere." The saying holds for God, for the anima mundi and for the soul of man. Carl Jung, Conversations with C.G. Jung, Page 35.

The animus which is not realized by the mother is like a part of a soul with a relative existence of its own. Carl Jung, Conversations with C.G. Jung, Page 29.

Archetypes are images in the soul that represent the course of one's life. Carl Jung; Conversations with C.G. Jung; Archetypes; Page 21.

Certain souls, I imagine, feel the state of three-dimensional existence to be more blissful than that of Eternity. But perhaps that depends upon how much of completeness or incompleteness they have taken across with them from their human existence. Carl Jung; Memories Dreams and Reflections; Page 321.

Others restrict spirit to certain psychic capacities or functions or qualities, such as the capacity to think and reason in contradistinction to the more "soulful" sentiments. Here spirit means the sum-total of all the phenomena of rational thought, or of the intellect, including the will, memory, imagination, creative power, and aspirations motivated by ideals. Carl Jung, CW 9i, para. 386.

The spiritual man says to the worldly man, "Are you capable of knowing your soul in a complete manner? If you knew it, as is fitting, and if you knew what makes it better, you would be able to recognize that the names the philosophers formerly gave it are not its true names. O dubious names that resemble the true names, what errors and agonies you have provoked among men!" The names refer in turn to the philosopher's stone. Carl Jung; "Psychology and Religion"; CW 11, par. 153.

The sun... is the only truly 'rational' image of God, whether we adopt the standpoint of the primitive savage or of modern science. In either case the sun is the father-god from whom all living things draw life; he is the fructifier and creator, the source of energy for our world. The discord into which the human soul has fallen can be harmoniously resolved through the sun as a natural object which knows no inner conflict. Carl Jung; CW 5; Symbols of Transformation; Para 176.

All religions are therapies for the sorrows and disorders of the soul." Carl Jung; "Commentary to The Secret of the Golden Flower", 1929.

Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched, and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside-in image and in word, in Church and Bible-but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung; Psychology and Alchemy, Page 11.

An understanding heart is everything, in a teacher. ... One looks back with appreciation to the brilliant teachers, but with gratitude to those who touched our human feelings. The curriculum is so much necessary raw material, but warmth is the vital element for the growing plant and for the soul of the child. Carl Jung; "The Gifted Child,"1942.

Therefore the sun is perfectly suited to represent the visible God of this world, i.e., the

creative power of our own soul, which we call libido, and whose nature it is to bring forth the useful and to bring forth the useful and the harmful, the good and the bad. Carl Jung; CW 5; Symbols of Transformation; para 176.

[The incorporeal spirits lie] beyond our empirical present. [He continues] There is a spiritual world from which the soul receives knowledge of spiritual things whose origins cannot be discovered in this visible world. Carl Jung; CW 8.

There are incorporeal spirits with which the soul associates. Carl Jung; CW 8.

It was universally believed in the Middle Ages as well as in the Greco-Roman world that the soul is a substance. Indeed, mankind as a whole has held this belief from its earliest beginnings, and it was left for the second half of the nineteenth century to develop a "psychology without the soul." Carl Jung; CW 8.

[The soul] is of divine nature and therefore immortal; that there is a power inherent within it which builds up the body, sustains its life, heals its ills. Carl Jung; CW 8.

It all depends on how we look at things, and not on how they are themselves. Thinking is an act of the soul whereby it becomes conscious of itself and of other things outside itself. Carl Jung; Symbols of Transformation; Footnote 2.

Language, in its origin and essence, is simply a system of signs or symbols that denote real occurrences or their echo in the human soul. Carl Jung; Symbols of Transformation; para. 13.

In alchemy the egg stands for the chaos apprehended by the artifex, the prima materia containing the captive world-soul. Out of the egg — symbolized by the round cooking vessel — will rise the eagle or phoenix, the liberated soul, which is ultimately identical with the Anthropos who was imprisoned in the embrace of Physis. Carl Jung; Psychology and Alchemy; Page 202.

The reality of evil and its incompatibility with good cleave the opposites asunder and lead inexorably to the crucifixion and suspension of everything that lives. Since 'the soul is by nature Christian' this result is bound to come as infallibly as it did in the life of Jesus: we all have to be 'crucified with Christ,' i.e., suspended in a moral suffering equivalent to veritable crucifixion. Carl Jung; Psychology and Alchemy; Paragraph 470.

Every psychic advance of man arises from the suffering of the soul. Carl Jung; Psychotherapists or the Clergy; CW 11: Page 497

Instead of being at the mercy of wild beasts, earthquakes, landslides, and inundations, modern man is battered by the elemental forces of his own psyche. This is the World Power that vastly exceeds all other powers on earth. The Age of Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung; The Development of Personality.

Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung; In CW 8:

The Structure and Dynamics of the Psyche; The Stages of Life; Page 787.

There is nothing without spirit, for spirit seems to be the inside of things ... inside is spirit, which is the soul of objects. Whether this is our psyche or the psyche of the universe we don't know, but if one touches the earth one cannot avoid the spirit. Carl Jung; The Vision Seminars; Pages 164-165.

For what is the body? The body is merely the visibility of the soul, the psyche; and the soul is the psychological experience of the body. So it is really one and the same thing. Carl Jung, Zarathustra Seminar, Page 355.

This spirit is an autonomous psychic happening, a hush that follows the storm, a reconciling light in the darkness of man's mind, secretly bringing order into the chaos of his soul. Carl Jung; CW 11; Paragraph 260.

The great problem of our time is that we do not understand what is happening to the world. We are confronted with the darkness of our soul, the unconscious. Carl Jung; Letters, Volume 2; Page 590.

I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a "personality." Carl Jung; [Definitions," CW 6, par. 797]

It would be blasphemy to assert that God can manifest Himself everywhere save only in the human soul. Indeed the very intimacy of the relationship between Cod and the soul automatically precludes any devaluation of the latter. It would be going perhaps too far to speak of an affinity; but at all events the soul must contain in itself the faculty of relation to God, i.e. a correspondence, otherwise a connection could never come about This correspondence is, in psychological terms, the archetype of the God-image [q.v.]" Carl Jung; Memories Dreams and Reflections; Pages 399-400 and Psychology and Alchemy, CW 12, par. 11.

We still attribute to the other fellow all the evil and inferior qualities that we do not like to recognize in ourselves, and therefore have to criticize and attack him, when all that has happened is that an inferior "soul" has emigrated from one person to another. The world is still full of betes noires and scapegoats, just as it formerly teemed with witches and werewolves. Carl Jung; Civilization in Transition Page 130.

Whatever explanation or interpretation does to it, we do to our own souls as well, with corresponding results for our own well-being. Carl Jung; CW 9; Page 160

The sea is like music, it has all the dreams of the soul within itself and sounds them over. Carl Jung; Memories Dreams and Reflections; Page 369.

People will do anything, no matter how absurd, in order to avoid facing their own souls. They will practice Indian yoga and all its exercises, observe a strict regimen of diet, learn theosophy by heart, or mechanically repeat mystic text from the literature of the whole world - all because they cannot get on with themselves and have not slightest faith that anything useful could ever come out of their own souls. Thus the soul has been turned into a Nazareth

Gradually from which nothing good can come. Therefore let us fetch it from the four corners of the earth - the more far-fetched and bizarre it is the better. Carl Jung, Psychology and Alchemy, Page 99.

The mystery of the Eucharist transforms the soul of the empirical man, who is only a part of himself, into his totality, symbolically expressed by Christ. In this sense, therefore, we can speak of the Mass as the rite of the individuation process. Carl Jung; Psychology and Religion

The God-image in man was not destroyed by the Fall but was only damaged and corrupted ('deformed') and can be restored through God's grace. The scope of the integration is suggested by the descent of Christ's soul to hell, its work of redemption embracing even the dead. The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process. Carl Jung; Aion; Page 39; Para 72.

The dream gives a true picture of the subjective state, while the conscious mind denies that this state exists, or recognizes it only grudgingly Carl Jung; Modern Man in Search of a Soul; Page 5.

Nobody should play with analysis as with an easy tool. Those who write superficial and cheap books about the subject are either unconscious of the far-reaching effects of analytical treatment or else ignorant of the real nature of the human soul. Carl Jung; Contributions to Analytical Psychology.

Through reflection, "life" and its "soul" are abstracted from Nature and endowed with a separate existence. Carl Jung, Psychology and Religion, Page 158.

I did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is naturaliter religiosa, i.e., possesses a religious function. Carl Jung, Psychology and Alchemy, Page 14.

This primary substance [the chaos] is round (massa globosa, rotundum), like the world and the world-soul; it is in fact the world-soul and the world-substance in one. Carl Jung, Aion CW 9 II: §376

Our souls as well as our bodies are composed of individual elements which were all already present in the ranks of our ancestors. Carl Jung, Memories Dreams and Reflections, Page 235.

He [the psychotherapist] is not just working for this particular patient, who may be quite insignificant, but for himself as well and his own soul, and in so doing he is perhaps laying an infinitesimal grain in the scales of humanity's soul. Small and invisible as this contribution may be, it is yet an opus magnum. Carl Jung, CW 16, par. 449.

It was universally believed in the Middle Ages as well as in the Greco-Roman world that the soul is a substance. Indeed, mankind as a whole has held this belief from its earliest beginnings, and it was left for the second half of the nineteenth century to develop a "psychology without the soul." Carl Jung; CW 8; Page 338

Every psychic advance of man arises from the suffering of the soul. Carl Jung, CW 11, par. 497.

I had to understand that I was unable to make the people see what I am after. I am practically alone. There are a few who understand this and that, but almost nobody sees the whole....I have failed in my foremost task: to open people's eyes to the fact that man has a soul and there is a buried treasure in the field and that our religion and philosophy are in a lamentable state. Quoted by Gerhard Adler in "Aspects of Jung's Personality," in Psychological Perspectives 6/1 (Spring 1975), p. 14.

Because they are so closely akin to us and share our unknowingness, I loved all warm-blooded animals who have souls like ourselves and with whom, so I thought, we have an instinctive understanding. Carl Jung, Memories Dreams and Reflections, Page 67.

It is a fact that the body very often apparently survives the soul, often even without a disease. Carl Jung, Letters Vol. 1, Pages 437-438.

As far as we know at all there seems to be no immediate decomposition of the soul. Carl Jung, Letters Vol. 1, Pages 437-438.

The infantile soul is no tabula rasa at all, as presumed by modern psychology, but the ancient images are always already there a priori. Carl Jung, Children's Dreams Seminar, Page 369.

Carl Jung never said: "There is no coming to consciousness without pain. People will do anything, no matter how absurd, in order to avoid facing their own Soul. One does not become enlightened by imagining figures of light, but by making the darkness conscious."

What Dr. Jung said in two separate and unrelated statements was:

People will do anything, no matter how absurd, in order to avoid facing their own souls. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung, Psychology and Alchemy, Page 99.

If the supreme value (Christ) and the supreme negation (sin) are outside, then the soul is void: its highest and lowest are missing. Carl Jung, Psychology and Alchemy, Page 8.

On the contrary it [The Soul] has the dignity of an entity endowed with consciousness of a relationship to Deity. Carl Jung, Psychology and Alchemy, Page 10.

On the contrary it [The Soul] has the dignity of an entity endowed with consciousness of a relationship to Deity. Carl Jung, Psychology and Alchemy, Page 10.

As the eye to the sun, so the soul corresponds to God. Carl Jung, Psychology and Alchemy, Page 10.

So long as religion is only faith and outward form, and the religious function is not experienced in our own souls, nothing of any importance has happened. Carl Jung, Psychology and Alchemy, Page 12.

If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul? Carl

Jung, Psychology and Alchemy, Page 17.

You see, in spite of being a man in advanced age, you still have a young soul, a lovely anima, and she is confronted with the dangerous lizard. In other words, your soul is threatened by' chthonic poison. Now this is exactly the situation of our Western mind. We think we can deal with such problems in an almost rationalistic way, by conscious attempts and efforts, imitating Yoga methods and such dangerous stuff, but we forget entirely that first of all we should establish a connection between the higher and the lower regions of our psyche Carl Jung, Letters Vol. 1, Pages 95-97.

Such a thing is possible only when there is a detachment of the soul from the body. When that takes place and the patient lives on, one can almost with certainty expect a certain deterioration of the character inasmuch as the superior and most essential part of the soul has already left. Such an experience denotes a partial death. Carl Jung, Letters Vol. 1, Pages 435-437.

Do not forget that the original meaning of all letters and numbers was a magical one! Hence the "perils of the soul." Carl Jung, Letters Vol. 1, Pages 528-529.

The ethical problem of sexual freedom really is enormous and worth the sweat of all noble souls. Carl Jung, Letters Vol. 1, Pages 17-19.

There is another possibility, that of the subtle body, a fine material veil of the soul, which cannot exist so to speak without a body. This is the "corpus glorificationis" (glorified body), the transfigured body, which is our future portion. Carl Jung, ETH, Lecture XIV, Page 115.

Mercury is the anima mundi, the soul of the world, and entered matter as an emanation of God, and since then it is concealed in it. Carl Jung, ETH, Page 180.

Therefore the trans-substantiated wine, which becomes the blood of Christ in the Mass, is the anima, that is the soul, of Christ. Carl Jung, ETH, Page 189.

He says directly that man has two lights: the one is the spirit and the other the light of nature. Man has a spirit in order to be able to understand the divine revelation, and a soul in order to recognise the world in the light of nature. Carl Jung, ETH, Page 193.

Intellect does, in fact, harm the soul when it dares to possess itself of the heritage of the spirit. Carl Jung, Secret of the Golden Flower, Page 81.

Apparently God the Father is thought of here as the soul, the anima mundi, which is the centre of the world, and which at the same time enfolds the whole world, or rather the universe including the starry heavens. Carl Jung, ETH, Page 198.

"Go to the streams of the river Nile and there thou wilt find a stone which has a spirit. Take this stone, divide it and put thy hand inside it and draw out its heart: for its soul is in its heart." Ostanes cited by Carl Jung, ETH, Page 205.

And this being has body, soul and spirit, and is, therefore, the principle of life itself, as well as the principle of individuation. Its nature is spiritual, it cannot be seen, and it contains an invisible image. Carl Jung, ETH, Alchemy, Page 221.

Psychologically this means that the souls of the ancestors (potential factors, qualities, talents, possibilities, and so on, which we have inherited from all the lines of our ancestry) are waiting in the unconscious and are ready at any time to begin a new growth. Carl Jung, ETH, Alchemy, Page 230.

These are, so to speak, the re-animated souls of the ancestors which have been lying dormant in the unconscious, and the alchemists call these units or souls the sleepers or the dead in Hades who are resurrected by the "holy waters" (that is the miraculous water of alchemy, the fertilising Mercury). Carl Jung, ETH, Alchemy, Page 230.

Thus hun [Animus] means 'cloud-demon,' a higher 'breath-soul' belonging to the yang principle and therefore masculine. After death, hun rises upward and becomes shen, the 'expanding and self-revealing' spirit or god. Carl Jung, Secret of the Golden Flower, Page 114.

'Anima', called p'o, and written with the characters for 'white' and for 'demon', that is, 'white ghost', belongs to the lower, earth-bound, bodily soul, the yin principle, and is therefore feminine. After death, it sinks downward and becomes kuei (demon), often explained as the 'one who returns' (i.e. to earth), a revenant, a ghost. Carl Jung, Secret of the Golden Flower, Page 114.

In any case, animus (hun) is the light, yang-soul, while anima (p'o) is the dark, yin-soul. Secret of the Golden Flower, Page 16.

If man does not reverence and submit to the unconscious, which created his consciousness, he loses his soul, that is, he loses his connection with soul and unconscious. Carl Jung, ETH Lectures, Page 214.

He has a secret purpose: to free the world soul (the Deus absconditus) bound in matter. Carl Jung, ETH Lecture V. Page 166.

Where there are no forms and ceremonies, rites in which they can express their souls, people become moody and caught in conflicts. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

I do not know why India was not able to keep Buddhism, but I think probably its present polytheistic religion is a better expression of the Indian soul today than the one perfect Buddha. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world. Carl Jung, ETH Lecture 8March1935, Pages 199-200.

Complexes can also be called fragmentary souls. Carl Jung, ETH Lecture 1May1935, Pages 201.

They [Intuitives] draw the souls out of things and act according to what they discover by this process, just as if what they discovered were ordinary every day facts. Carl Jung, Lecture IV, 18May1934, Page 102.

I am personally of the opinion that not only people, but even animals have souls. I am also deeply convinced of the truth of all creeds. No logical standard of comparison exists, they all contain genuine and real psychological experience and it is merely stupid to criticize them with the aim of establishing one truth. Carl Jung, ETH Lecture III, Page 18.

[Soul:] "Tame your impatience. Only waiting will help you here." [I:] "Waiting-I know this word. Hercules also found waiting troublesome when he carried the weight of the world on his shoulders." [Soul:] "He had to await Atlas's return and carried the weight of the world for the sake of the apples" The Black Books, Page 60.

By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a "personality." Carl Jung; [Definitions," CW 6, par. 797]

If the supreme value (Christ) and the supreme negation (sin) are outside, then the soul is void: its highest and lowest are missing. Carl Jung, Psychology and Alchemy, Page 8.

As the eye to the sun, so the soul corresponds to God. Since our conscious mind does not comprehend the soul it is ridiculous to speak of the things of the soul in a patronizing or depreciatory manner. Carl Jung, Psychology and Alchemy, Page 11.

Too few people have experienced the divine image as the innermost possession of their own souls. Carl Jung, Psychology and Alchemy, Page 12.

My whole life I have worked to know the soul and these people [Valentinian Gnostics] already knew it. Carl Jung to Gilles Quispel, Meeting with Jung, Page 150.

Being that has soul is living being. Soul is the living thing in [us], which lives of itself. Carl Jung, CW 9i, Par. 56.

When we suffer from lack of psychic energy, we say we have a depression or an inhibition, not realising that part of our mental hierarchy has one away beyond our control, that we have, in fact, lost our soul. Carl Jung, Cornwall Seminar, Page 13.

She is legendary, that is to say, the anima-fact is unknown, the anima is that part of the soul which is unknown to our age. Carl Jung, Cornwall Seminar, Page 25.

But the real anima of a man is shown by psychological experience to be like the primitive idea of soul; something between earth and heaven, as black as it is white; ghostlike; ill defined. Carl Jung, Cornwall Lecture, Page 25.

The "Soul" which accrues to ego-consciousness during the Opus has a feminine character in the man and a masculine character in a woman. His anima wants to reconcile and unite; her animus tries to discern and discriminate. Carl Jung, CW 16, Par. 522.

Actually the word adhista in Elgonyi means sun as well as God, although they deny that the sun is God. Only the moment when it rises is mungu or adhista. Spittle and breath mean soul-substance. Carl Jung, CW 8, Para 411.

The first beginnings of all analytical treatment of the soul are to be found in its prototype, the confessional. Carl Jung, CW 16, Par 123.

Archetypes are images in the soul that represent the course of one's life. One part of the archetypal content is of material and the other of spiritual origin. Carl Jung, Jung-Ostrowski, Page 21.

God the Father became the Son and His own soul, the Word that became flesh. Each son of God must awaken this new reality in himself. Carl Jung, Jung-Ostrowski, Page 42.

On the contrary it [The Soul] has the dignity of an entity endowed with consciousness of a relationship to Deity. Even if it were only the relationship of a drop of water to the sea ... Carl Jung, CW 12, Page 10.

Language is originally and essentially nothing but a system of signs or symbols, which denote real occurrences, or their echo in the human soul. Carl Jung, CW 5, Page 15.

I am an orphan, alone; nevertheless I am found everywhere. I am one but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of eons. Carl Jung, Quoting an Alchemical Text, MDR 227.

If you prove receptive to this "call of the wild," the longing for fulfilment will quicken the sterile wilderness of your soul as rain quickens the dry earth. Carl Jung, CW 14, Para 190.

Although there is no way to marshal valid proof of continuance of the soul after death, there are nevertheless experiences which make us thoughtful. I take them as hints, and do not presume to ascribe to them the significance of insights. Carl Jung, MDR, Page 312.

Considering that the light of Christ is accompanied by the "dark night of the soul" that St. John of the Cross spoke about, and by what the Gnostics of lrenaeus called the umbra Christi, which is identical with the chthonic aspect mentioned above, the life of Christ is identical in us, from the psychological point of view, with the unconscious tendency toward individuation. Carl Jung, Letters Vol. II, Page 268.

I quite agree with you that those people in our world who have insight and good will enough should concern themselves with their own "souls" more than with preaching to the masses or trying to find out the best way for them. Carl Jung, Letters Vol. II, Pages 549-550

I'm inclined to believe that something of the human soul remains after death, since already in this conscious life we have evidence that the psyche exists in a relative space and in a relative time, that is in a relatively non-extended and eternal state. Carl Jung, Letters Vol. II, Pages 29-30.

I am not engaged in philosophy, but merely in thinking within the framework of the special task that is laid upon me: to be a proper psychiatrist, a healer of the soul. Carl Jung, Letters Vol. II, Pages 69-71

God is something unknowable. An old German mystic has said: "God is a sigh in our souls." Carl Jung, Letters Vol. II, Pages 86-87.

Every country or people has its own angel, just as the earth has a soul. Carl Jung, Letters Vol. II, Page 432.

The dream of the horse represents the union with the animal soul, which you have missed for a long time. Carl Jung, Letters Vol. II, Pages 145-146

People hate the human soul; it is nothing but "psychological." They don't understand that it has needs, and they throw its treasures into the street without understanding them. Carl Jung, Letters Vol. II, Pages 208-210.

Transitions between the aeons always seem to have been melancholy and despairing times, as for instance the collapse of the Old Kingdom in Egypt ("The Dialogue of a World; Weary Man with His Soul") between Taurus and Aries, or the melancholy of the Augustinian age between Aries and Pisces. Carl Jung, Letters Vol. II, Pages 229-230

Knowing more about the soul and its mysteries you could free yourself from the fascination which makes you suffer. Carl Jung, Letters Vol. II, Page 402.

The soul is father and mother of all the apparently unanswerable difficulties that are building themselves up into the heavens before our eyes. Carl Jung, Letters Vol. II, Pages 497-498

I own the first English edition of Bohme's 40 Questions Concerning the Soul, 1647. Carl Jung, Letters Vol. II, Pages 465-466

"My dear Dr. Jung, Father Victor's beloved soul has returned to God. He died this morning between 11- 12 a.m. from a sudden thrombosis. He was fully awake, and praying before he became unconscious, and they say he had no great pain." The Mother Prioress, 8 May 1960.

The outer opposition is an image of my inner opposition. Once I realize this, I remain silent and think of the chasm of antagonism in my soul. Outer oppositions are easy to overcome. They indeed exist, but nevertheless you can be united with yourself. They will indeed burn and freeze your soles, but only your soles. It hurts, but you continue and look toward distant goals. Carl Jung, The Red Book, Page 279.

As you know, Plato laid down the principle that it is impossible to look at something ugly without taking something of it into the soul, and it is equally impossible to be in contact with what is beautiful without reacting to it. Carl Jung, 1925 Seminar, Page 10

The author shows an amazingly sympathetic knowledge of the introvert of the thinking type, and hardly less for the other types. Jung has revealed the inner kingdom of the soul marvelously well and has made the signal discovery of the value of phantasy. His book has a manifold reach and grasp, and many reviews with quite different subject matter could be written about it." Sonu Shamdasani, Introduction 1925 Seminar, Page xi

On August 22, 1922, Jaime de Angulo wrote to Chauncey Goodrich issuing "a challenge to all brother-neurotics—go, my brethren, go to the Mecca, I mean to Zürich, and drink from

the fountain of life, all ye who are dead in your souls, go and seek new life." Sonu Shamdasani, Introduction 1925 Seminar, Page xv

I was especially interested in palaeontology; you see, my life work in historical comparative psychology is like palaeontology. That is the study of the archetypes of the animals, and this is the study of the archetypes in the soul. The Eohippus is the archetype of the modern horse, the archetypes are like the fossil animals. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends. Carl Jung, CW 10, Pages 144-145

One might almost say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala Carl Jung, CW 11, par. 157).

Thinking is an act of the soul whereby it becomes conscious of itself and of other things outside itself. Carl Jung; Symbols of Transformation; Page 11, Footnote 2.

But the soul suffers great need, since outer freedom is of no use to it. Carl Jung, Liber Novus, Page 311.

But humankind is masculine and feminine, not just man or woman. You can hardly say of your soul what sex it is. Carl Jung, Liber Novus, Page 263.

But if you pay close attention, you will see that the most masculine man has a feminine soul, and the most feminine woman has a masculine soul. Carl Jung, Liber Novus, Page 263.

The outer opposition is an image of my inner opposition. Once I realize this, I remain silent and think of the chasm of antagonism in my soul. Carl Jung, Liber Novus, Page 279.

Soul and body are not two things. They are one. Carl Jung, Zarathustra Seminar, Page 355

Natural life is the nourishing of the Soul Carl Jung, CW 8, Para 800.

The animus when on his way, on his quest, is really a psychopompos, leading the soul back to the stars whence it came. Carl Jung, Visions Seminar, Page 1229

On the way back out of the existence in the flesh, the psychopompos [Animus] develops such a cosmic aspect, he wanders among the constellations, he leads the soul over the rainbow bridge into the blossoming fields of the stars. Carl Jung, Visions Seminar, Page 1229

In the redemption of the individual, the whole past will be redeemed, and that includes all the inferior things as well, the animals, and all the ancestral souls, everything that has not been completed; all creation will be redeemed in the apokatastasis [at the time of the Last Judgement], there will be a complete restoration of things as they have been. Carl Jung, Visions Seminar, Page 1280

When someone is able to perform the art of touching on the archetypal, he can play on the souls of people like on the strings of a piano. Carl Jung, Children's Dream Seminar, Page 150

But my eyes were opened, and I saw that you are a lover of your soul, who anxiously and jealously guards its treasure. Carl Jung to Philemon, The Red Book, Page 315

All knowledge of the psyche is itself psychic; in spite of all this the soul is the only experient of life and existence. Carl Jung, CW 5, Para 344.

People accuse psychology of dealing in squalid fantasies, and yet even a cursory glance at ancient religions and the history of morals should be sufficient to convince them of the demons hidden in the human soul. Carl Jung, CW 5, Para 106

The soul gives birth to images that from the rational standpoint of consciousness are assumed to be worthless. And so they are, in the sense that they cannot immediately be turned to account in the objective world. Carl Jung, CW 6, Para 426

Just as the unconscious world of mythological images speaks indirectly, through the experience of external things, to the man who surrenders wholly to the outside world, so the real world and its demands find their way indirectly to the man who has surrendered wholly to the soul; for no man can escape both realities. Carl Jung, CW 6, Para 280

It should never be forgotten—and of this the Freudian school must be reminded—that morality was not brought down on tables of stone from Sinai and imposed on the people, but is a function of the human soul, as old as humanity itself. Carl Jung, CW 7, Para 30.

It [Dreams] leads straight to the deepest personal secrets, and is, therefore, an invaluable instrument in the hand of the physician and educator of the soul. Carl Jung, CW 7, Para 25

The deposit of man's whole ancestral experience—so rich in emotional imagery—of father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

Childhood is important not only because various warpings of instinct have their origin there, but because this is the time when, terrifying or encouraging, those far-seeing dreams and images appear before the soul of the child, shaping his whole destiny, as well as those retrospective intuitions which reach back far beyond the range of childhood experience into the life of our ancestors. Carl Jung, CW 8, Para 98

It is the world of water, where all life floats in suspension; where the realm of the sympathetic system, the soul of everything living, begins; where I am indivisibly this and that; where I experience the other in myself and the other-than myself experiences me. Carl Jung, CW 9i, Para 45.

The souls or spirits of the dead are identical with the psychic activity of the living; they merely continue it. Carl Jung, CW 9i, Para 38

They [Religions] express the whole range of the psychic problem in mighty images; they are the avowal and recognition of the soul, and at the same time the revelation of the soul's nature. Carl Jung, CW 10, Para 367

For when the soul vanished at death, it was not lost; in that other world it formed the living counterpole to the state of death in this world. Carl Jung, CW 16, Para 493

Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung, CW 17, Para 302

Therefore our Lord himself is a healer; he is a doctor; he heals the sick and he deals with the troubles of the soul; and that is exactly what we call psychotherapy. Carl Jung, CW 18, Para 370

It seems to me to be the Holy Spirit's task and charge to reconcile and unite the opposites in the human individual through a special development of the human soul. Carl Jung, CW 18, Para 1553

But when we penetrate the depths of the soul and when we try to understand its mysterious life, we shall discern that death is not a meaningless end, the mere vanishing into nothingness—it is an accomplishment, a ripe fruit on the tree of life. Carl Jung, CW 18, Para 1705-7

But if we listen to the quieter voices of our deeper nature we become aware of the fact that soon after the middle of our life the soul begins its secret work, getting ready for the departure. Carl Jung, CW 18, Para 1705-7

Alchemy represents the projection of a drama both cosmic and spiritual in laboratory terms. The opus magnum [the great work] had two aims: the rescue of the human soul and the salvation of the cosmos. Carl Jung, C.G. Jung Speaking, Page 228

With her cunning play of illusions the soul lures into life the inertness of matter that does not want to live. She makes us believe incredible things, that life may be lived. Carl Jung, CW 9ii, Pages 26-27

Were it not for the leaping and twinkling of the soul, man would rot away in his greatest passion, idleness. Carl Jung, CW 9ii, Pages 26-27

But to have soul is the whole venture of life, for soul is a life-giving daemon who plays his elfin game above and below human existence, for which reason-in the realm of dogma he is threatened and propitiated with superhuman punishments and blessings that go far beyond the possible deserts of human beings. Carl Jung, CW 9ii, Pages 26-27

Heaven and hell are the fates meted out to the soul and not to civilized man, who in his nakedness and timidity would have no idea of what to do with himself in a heavenly Jerusalem. Carl Jung, CW 9ii, Pages 26-27

If you have committed a mistake at all, it consisted in your having striven too hard to understand your wife completely and not reckoning with the fact that in the end people don't

want to know what secrets are slumbering in their souls. Carl Jung, Letters Vol. II, Page 27.

Have your congregation understood that they must close their ears to the traditional teachings and go through the darknesses of their own souls and set aside everything in order to become that which every individual bears in himself as his individual task, and that no one can take this burden from him? Carl Jung, Letters Vol. II, Page 76.

These constituents of the personality—which one may call functions, or Mendelian units, or the primitives would call them remnants of ancestral —these constituents don't always fit. Carl Jung, Dream Analysis, Page 453

Probably in absolute reality there is no such thing as body and mind, but body and mind or soul are the same, the same life, subject to the same laws, and what the body does is happening in the mind. Carl Jung, Dream Analysis, Page 20

It is death to the soul to become unconscious. People die before there is death of the body, because there is death in the soul. Carl Jung, Dream Analysis, Page 90.

You can succeed in going away from your problems, you need only to look away

from them long enough. You may escape, but it is the death of the soul. Carl Jung, Dream Analysis, Page 90.

I loved the old man

who touched my

life with outstretched

hand

and left his

mark

upon my soul.

[Gilda Franz, C. G. Jung, Emma Jung and Toni Wolff: A Collection of Remembrances]

A man likes to believe that he is master of his soul. Carl Jung, Man and His Symbols, Page 83.

Your dream unquestionably refers to the archetypal problem of the extrusion of the soul from the body. Carl Jung, Letters Vol. I, Pages 306-307

One is forced to conclude 'that in your case the soul is only loosely seated in your body. Carl Jung, Letters Vol. I, Pages 306-307

However, the friendly lion in the dream seems to indicate that the looseness of the soul is not exactly desirable, since the lion compensates your condition in a very obvious way: the

Zurich lion represents your localized instinct, firmly rooted in your earth, just as the lion's soul-as with all animals -is securely fixed in its body. Carl Jung, Letters Vol. I, Pages 306-307

We find the idea of the soul as the form giving principle already in the Middle Ages, it is the soul which forms the body and the outer life. So in meditating on the Anima Christi you are meditating on Christ's form. The same idea is to be found in the East. Carl Jung, ETH Lecture17th Nov 1939

Rama Krishna is not worshipped; his photograph is there to remind the worshippers of his form. This is, therefore, totally different to the worship of Christ but the basic ide a of soul as form is common to both. Carl Jung, ETH Lecture ETH Lecture17th Nov 1939

It is a great blessing for mankind when the soul is contained in the dogma and there is always a great deal of misery when this is not the case. Carl Jung, ETH Lecture 27 Jan 1939

Where there are no forms and ceremonies, rites in which they can express their souls, people become moody and caught in conflicts. Carl Jung, ETH Lecture 27 January 1939

No, the Virgin was the archetypal figure of the soul of man, the anima, and it is only in the soul of man that God can be born, where else could it be? E.A. Bennet, Meetings with Jung, Page 32

1.

That is the problem which the puer aeternus man will generally put to you. **(2022-02-13 02:34)**

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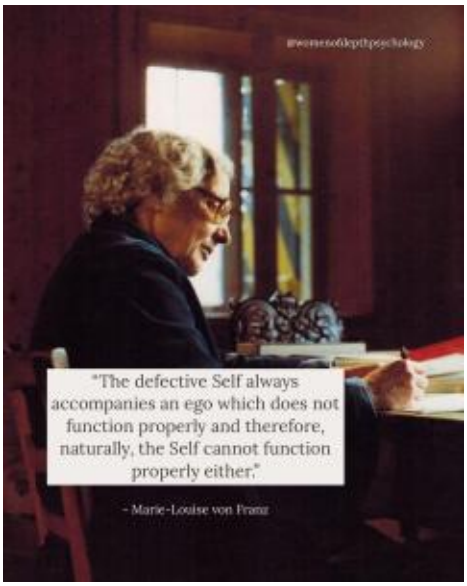
"The defective Self always accompanies an ego which does not function properly and therefore, naturally, the Self cannot function properly either."
- Marie-Louise von Franz

[1]Puer Aeternus Problem by Marie-Louise Von Franz

One of our students has evolved the idea that there is something like a defective Self, that in certain people whose fate is very unfortunate the symbol of the Self appears defective, which would mean that such people have no chance in life because the nucleus of their psyche is incomplete and defective.

So the whole process of individuation cannot develop from this kernel.

I do not agree with this idea because I have never seen such symbols of a defective

Self without an accompanying defective attitude of the ego.

That means that wherever you find such a defective Self symbol, where it is ambiguous and incomplete and morbid, there is always at the same time an incomplete and morbid attitude of the ego, and therefore it could not be scientifically asserted that the cause of the whole thing lies in a defective Self.

It could just as well be said that it was because the ego had such a wrong attitude that the Self cannot come into play positively.

If you eat completely wrongly and your stomach consequently does not react properly, you can react one of two ways.

You can decide that there is something wrong with your stomach, and go to numbers of doctors about it without telling them that you are eating all wrong, in which case the doctors will conclude that it is very tragic but that you have a defective stomach and it is not possible to find the cause.

But, on the other hand, it can just as well be said that if one eats all the wrong things, or does not eat, or eats irregularly, then it is not the stomach which is at fault.

Thus the defective Self always goes with an ego which does not function properly and therefore naturally the Self cannot function properly either.

If the ego is lazy, inflated, not conscientious, does not perform the duties of the ego-complex, then it is clear that the Self cannot appear positively either.

If that man were here today he would certainly object and say, "No, it is the other way round, the ego cannot function because the Self is defective."

There we are confronted with the age-old philosophical problem of free will: "Can I want the right thing?"

That is the problem which the puer aeternus man will generally put to you.

He will say that he knows that everything goes wrong because he is lazy, but that he cannot want not to be lazy!

That perhaps that is his neurosis, that he is unable to fight his laziness, and therefore it is useless to treat him as a rascal for whom everything would go right if he were not so lazy.

That is an argument which I have heard I don’t know how many times!

It is to a certain extent true, for the puer cannot make up his mind to work, so you can say that it is the defective Self, that something is wrong in the whole structure and cannot be saved. Marie-Louise Von Franz, Problems of the Puer Aeternus, Page 35-36

1. https://smile.amazon.com/Problem-Puer-Aeternus-Marie-Louise-Franz/dp/0919123880/ref=sr_1_2?dchild=1&keywords=marie+louise+von+franz+puer&qid=1617093181&sr=8-2

One could also describe the three as Self, anima and body (2022-02-13 02:44)

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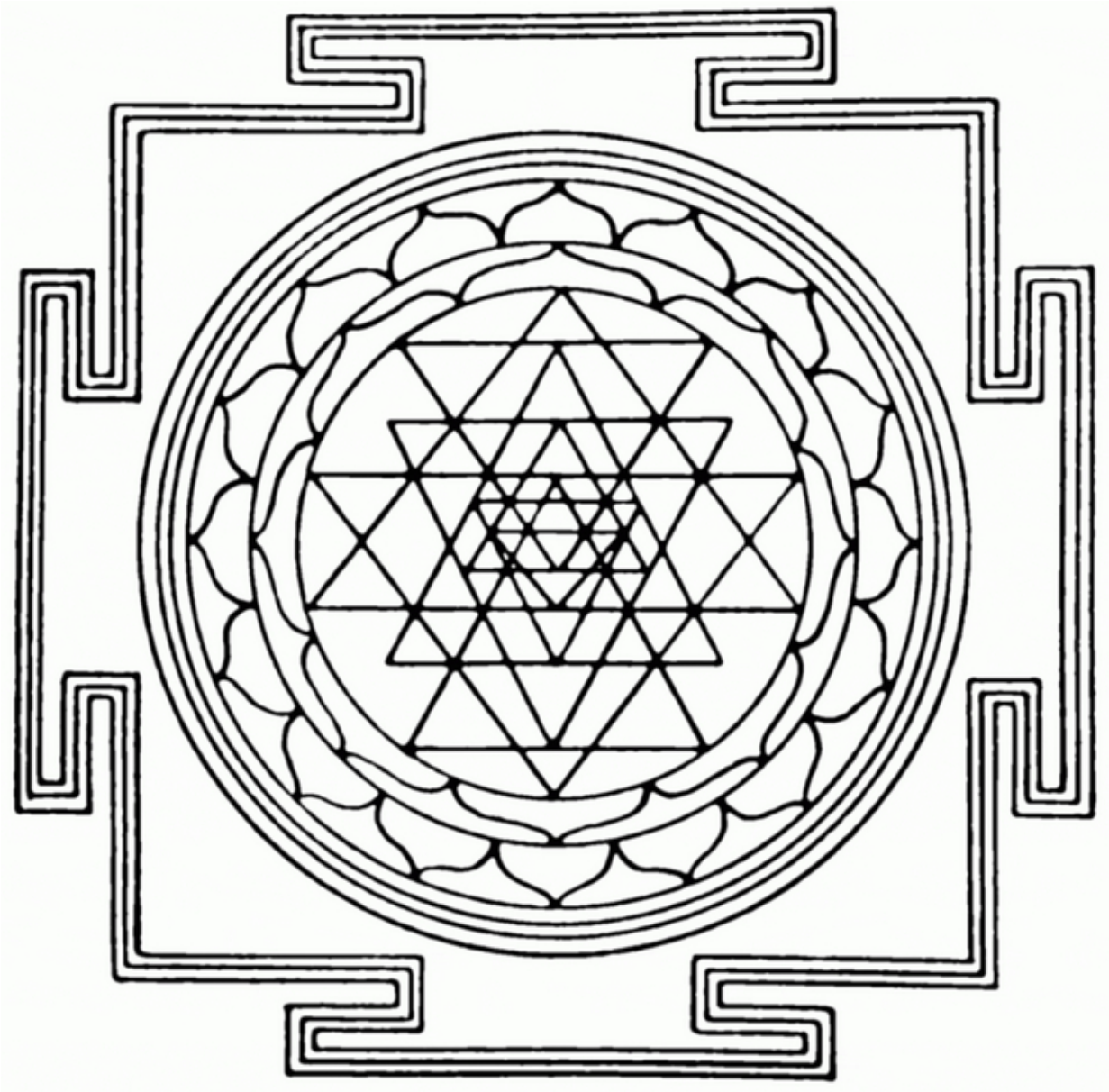
[1]Psychology of Yoga and Meditation

Stupas are hemispheric central structures, graves, with three parasols one above the other, representing the three worlds, namely:

dharmakâya (i.e., the purely spiritual world, the world of absolute truth), sambhoga kâya (i.e., the intermediate world, the world of subtle bodies) and the nirvana kâya (i.e., the world of objects, the world of created things).

One could also describe the three as Self, anima and body. Carl Jung, Psychology of Yoga and Meditation, Page 52



Tantra means book, a leaf of paper or weaving loom.

It is used for educational books or text books utilized for this special purpose. In its whole style Tantrism corresponds to the scholasticism of our Western culture.

It plays a very great role in Tibetan Buddhism.

They have a particular yoga, described as Kundalini Yoga or Serpent Fire Yoga.

But this is Hindu, not Buddhist. Carl Jung, Psychology of Yoga and Meditation, Page 56

Lamaistisches Vajramandala.

This Yantra was used by Jung and Wilhelm as frontispiece to The Secret of the Golden Flower (Wilhelm & Jung, 1929); also in Jung, 1944, fig. 43; Jung, 1950, fig. 1 and §§ 630–638. Jung also presented it at the seminar on dream analysis on 19 February 1930 (Jung, 1928–1930, p. 479).

The image was part of a greater number Jung collected, which he presented in his seminar series in Berlin in 1933. Carl Jung, Psychology of Yoga and Meditation, Page 57 Image 94

the âtman is the absolute origin of being.

The particular: that he is not only the universal being like that of the highest Buddha, the essence of the world itself, but he is also a personal being. Everyone has a personal Self, this âtman within, but this is only one aspect of the universal.

Whoever immerses himself in the practice of yoga, flows in a way out of the personal âtman into the general, and then considers himself a universal being. Carl Jung, Psychology of Yoga and Meditation, Page 62

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_2?dchild=1&keywords=Psychology+of+Yoga+and+Meditation&qid=161529

From perfect discipline of the heart, one has full consciousness of one's thought.
(2022-02-14 04:30)

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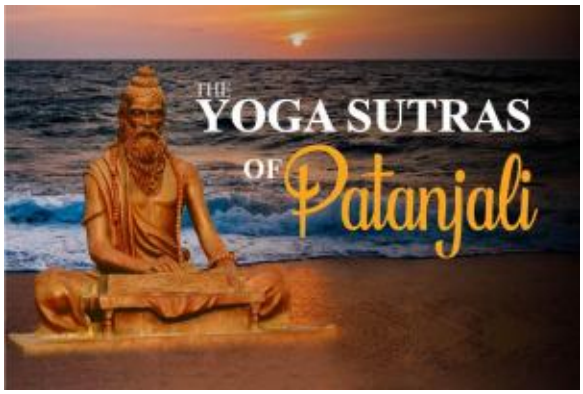

[1]Psychology of Yoga and Meditation

Quotations from the Yoga Sutras of Patanjali as found in Carl Jung's "Psychology Yoga Meditation":

Ignorance is misperceiving permanence in transience, purity in impurity, pleasure in suffering, an essential self where there is no self. [YS 2.5, p. 45]

From perfect discipline of the heart, one has full consciousness of one's thought. [YS 3.4, p. 67]

Knowledge of the past and future comes from perfect discipline of the three transformations of thought. [YS 3.16, p. 64]

… knowledge of the cries of all creatures comes through perfect discipline of the distinctions between them. [YS 3.17, p. 64]

… one has knowledge of former births. [YS 3.18, p. 64]

Through direct perception of the cognitive process, one has knowledge of the thoughts of others. [YS 3.19, p. 64]

From perfect discipline of the strength of an animal such as an elephant, one gains

that strength. [YS 3.24, p.66]

“When each sense organ severs contact with its objects, withdrawal of the senses corresponds to the intrinsic form of thought. From this comes complete control of the senses” [YS 2.54–55, p. 59].

Ignorance is the field where the other forces of corruption develop, … [YS 2.4, p. 45]

Ignorance is misperceiving permanence in transience, purity in impurity, pleasure in suffering, an essential self where there is no self [YS 2.5, p. 45].

“Worldly experience is caused by a failure to differentiate between the lucid quality [sattva-guna] of nature [prakriti] and the spirit [purusha]. From perfect discipline of the distinction between spirit as the subject of itself and the lucid quality of nature as a dependent object, one gains knowledge of the spirit.” [YS 3.35, p. 68]

From perfect discipline of the receptive, intrinsic, egoistic, relational, and purposive functions of the sense organs, one attains mastery over them. [YS 3.47, p. 71]

From perfect discipline of moments and their sequence in time, one has the knowledge born of discrimination. [YS 3.52, p. 72]

From this one acquires quickness of mind, perception without the aid of the senses, and mastery over primordial matter. [YS 3.48, p. 71]

From perfect discipline of moments and their sequence in time, one has the knowledge born of discrimination. [YS 3.52, p. 72]

Through discrimination one comprehends differences of origin, characteristic, or position that distinguish two seemingly similar things. [YS 3.53, p. 73]

One who sees the distinction between the lucid quality of nature and the observer ceases to cultivate a personal reality. [YS 4.25, p. 80]

Then, deep in discrimination, thought gravitates toward freedom. [YS 4.26, p. 80]

This infinite knowledge means an end to the sequence of transformations in material things, their purpose now fulfilled. [YS 4.32, p. 82]

Sequence corresponds to a series of moments perceivable at the end of a process of transformation. [YS 4.33, p. 83]

Freedom is a reversal of the evolutionary course of material things, which are empty of meaning for the spirit; it is also the power of consciousness in a state of true identity. [YS 4.34, p. 83]

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_1?dchild=1

The body lays claim to equal recognition; it exerts the same fascination as the psyche.
(2022-02-14 04:57)

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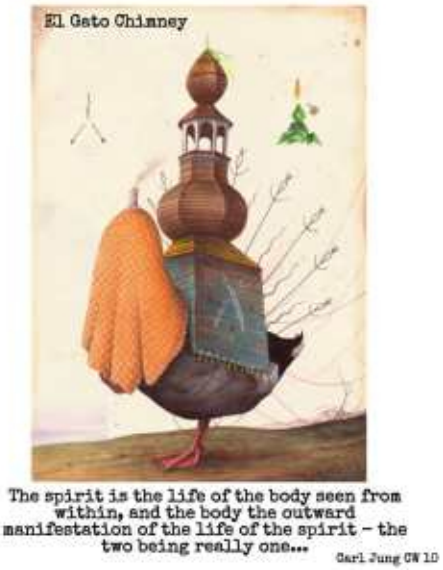
El Gato Chimney
The spirit is the life of the body seen from within, and the body the outward manifestation of the life of the spirit – the two being really one...
Carl Jung CW 10

[1]Civilization in Transition CW 10

I must plead guilty, however, to the charge of one-sidedness, for I have passed over in silence the spirit of the times, about which everyone has so much to say because it is so clearly apparent to us all.

It shows itself in the ideal of internationalism and supernationalism, embodied in the League of Nations and the like; we see it also in sport and, significantly, in cinema and jazz.

These are characteristic symptoms of our time, which has extended the humanistic ideal even to the body.

Sport puts an exceptional valuation on the body, and this tendency is emphasized still further in modern dancing.

The cinema, like the detective story, enables us to experience without danger to ourselves all the excitements, passions, and fantasies which have to be repressed in a humanistic

age.

It is not difficult to see how these symptoms link up with our psychological situation.

The fascination of the psyche brings about a new self-appraisal, a reassessment of our fundamental human nature.

We can hardly be surprised if this leads to a rediscovery of the body after its long subjection to the spirit—we are even tempted to say that the flesh is getting its own back.

When Keyserling sarcastically singles out the chauffeur as the culture-hero of our time, he has struck, as he often does, close to the mark.

The body lays claim to equal recognition; it exerts the same fascination as the psyche.

If we are still caught in the old idea of an antithesis between mind and matter, this state of affairs must seem like an unbearable contradiction.

But if we can reconcile ourselves to the mysterious truth that the spirit is the life of the body seen from within, and the body the outward manifestation of the life of the spirit—the two being really one—then we can understand why the striving to transcend the present level of consciousness through acceptance of the unconscious must give the body its due, and why recognition of the body cannot tolerate a philosophy that denies it in the name of the spirit.

These claims of physical and psychic life, incomparably stronger than they were in the pa st, may seem a sign of decadence, but they may also signify a rejuvenation, for as Holderlin says: Where danger is, Arises salvation also. Carl Jung, CW 10, Para 195

1. https://smile.amazon.com/Civilization-Transition-Collected-Works-Jung/dp/0691097623/ref=sr_1_1?crid=6QMQLDZ5MAIS&dchild=1&keywords=jung+vol+10&qid=1617018906&sp

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Sometimes a charitable soul opens, sometimes not. **(2022-02-15 02:23)**

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Franz and Mary Dian in French living room in Küsnacht, Switzerland

A winery view of the town of Küsnacht, Switzerland

[1]About Franz: Remembering C. G. Jung-A Son’s Story

Dear Mrs. Molton,

In answer to your fine letter of May 5, I tell you that you are welcome to see me at Seestr228, whenever you want.

Actually, we should make some kind of agreement to meet.

So please call me up when you have time for a cup of tea one of these next days, Friday, Monday, Tuesday, then after May 28-]une 13, I am gone for holidays.

To visit Bollingen in summer times is probably not to do.

It is out of my possibilities because that place is run by our own Management.

During the whole summer, the house is rented to some branches of the many relatives of Jung heirs.

The intention is to have at Bollingen our open house in late October or November for graduating scholars from the Jung Institute.

Before then, I have no rights to send visitors there or to go to Bollingen with Friends.

For your friends who have to go to the states in early July, the only chance would be to go at their own risk and knock at the door.

Sometimes a charitable soul opens, sometimes not.

Sincerely yours, F. Jung

(But please don’t tell them I sent you!) Franz Jung, About Franz: Remembering C. G. Jung-A Son’s Story, Page 20-21

1. https://smile.amazon.com/About-Franz-Remembering-Jung-Story/dp/1951651707/ref=sr_1_1?dchild=1&keywords=mary+dian+molton+remembering+franz&qid=1618737583&s=books

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These are now the meditations anticipated by the practice of Bardo Thödol. (2022-02-15 02:38)

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[1]Psychology of Yoga and Meditation

These are now the meditations anticipated by the practice of Bardo Thödol.

This is a collection of those prayers read by the priest for the dead and also for the dying, but as a rule for the dead, as in Mahâyâna Buddhism it is the view that when someone has died, as a rule they are not aware that they are dead and must have it explained to them: “If you have a body, then pass through the walls.” Carl Jung, Psychology of Yoga and Meditation, Page 37

When Buddha had finished this speech, Vaidehî, together with her five hundred female attendants, could see, as guided by the Buddha’s words, the scene of the far-stretching World of the Highest Happiness, and could also see the body of Buddha and the bodies of the two Bodhisattvas.

With her mind filled with joy she praised them, saying: “Never have I seen such a wonder!”

Instantaneously she became wholly and fully enlightened, and attained a spirit of resignation, prepared to endure whatever consequences might yet arise. [p. 199] Carl Jung, Psychology of Yoga and Meditation, Page 37

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_2?dchild=1&keywords=Psychology+of+Yoga+and+Meditation&qid=161529

What is particularly noteworthy here is the consistent development of the central symbol. **(2022-02-15 03:18)**

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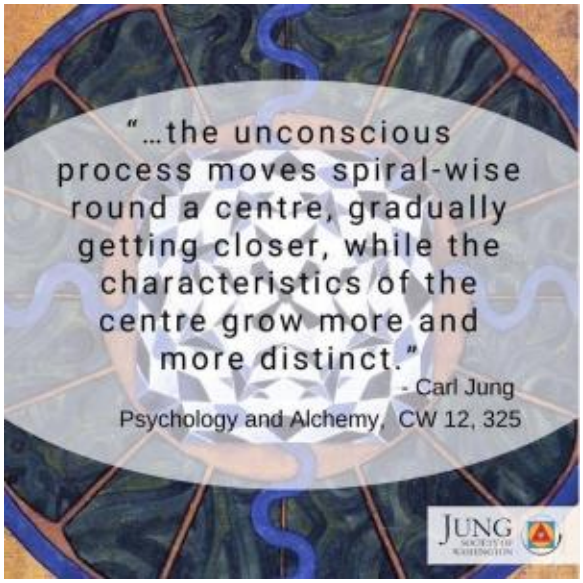
“...the unconscious process moves spiral-wise round a centre, gradually getting closer, while the characteristics of the centre grow more and more distinct.”
- Carl Jung
Psychology and Alchemy, CW 12, 325
JUNG

What is particularly noteworthy here is the consistent development of the central symbol.

We can hardly escape the feeling that the unconscious process moves spiral-wise round a centre, gradually getting closer, while the characteristics of the centre grow more and more distinct.

Or perhaps we could put it the other way round and say that the centre—itself virtually unknowable—acts like a magnet on the disparate materials and processes of the unconscious and gradually captures them as in a crystal lattice.

For this reason the centre is (in other cases) often pictured as a spider in its web (fig. 108), especially when the conscious attitude is still dominated by fear of unconscious processes.

But if the process is allowed to take its course, as it was in our case, then the central symbol, constantly renewing itself, will steadily and consistently force its way through the apparent chaos of the personal psyche and its dramatic entanglements, just as the great Bernoulli's epitaph says of the spiral: "Eadem mutata resurgo."

Accordingly we often find spiral representations of the centre, as for instance the serpent coiled round the creative point, the egg. Carl Jung, CW 12, Para 325

1. https://smile.amazon.com/Psychology-Alchemy-Collected-Works-Vol-12/dp/0691018316/ref=sr_1_1?crid=ZCCWO1ONQP8F&dchild=1&keywords=psychology+and+alchemy+collected

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The problem begins with people with intellectual and over-rational minds. **(2022-02-16 04:00)**

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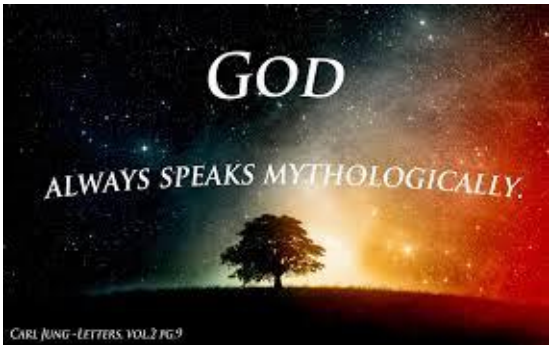

I cannot tell you what His qualities are, or what he looks likes.

I have only a human conception of how He appears to me.

It (whatever man may say about God) will always remain a human view, for we cannot prove that that it is God himself who speaks.

It is the human being telling, or trying to tell, about his experience of what he assumes is God.

Even revelations or illuminations such as are told in the sacred books are mere formulations of man.

They are no more than translations of inner images and experiences told within the limitations of the human tongue.

Whatever the experience„ it was that of a human being, and as such remains within the boundaries of human perception.

We can do no more than to tell about our own images, ideas, concepts, thoughts and experiences, all of which are products of the soul.

I know some foremost scientists, as well as simple people, even children, who understand what God is.

They have no trouble knowing.

The problem begins with people with intellectual and over-rational minds.

They have lost that knowledge and come to ask for rational, philosophical theological or psychological proof.

They have forgotten to be simple, open-minded and humble enough to know God and to feel him.

They are too much concerned with everyday events, and their personal affairs.

When the primitive man sees the sun or the moon, when he becomes ill and recovers, when he is faced with a birth or death, he thinks immediately of God.

But the rational mind of intellectual people cannot perceive and cannot understand.

These people have lost their religious attitude toward life and are looking for explanations like mathematical proof.

They cannot realize that to know God is not a matter of explaining, but a deep emotional experience which neither needs, nor can be put into, words. Carl Jung, Good Housekeeping Magazine, December 1961

I told you last time that the practice consists of overcoming and subduing the kleshas.
(2022-02-16 04:34)

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[1]Psychology of Yoga and Meditation

In connection with the Yoga Sûtra, I told you last time that the practice consists of overcoming and subduing the kleshas.

Klesha can be translated as compulsive urges—an instinctive type of impulse, or an inescapable mechanism, things that man is subject to, specifically understood as ignorance about the being of man and of the world.

It is:

(1) ignorance (ávidyâ). It is not to be confused with the unconscious—it has nothing to do with that, rather it is a not-knowing about the causes and their identification.

The further kleshas are:

(2) egoism (asmitâ): egocentricity, a certain subjectivism, attachment to the I;

(3) attachment to sensory objects (râga);

(4) hate (devsha);

(5) compulsion to live (abhinivesha) in the sense of an attachment to life, not being able

to separate, this life anxiety, something that we all know only too well. If a dark cloud

appears somewhere, half the civilized world trembles. Carl Jung, Psychology of Yoga and Meditation, Page 14

The kleshas are karma, a highly remarkable concept. It describes the disposition that we take with us into life, which causes us to live out a certain meaning, in a certain way.

Our entire life destiny is dependent on this karma. It is the sum of the consequences of earlier existences, in particular the last existence before this one.

What I lived there, I take over into my new existence with me.

What we call “I” is an illusion and is ended by death.

But karma remains, a complex of the consequences of life, which arises anew, being carried over into a new existence. This is how Buddhism explains it.

It is its intention to bring karma to an end, namely by recognizing that I act in such and such a way for certain reasons and therefore that I might stop doing this in order to be free of this karma that compels me to take up a new existence over and over again.

Through the kleshas a burdensome karma is created.

But if it is possible for me to quell these kleshas through yoga so that they no longer have an effect, then I do not create karma for myself that compels me to live. Carl Jung, Psychology of Yoga and Meditation, Page 16

By concentration (dhâranâ), Patañjali understands the captivation of the cittam (i.e., ordinary consciousness) in a specific place, in other words, concentration through meditation (dhyâna), i.e., through contemplation of what I observe in the state of captivation and then through meditative consciousness (samâdhi), i.e., introversion, i.e., the focusing of all my interests upon this point.

Through this total restraint comes into being, i.e., in this way I can get hold of the kleshas by concentrating so that the kleshas no longer function automatically and can no longer cause me to lose myself in some sort of worldly interest.

In brief, this is the purpose of the yoga method. Until recently every educated Indian experienced this. Every superior Indian has his guru who instructs him in this method.

No one can be a priest, philosopher, or psychologist if they have not practiced this method. No one would ever just settle down in a quiet corner and read a few volumes of periodicals.

This concerns one's own body. It has different levels and practices, e.g., Râja Yoga or Hatha Yoga.

I don't want to comment on this—this is a matter for the Indians. I have never met a European who has really benefitted from this method. Read Brunton's book or the author of Bengal Lancer.

This latter has described with refreshing openness a white man's experiences with yoga exercises. Carl Jung, Psychology of Yoga and Meditation, Page 17

In the Yoga Sûtra 2.3 Patañjali lists the five kleshas: ignorance (ávidyâ), egoism (asmitâ), attachment (râga), aversion (dvesha), and the fear of death (abhinivesha). Psychology of Yoga and Meditation, Page 11-12, fn 118

kleshas: By this term one understands instinctive elements in the unconscious that actually should be repressed or at least diminished. Carl Jung, Psychology of Yoga and Meditation, Page 11-12

The Yoga Sûtra says: egoism, ignorance, attachment, aversion, and fear of death weaken you. Ignorance (ávidyâ) is the ground for all other vices or kleshas. Carl Jung, Psychology of Yoga and Meditation, Page 12

Klesha, Sanskrit, meaning "trouble" or "affliction."

"These factors, which can be compared to the drives of an earlier generation of psychologists, provide the cognitive and motivational framework for the ordinary individual enmeshed in conditional existence (samsâra) and ignorant of the transcendental Self."

According to Patañjali, kriya-yoga aims at the attenuation of the kleshas. Psychology

of Yoga and Meditation, Page 11-12, fn 117

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_2?dchild=1&keywords=Psychology+of+Yoga+and+Meditation&qid=161529

Ramakrishna (1836–1886), also Ramakrishna Paramahamsa, Indian mystic (2022-02-16 04:36)

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[1]Psychology of Yoga and Meditation

Ramakrishna (1836–1886), also Ramakrishna Paramahamsa, Indian mystic, born Ramkrishno Pôromôhongśo into a poor orthodox Bengali Brahmin family, became a devotee and priest of the goddess Kâlî at the Dakshineswar Kâlî Temple.

Ramakrishna had mystical experiences from his childhood days on and attracted many followers throughout his life, among them his wife Sarada Devi and Swami Vivekananda.

His quest for God was not confined to Hinduism, but led him to contemplate other religions such as Christianity and Islam.

He concluded that the realization of God was the ultimate goal for any spiritual path. His legacy has lived on through the brotherhood known as Ramakrishna Math.

Though he himself did not write down his experiences and teachings, his disciple Mahendranâth Gupta noted down Ramakrishna's conversations and published them under the pseudonym M.

The Sri Râmakrishna Kathâmrita [The gospel of Ramakrishna] consists of five volumes transcribed between 1897 and 1932.

The first complete English translation by Swami Nikhilânanda was published in 1942 (Gupta, 1942).

In his introduction, the translator expressed his gratitude to Joseph Campbell and Margaret Woodrow Wilson, the daughter of the U.S. president, for their help.

Jung's library in Küsnacht contained the following books related to Ramakrishna: Life of Sri Ramakrishna.

Compiled from various authentic sources (1925) by Swami Madhavananda, Teachings of Sri Ramakrishna (1934),

Worte des Ramakrishna (Pelet, 1930), and Romain Rolland's La vie de Ramakrishna [The life of Ramakrishna] (1929). Psychology of Yoga and Meditation, Page 20, fn 136

From perfect discipline of the strength of an animal such as an elephant, one gains that strength. [YS 3.24, p.66]

There is a whole further series of similarly amazing wonders.

There are many such texts that have been circulated today by the Ramakrishna order. Sri Ramakrishna—Sri means "his eminence," "the great," even "the holy one"—you may know him from Romain Rolland and Annie Besant.

In Bengal there is a large monastery where the order has its headquarters.

The order is well-provided for with American money and distributes all sorts of texts about yoga in Europe.

Here in Europe there are countless missionaries, some of whom have quite substantial followings.

In America these followers have three temples.

Hinduistic syncretism with Hindu-Buddhist religious services.

You can read these things there also.

One of these prophets, Vivekananda, says, among other things, that the practitioner would look beautiful, would find the right words, etc.

There is always this shameless advertising for the splendid power of yoga.

I don’t want to say the same about this ancient text.

For all these things that are naively said of the effect of yoga are simply symbolic statements, and people who are really familiar with yoga are completely aware of that.

But they say to themselves: Let’s make allowance for these ways of expressing things. It’s good for people.

Through this they will be enticed and thus live out their karma. Carl Jung, Psychology of Yoga and Meditation, Page 20-21

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_2?dchild=1&keywords=Psychology+of+Yoga+and+Meditation&qid=161529

Schlegel dreamt of an elephant and related it to me. She was also in the dream, also Toni, very clear. (2022-02-17 04:21)

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[1]Black Books

22/23 XI 1926.

Dream. The husband of Mrs. Reichstein suddenly died. Consequently, she went mad.

But I receive a letter from her from which it is clear to me that she has insight into the symbolism of her disturbance and that she is not really mad.

1) Presently pregnant. Was concerned how she would take the pregnancy.

On 23 November she didn’t come to the session, instead a mentally ill pregnant woman came to us with her nurse by mistake.

She really wanted to go to Dr. Brunner.

0n 30 XII Mrs. R. again didn’t come.

20/21 XI 1926

Dream. I see a view of a Swiss "church" drawn by me. Then a magnificent temple in a wonderful area:

I play childish games with a few women (X). There are more than 100 people in lively, joyful mood there. From 14 comes Aunt Sophie and Ernst Fiechter)

Am disappointed and interrupt my play. Find it awkward that he sees my beautiful temple and envies it.

1.) Banal, compromise with the world. Small bourgeois horizon. Ernst Fiechter died in 1947.

Aunt Sophie several years earlier at an advanced age.

2). It is only in heaven. Reading of the spiritual books. Is it really so?

Will the dream of childhood, beauty and wisdom become true somewhere?
3/4 Dec. 1926.

Dream. Snow has fallen. I wander (around Stuttgart.

Encounter enormous footsteps in the snow. The animal must have galloped, deep furrows in the snow like a snow plough.

Rhinoceros)? Hardly possible. Hippopotamus from the zoo menagerie? Larger than a hippo or than an elephant.

The animal must have been afraid.

1.) This morning there was actually snow.
2.[)] Naturalist's cabinet.
3.) Africa.
4.[)f'
s.[)] Mammoth.
6.[) Doesn't fit in the surroundings and not in the time. Is anything like that in me?

E. Schlegel dreamt of an elephant and related it to me. She was also in the dream, also Toni, very clear.

A strange animal so must I appear to many.

People have difficulty understanding me. Mammoth= enormous power Elephant tracks. See Tripitaka. Track of the Buddha. The Black Books, Vol. VII, Page 236-237

Madeleine (Maggy) Reichstein (1894-1975), an important patient of Jung's.

Her case featured prominently in his "The Realities of Practical Psychotherapy" as the "Kundalini case."

In 1925, she married Adam Reichstein, the brother of Tadeus Reichstein, who with Philip S. Hench and Edward C. Kendall won the Nobel Prize in medicine in 1950 (and also attended Jung's seminars) .

On December 7, Jung wrote to her that he'd had a dream about her three weeks earlier, the day before she was supposed to see him.

She didn't come and also missed the subsequent session.

Jung hoped that nothing bad had happened, and asked her to let him know what was happening (Jung Picture
Archive, courtesy of Vicente de Moura) .

See Vicente de Moura, "learning from the Patient: The East, Synchronicity and Transference in the History of an Unknown Case of C. G. Jung," Journal of Analytical Psychology 59 (2 o 14): 391- 409. 236 The Black Books, Vol. VII, Page 236, fn 239

1. https://smile.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=1LQTLLAF1RJJ5&dchild=1&keywords=jung+black+books&qid=1609246797&sprefix=j

Art is a kind of innate drive that seizes a human being and makes him its instrument.
(2022-02-17 04:32)

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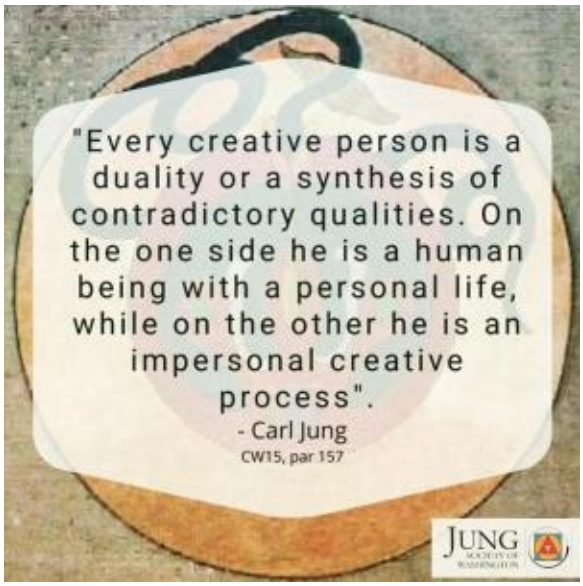
"Every creative person is a duality or a synthesis of contradictory qualities. On the one side he is a human being with a personal life, while on the other he is an impersonal creative process".
- Carl Jung
CW15, par 157
JUNG

[1]The Spirit in Man, Art and Literature CW 15

As a human being he may be sound or morbid, and his personal psychology can and should be explained in personal terms.

But he can be understood as an artist only in terms of his creative achievement.

We should make a great mistake if we reduced the mode of life of an English gentleman, or a Prussian officer, or a cardinal, to personal factors.

The gentleman, the officer, and the high ecclesiastic function as impersonal officials, and each role has its own objective psychology.

Although the artist is the exact opposite of an official, there is nevertheless a secret analogy between them in so far as a specifically artistic psychology is more collective than personal in character.

Art is a kind of innate drive that seizes a human being and makes him its instrument.

The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him.

As a human being he may have moods and a will and personal aims, but as an artist he is "man" in a higher sense—he is "collective man," a vehicle and moulder of the unconscious psychic life of mankind.

That is his office, and it is sometimes so heavy a burden that he is fated to sacrifice happiness and everything that makes life worth living for the ordinary human being.

As K. G. Carus says:

"Strange are the ways by which genius is announced, for what distinguishes so supremely endowed a being is that, for all the freedom of his life and the clarity of his thought, he is everywhere hemmed round and prevailed upon by the Unconscious, the mysterious god within him; so that ideas flow to him—he knows not whence; he is driven to work and to create—he knows not to what end; and is mastered by an impulse for constant growth and development —he knows not whither." Carl Jung, CW 15, Para 157

1. https://smile.amazon.com/Spirit-Literature-Collected-Works-Jung/dp/0691017751/ref=sr_1_1?dchild=1&keywords=jung+vol+15&qid=1619080185&sr=8-1

’Psychic reality" is a controversial concept, like "psyche" or "mind." (2022-02-17 04:38)

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[1]Psychology and Religion CW 11

’Psychic reality" is a controversial concept, like "psyche" or "mind."

By the latter terms some understand consciousness and its contents, others allow the existence of "dark" or "subconscious" representations.

Some include instincts in the psychic realm, others exclude them.

The vast majority consider the psyche to be a result of biochemical processes in the brain cells.

A few conjecture that it is the psyche that makes the cortical cells function.

Some identify "life" with psyche.

But only an insignificant minority regards the psychic phenomenon as a category of existence per se and draws the necessary conclusions.

It is indeed paradoxical that the category of existence, the indispensable sine qua non of all existence, namely the psyche, should be treated as if it were only semi-existent.

Psychic existence is the only category of existence of which we have immediate knowledge, since nothing can be known unless it first appears as a psychic image.

Only psychic existence is immediately verifiable.

To the extent that the world does not assume the form of a psychic image, it is virtually non-existent.

This is a fact which, with few exceptions—as for instance in Schopenhauer’s philosophy—the West has not yet fully realized.

But Schopenhauer was influenced by Buddhism and by the Upanishads. Carl Jung, CW 11, Para 769

1. https://smile.amazon.com/Psychology-Religion-West-Collected-Works/dp/0691097720/ref=sr_1_1?crid=WIXAGNL7PR4I&dchild=1&keywords=jung+vol+11&qid=1617575933&sprefi

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A hymn from the Rigveda says: **(2022-02-18 04:05)**

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[1]Psychology of Yoga and Meditation

A hymn from the Rigveda says:

What was hidden in the shell,

Was born through the power of fiery torments.

From this first arose love,

As the Germ of knowledge,

The wise found the roots of existence in non-existence,

By investigating the heart’s impulse.

Goethe said the same:

You follow a false trail;

Do not think that we are not serious;

Is not the kernel of nature

In the hearts of men?

These verses from the Rigveda propose that the existence of the world is in fact a psychic function. They would have us understand that these human qualities constantly generate heat, and that this glow begets the world. The world to our way of thinking is not begotten in this way, but to the Indian that’s what the world is: namely, consciousness. Carl Jung, Psychology of Yoga and Meditation, Page 9-10

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_2?dchild=1&keywords=Psychology+of+Yoga+and+Meditation&qid=161529

As Dorn says, you will never make the One unless you become one yourself. (2022-02-18 04:33)

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Maxfield Parrish
But if you recognise your own involvement you yourself must enter into the process with your personal reactions, just as if you were one of the fantasy figures, or rather, as if the drama being enacted before your eyes were real...
Carl Jung CW 14

[1]Mysterium Coniunctionis CW 14

The light that gradually dawns on him consists in his understanding that his fantasy is a real psychic process which is happening to him personally.

Although, to a certain extent, he looks on from outside, impartially, he is also an acting and suffering figure in the drama of the psyche.

This recognition is absolutely necessary and marks an important advance.

So long as he simply looks at the pictures he is like the foolish Parsifal, who forgot to ask the vital question because he was not aware of his own participation in the action.

Then, if the flow of images ceases, next to nothing has happened even though the process is repeated a thousand times.

But if you recognize your own involvement you yourself must enter into the process with your personal reactions, just as if you were one of the fantasy figures, or rather, as if the drama being enacted before your eyes were real.

It is a psychic fact that this fantasy is happening, and it is as real as you —as a psychic entity—are real.

If this crucial operation is not carried out, all the changes are left to the flow of images, and you yourself remain unchanged.

As Dorn says, you will never make the One unless you become one yourself.

It is, however, possible that if you have a dramatic fantasy you will enter the interior world of images as a fictitious personality and thereby prevent any real participation; it may even endanger consciousness because you then become the victim of your own fantasy and succumb to the powers of the unconscious, whose dangers the analyst knows all too well.

But if you place yourself in the drama as you really are, not only does it gain in actuality but you also create, by your criticism of the fantasy, an effective counterbalance to its tendency to get out of hand.

For what is now happening is the decisive rapprochement with the unconscious.

This is where insight, the unio mentalis, begins to become real.

What you are now creating is the beginning of individuation, whose immediate goal is the experience and production of the symbol of totality. Carl Jung, CW 14, Para 753

1. https://smile.amazon.com/Mysterium-Coniunctionis-Collected-Works-Vol-14/dp/0691018162/ref=sr_1_1?dchild=1&keywords=jung+vol+14&qid=1619170261&sr=8-1

That is the secret of great art, and of its effect upon us. **(2022-02-18 04:49)**

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Bill Carman
The creative process, so far as we are able to follow it at all, consists in the unconscious activation of an archetypal image...
Carl Jung
The Spirit in Man, Art and Literature

[1]The Spirit in Man, Art and Literature CW 15

The impact of an archetype, whether it takes the form of immediate experience or is expressed through the spoken word, stirs us because it summons up a voice that is stronger than our own.

Whoever speaks in primordial images speaks with a thousand voices; he enthralls and overpowers, while at the same time he lifts the idea he is seeking to express out of the occasional and the transitory into the realm of the ever-enduring.

He transmutes our personal destiny into the destiny of mankind, and evokes in us all those beneficent forces that ever and anon have enabled humanity to find a refuge from every peril and to outlive the longest night.

That is the secret of great art, and of its effect upon us.

The creative process, so far as we are able to follow it at all, consists in the unconscious activation of an archetypal image, and in elaborating and shaping this image into the finished work.

By giving it shape, the artist translates it into the language of the present, and so makes it possible for us to find our way back to the deepest springs of life.

Therein lies the social significance of art: it is constantly at work educating the spirit of the age, conjuring up the forms in which the age is most lacking.

The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present

The artist seizes on this image, and in raising it from deepest unconsciousness he brings it

into relation with conscious values, thereby transforming

it until it can be accepted by the minds of his contemporaries according to their powers. Carl Jung, CW 15, Para 129-130

1. https://smile.amazon.com/Spirit-Literature-Collected-Works-Jung/dp/0691017751/ref=sr_1_1?dchild=1&keywords=jung+vol+15&qid=1619272158&sr=8-1

The soul stands between good and evil and has the "option" of both. **(2022-02-19 04:00)**

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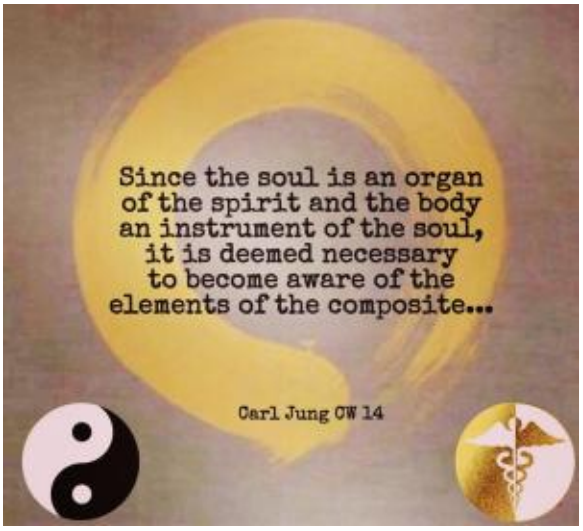
Since the soul is an organ
of the spirit and the body
an instrument of the soul,
it is deemed necessary
to become aware of the
elements of the composite...
Carl Jung CW 14

[1]Mysterium Coniunctionis CW 14

Although the esoteric symbolism of the coniunctio occupies a prominent position, it does not cover all aspects of the mysterium.

In addition we have to consider the symbolism of death and the grave, and the motif of conflict.

Obviously, very different if not contradictory symbolisms were needed to give an adequate description of the paradoxical nature of the conjunction.

In such a situation one can conclude with certainty that none of the symbols employed suffices to express the whole.

One therefore feels compelled to seek a formula in which the various aspects can be brought together without contradiction.

Dorn attempted to do this with the means that were then at his disposal.

He could do so the more easily as the current idea of correspondentia came to his aid.

For a man of those times there was no intellectual difficulty in postulating a "truth" which was the same in God, in man, and in matter.

With the help of this idea he could see at once that the reconciliation of hostile elements

and the union of alchemical opposites formed a "correspondence" to the unio mentalis which took place simultaneously in the mind of man, and not only in man but in God ("that He may be one in All").

Dorn correctly recognized that the entity in which the union took place is the psychological authority which I have called the self.

The unto mentalis, the interior oneness which today we call individuation, he conceived as a psychic equilibration of opposites "in the overcoming of the body," a state of equanimity transcending the body's affectivity and instinctuality.

The spirit (animus), which is to unite with the soul, he called a "spiracle [spiraculum] of eternal life," a sort of "window into eternity" (Leibniz), whereas the soul is an organ of the spirit and the body an instrument of the soul.

The soul stands between good and evil and has the "option" of both.

It animates the body by a "natural union," just as, by a "supernatural union," it is endowed with life by the spirit. Carl Jung, CW 14, Para 670

1. https://smile.amazon.com/Mysterium-Coniunctionis-Collected-Works-Vol-14/dp/0691018162/ref=sr_1_1?dchild=1&keywords=jung+vol+14&qid=1619111757&sr=8-1

The persona is a semblance, a two-dimensional reality, to give it a nickname. (2022-02-19 04:03)

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Fundamentally the persona is nothing real...

Carl Jung CW 7

[1]Two Essays on Analytical Psychology CW 7

When we analyse the persona we strip off the mask, and discover that what seemed to be individual is at bottom collective; in other words, that the persona was only a mask of the collective psyche. Fundamentally the persona is nothing real: it is a compromise between individual and society as to what a man should appear to be.

He takes a name, earns a title, exercises a function, he is this or that.

In a certain sense all this is real, yet in relation to the essential individuality of the person concerned it is only a secondary reality, a compromise formation, in making which others often have a greater share than he.

The persona is a semblance, a two-dimensional reality, to give it a nickname. Carl Jung, CW 7, Para 246

1. https://smile.amazon.com/Collected-Works-Jung-Vol-Analytical/dp/0691017824/ref=sr_1_1?dchild=1&keywords=jung+vol+7&qid=1617019299&sr=8-1

Carl Jung on “North” – Anthology; Quotations (2022-02-19 04:18)

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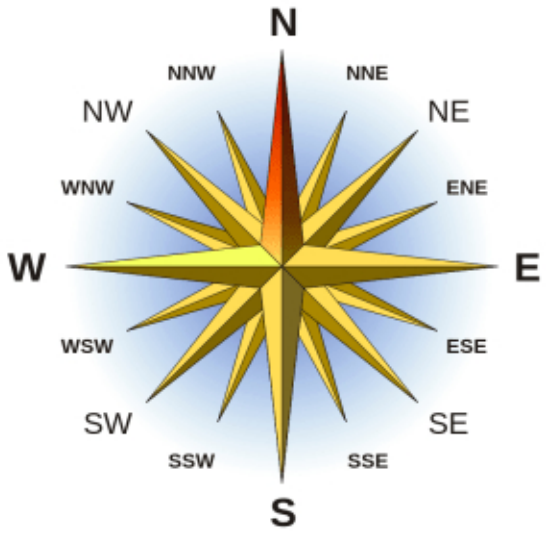

The wood that grows dusky and turns into a primeval forest means entry into the unconscious. The round pool with the jelly-fish in it represents a three-dimensional mandala, the Self: wholeness as the goal to which the “archetic appetite” points, the magnetic north which gives the traveller his bearings on the “sea of the world” Carl Jung, CW 9ii, Para 208.

After the birth of Buddha, the four genies of the East, West, North, and South come to offer their services as palanquin-bearers. To complete the symbolism, there is in the Buddha myth, besides the fertilization by star and wind, fertilization by a theriomorphic symbol, the elephant, who, as Bodhisattva, begets the Buddha. In Christian picture-language the unicorn, as well as the dove, is a symbol of the spermatic Word or Spirit Carl Jung, CW 5, Ser: 1

It is the navel of the world and at the same time hell. Bernard of Clairvaux apostrophizes Lucifer thus: “And dost thou strive perversely towards the north? The more thou dost hasten toward the heights, the more speedily shalt thou go down to thy setting” Carl Jung, CW 9ii, Para 192.

If we bear in mind the significance of the fish, it is easy to understand why a powerful attraction should emanate from this arcane centre, which might aptly be compared with the magnetism of the North Pole. As we shall see in a later chapter, the Gnostics said the same thing about the magnetic effect of their central figure (point, monad, son, etc.) Carl Jung, CW 9ii, Para 239.

Armed with rucksack and lute, blond youths, and sometimes girls as well, were to be seen as restless wanderers on every road from the North Cape to Sicily, faithful votaries of the roving god. Later, towards the end of the Weimar Republic, the wandering role was taken over by the thousands of unemployed, who were to be met with everywhere on their aimless journeys Carl Jung, CW 10, Para 373

Wotan the wanderer was on the move. He could be seen, looking rather shamefaced, in the meeting-house of a sect of simple folk in North Germany, disguised as Christ sitting on a white horse. I do not know if these people were aware of Wotan’s ancient connection with the figures of Christ and Dionysus, but it is not very probable Carl Jung, CW 10, Para 373

The thirty-two pulses may conceivably derive from the multiplication of 4 x 8, as we know from experience that the quaternity found at the centre of a mandala often becomes 8, 16, 32, or more when extended to the periphery. The number 32 plays an important role in the cabala. Thus we read in the Sepher Yezirah “Jehovah, the Lord of Hosts, the God of Israel, the living God and King of the world has graven his name in thirty-two mysterious paths of wisdom.” These consist of “ten self-contained numbers [Sephiroth] and twenty-two basic letters.” The meaning of the ten numbers is as follows:

1: the spirit of the living God

2: spirit from spirit

3: water from spirit

4: fire from water

5-10: height - depth; East - West; South – North Carl Jung, CW 12 Para 313

Although man and woman unite they nevertheless represent irreconcilable opposites which, when activated, degenerate into deadly hostility. This primordial pair of opposites symbolizes every conceivable pair of opposites that may occur; hot and cold, light and dark, north and south, dry and damp, good and bad, conscious and unconscious. Carl Jung, CW 12, Para 192

Thus in the love-magic of Astrampsychos the invocation to Hermes says:

Your names . . . are in the four corners of the heavens. I know also your forms, which are: in the East you have the form of an ibis, in the West you have the form of a dog-headed baboon, in the North you have the form of a serpent, but in the South you have the form of a wolf. Your plant is the grape, -"* which in that place is the olive. I know also your wood: it is ebony, etc.’ Carl Jung, CW 13, Para 359

One text says that the "heart" of Mercurius is at the North Pole and that he is like a fire (northern lights). He is, in fact, as another text says, "the universal and scintillating fire of the light of nature, which carries the heavenly spirit within it." Carl Jung, CW 13, Para 256.

In the course of his mystic peregrination Maier reached the Red (“Erythraean”) Sea, and in the following way: he journeyed to the four directions, to the north (Europe), to the west (America), to the east (Asia). Leaving Asia and turning south to Africa, he found a statue of Mercury, made of silver, and with a golden head. The statue pointed to Paradise, which he espied far off. Now because of its four rivers, and because it was the abode of the originally

androgynous Primordial Man (Adam), the Garden of Eden was a favourite mandala in Christian iconography and is therefore a symbol of totality and—from the psychological point of view—of the self. If we take the four directions and the four elements (see note 505) as a symbolical equivalent of the four basic functions of consciousness, we can say that Maier had become conscious of three of them by the time he reached Asia. Carl Jung, CW 14, Para 276

In North Germany there is a sect that worships Christ in the form of a rider on a white horse. Carl Jung, CW 18, Para 1329

On one side it is white with a black spot, and on the other it is black with a white spot. The white side is the hot, dry, fiery principle, the south; the black side is the cold, humid, dark principle, the north. The condition of Tao is the beginning of the world where nothing has yet begun and it is also the condition to be achieved by the attitude of superior wisdom. The idea of the union of the two opposite principles of male and female, is an archetypal image Carl Jung, CW 18, Para 262

I saw a terrible flood that covered all the northern and low-lying lands between the North Sea and the Alps. It reached from England up to Russia, and from the coast of the North Sea right up to the Alps. I saw yellow waves, swimming rubble, and the death of countless thousands. Carl Jung, Liber Novus, Page 231.

From then on the anxiety toward the terrible event that stood directly before us kept coming back. Once I also saw a sea of blood over the northern lands. Carl Jung, Red Book, Page 231

3, AUTUMN 1913

Vision of the sea of blood covering the northern lands.

Norway is the northern country, i.e., the intuitive sector of the mandala. Carl Jung, Letters Vol. 1, Page 448.

Although since 1918 I knew that a terrible fire would spread over Europe beginning in the North East, I have no vision beyond 1940 concerning the fate of Europe. Carl Jung, Letters Vol. 1, Page 285.

Jung always went to America, in fact, wherever he went overseas, by ship. Air travel was of course much less usual in those days than now, and although Jung once—I think it was in 1935 —flew back from England, he never liked the idea of flying, for he felt one got there too quickly, thus leaving pieces of one’s psyche behind!

He even advised his pupils much later, in the fifties, when flying had become cheaper and much easier, on no account to go to America by air, for they would find they had left bits of themselves behind and would be unable to be fully present during their lectures and seminars. So the Jungs embarked on a large North German Lloyd steamer and thoroughly enjoyed the voyage. Barbara Hannah, Jung: His Life and His Work, Page 170

On the contrary, still more German troops were concentrated on the Swiss border and it was afterward revealed that had France not crumpled so quickly, Germany would have tried to attack her through the comparatively level northwest of Switzerland. Barbara Hannah, Jung:

His Life and His Work, Page 193

Thus, we would do better to say, not that the inhabitants of North America exhibit Indian traits, but that when the Europeans were transplanted to America, the change of habitat bestowed on them a different physiognomy. James Kirsch, Jung-Kirsch Letters, Page 15

In primitive legends the old mother in the West is often a sort of cannibal, and primitive man eats the flesh of the dead.

He celebrates cannibal feasts as a sort of sympathetic magic, he does what the earth does in order to increase fertility.

That is still practiced in our days.

Just recently there was a case in north Kenya.

They ate a grandmother who was particularly beloved.

You see, they had a grandmother in the family whom they worshipped, so they gave her very good food, they fed her well till she grew quite fat, and when she died the family ate her.

Then all the fools were disgusted and horrified at such a terrible thing, but they ate her in the end out of sheer love in order to give her continuation of life.

It was a supreme act of devotion; they continued her life by embodying her body in theirs, really a very touching idea.

One should not disturb people in such acts of devotion, it is very foolish, it destroys their morality completely. Carl Jung, Visions Seminar, Page 517

As for North Africa, I had never had the opportunity there to talk with a person capable of putting his culture into words. In India, however, I had the chance to speak with representatives of the Indian mentality, and to compare it with the European. Carl Jung, Jung by Gerhard Wehr, Page 280

I saw a monstrous flood covering all the northern and low-lying lands between the North Sea and the Alps. When it came up to Switzerland I saw that the mountains grew higher and higher to protect our country. I realized that a frightful catastrophe was in progress. I saw the mighty yellow waves, the floating rubble of civilization, and the drowned bodies of uncounted thousands. Then the whole sea turned to blood. Carl Jung, “Jung” by Gerhard Wehr, Page 167

It became clear to me that this study had been not so much an objective scientific project as an intensely personal one, and that any attempt to go deeper into it touched every possible sore spot in my own psychology. I had to admit to myself that it was scarcely the Wembley Exhibition which had begotten my decision to travel, but rather the fact that the atmosphere had become too highly charged for me in Europe. Amid such thoughts I glided on the peaceful waters of the Nile toward the north-toward Europe, toward the future. Carl Jung, “Jung” by Gerhard Wehr, Page 243

Onkel went on to say that all Italians were against the War because they were losing business. He said that Mussolini garbled all their prospects, and that Milan and the whole north of Italy is in upheaval. Italy will suffer the fate of Rumania, for the Germans have rushed a lot of troops to Italy. Katy Cabot, Jung My Mother and I, Page 321

My dear Peter This is the fateful year for which I have waited since more than 25 years. I did not know that it was a such a disaster. Although since 1918 I knew that a terrible fire would spread over Europe, beginning in the North East. This year reminds me of the enormous earthquake in 26 B.C. that shook down the great Temple of Karnak. It was the prelude to the destruction of all temples, because a new time had begun. 1940 is the year where we approach the meridian of the first star in Aquarius. It is the premonitory earthquake of the New Age. Up to the present moment, Bollingen has escaped, together with Switzerland - the general destruction, but we are in prison. You don't see the walls, but you feel them. The newspapers are hushed and one hardly cares to read them, except for doubtful information about the war. For a while, just when I started your book, I went with all my grandchildren to the West of Switzerland, because we expected an attack. Afterwards I was very busy, because all doctors were with the army. It is awkward to write as the censor reads the stuff. But I must tell you how often I think of you and all my friends in England. I often complain that Mr. Chamberlain has not read my interview with Knickerbocker [an American reporter]. Your book is quite interesting and it seems as if your interpretations were hitting the nail on the head. Certain points would need some discussion. But one should talk, writing is too clumsy. It is difficult to be old in these days. One is helpless. On the other hand one feels happily estranged from this world. I like nature but not the world of man or the world to be. I hope this letter will reach you and convey to you all the wishes the human heart can't suppress, despite of censors. They are human too, after all. In autumn I resume my lectures at the E.T.H, about the individuation process in the Middle Ages! That's the only thing with me one could call up to date. I loathe the new style, the new Art, the new Music, literature, politics and above all, the new man. It's the old beast that has not changed since the troglodytes. My dear Peter, I am with you and with old England. 311-312

It was as I imagined one of the circles of Dante's Inferno to be. I had read that the ancient Peruvians had buried their dead along this coastal desert north and south of Lima. Maud Oakes, The Stone Speaks, Page 4

Prophetic dreams, which represent a lower level of conscious clairvoyance, also belong in this category. One special form is the "second sight" of the Scots, a gift that actually afflicts vast numbers of people on the solitary isles of northern Scotland. Carl Jung, Zofingia Lectures, Para 134

Later Pauli recalled that in Jung's books, particularly Aion, he had mentioned that magnets were often considered a source of magical power, in that they contain opposite poles, north and south, in a single object. Arthur I. Miller, Deciphering the Cosmic Number, Page 177

Meier, "on the verge of a lawsuit" with Hillman over the Northwestern book, had told him that Reverend V. was regularly forwarding him copies of all correspondence with the Reverend's lawyer. Dick Russell, The Life and Ideas of James Hillman, Page 323

Heinrich-Karl Fierz, a long-time Institute professor and medical director of the Zürichberg Clinic that Meier had founded in 1964, sent a registered letter about Hillman's editing of the

Northwestern Series and purportedly “stealing books from Meier and Jacobi” as being “uncollegial” and having violated statutes. Dick Russell, The Life and Ideas of James Hillman, Page 335

Jung had some powerful experiences: on June 27, 1917, he wrote to Emma Jung that three days prior, he was on Pointe de Cray (a mountain just northwest of Chateau d’Oex), "It was a glorious day. On the summit I had a wonderful ecstatic feeling. Last evening I had a most remarkable mystical experience, a feeling of connection of many millennia. It was like a transfiguration. Today I’m probably going down to hell again for this. I want to cling to you, since you are my center, a symbol of the human, a protection against all daimons." This letter underscores the centrality of Emma Jung in his life. The Black Books, Vol. I, Page 68-69

In the North you can still find these matriarchal traces, but not by a long stretch to such a degree, because the North has been strongly penetrated by Islam following the Mogul invasion. But in the South it is practiced much more. Carl Jung, Psychology of Yoga and Meditation, Page 114

There is an exception in the South, where one can penetrate into this mandala symbolism, and where men in fact still practice it. That’s more to the North, in the region of Bengal, where one finds quite a few followers of a certain yoga practice more closely linked to Tibetan yoga, namely Tantric yoga, laya yoga or kundalini yoga. Carl Jung, Psychology of Yoga and Meditation, Page 115

North=white West=green East= yellow South=red

These four different colors also occur in the Bardo Thodol, the four paths to salvation via enlightenment. Carl Jung, Psychology of Yoga and Meditation, Page 126

Love is warm, otherwise, as is well known, it is not love (South). Sensation has to do with the green earth; it perceives the actual being (West). Thinking is cold and white like snow (North). Intuition is yellow, luminous, radiant, through the sweepingly immediate perception one encounters with this function (East). Carl Jung, Psychology of Yoga and Meditation, Page 127

The four functions are described as horizon lights. These exist in all religions. In Islam these are the angels of the North, South, West, and East. Here it is the essential components of the all-Buddha. Carl Jung, Psychology of Yoga and Meditation, Page 151

I should like to attempt here to make a comparison with the ancient Chinese way of thinking (communicated to me by R. Wilhelm), in order to express what I cannot yet grasp in exact concepts: the two signs of the I Ching, Yang (male) and Yin (female), originally signify a mountain in the sun (south side) and a mountain in the shade (north side).

In Africa the medicine man called him brother; New Mexico a Navaho chief was his friend; in India a Tibetan lama in the far north and a Brahman priest in the south, both accepted him as one of themselves, an enlightened one, and spoke to him freely of the sacred mysteries of their religion. M. Esther Harding, A Memorial Meeting, New York Dec. 1, 1961, Page 7

Peter 1913 snow

A List of Search Engines for Resource Materials (2022-02-20 04:06)

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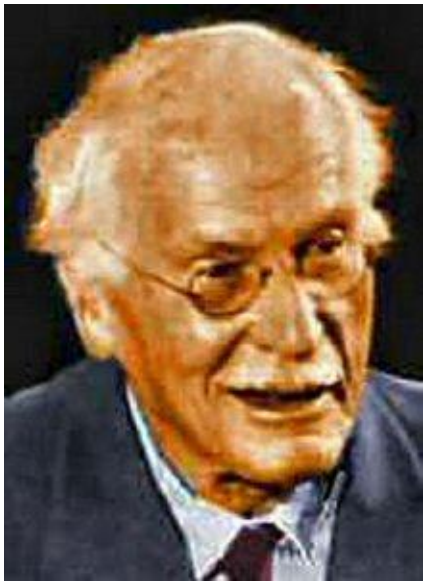

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9. http://www.refseek.com/

A Memorial Meeting, New York Dec. 1, 1961 - Quotations (2022-02-20 04:26)

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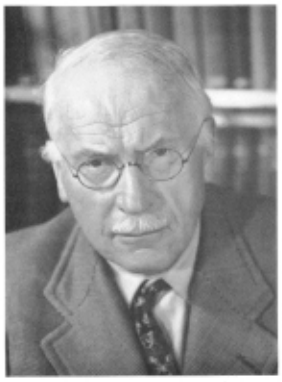

[1]Carl Gustav Jung, 1875-1961 : A Memorial Meeting, New York, December 1, 1961

001 Dr. Jung was never caught by the picture of himself as an important man.

Indeed, one of his daughters came home from school one day and told at the dinner table of her great surprise when her father had been mentioned, during a lesson on contemporary Switzerland, as one of the leading people in the country.

She said, "I thought Father was just a country doctor!" M. Esther Harding, A Memorial Meeting, New York Dec. 1, 1961, Page 4

002 He [Jung] imposed a similar probationary period on himself in regard to the role of mandala symbolism in the individuation process, while the material of his latest books, Aion and Mysterium Coniunctionis, was withheld for at least a decade.

For his sense of integrity and scientific accuracy was so strong that it could hold the flood of creative thought in check until the time seemed ripe for it to be given to the world. M. Esther Harding, A Memorial Meeting, New York Dec. 1, 1961, Page 5

003 He [Jung] loved to wear his old clothes, to work in his garden, to cook his own dinner, and he actually helped to build his house at Bollingen with his own hands, joining the masons' labor union in order to do so.

He loved life, and he loved laughter and good fellowship.

He talked on equal terms with the simple people of the villages and mountains. M. Esther Harding, A Memorial Meeting, New York Dec. 1, 1961, Page 7

004 In Africa the medicine man called him brother; New Mexico a Navaho chief was his friend; in India a Tibetan lama in the far north and a Brahman priest in the south, both accepted him as one of themselves, an enlightened one, and spoke to him freely of the sacred mysteries of their religion. M. Esther Harding, A Memorial Meeting, New York Dec. 1, 1961, Page 7

005 The effect on all individuals, which one would like to see realized, may not set in for hundreds of years, for the spiritual transformation of mankind follows the slow tread of the centuries and cannot be hurried or held up by any rational process of reflection, let alone be brought to fruition in one generation. Carl Jung, A Memorial Meeting, New York Dec. 1, 1961, Page 9

006 What does lie within our reach, however is the change in individuals who have, or create, an opportunity to influence others of like mind in their circle of acquaintance.

I do not mean by persuading or preaching-I am thinking, rather, of the well known fact that anyone who has insight into his own actions, and has thus found access to the unconscious, involuntarily exercises an influence on his environment. Carl Jung, A Memorial Meeting, New York Dec. 1, 1961, Page 9

007 Jung was indeed a great-a wonderful-man.

His last word has been spoken, his last book written, but his spirit lives on; and it is our task to see that the light he has kindled shall continue to burn in the hearts of men. M. Esther Harding, A Memorial Meeting, New York Dec. 1, 1961, Page 9

008 It must by no means be forgotten that during the last ten or twelve years of his life Dr. Jung made massive revisions of his earlier works to prepare them for inclusion in his Collected Works in Bollingen Series, for whose existence we can all be so grateful to Mr. Mellon and his associates. Fowler McCormick, A Memorial Meeting, New York Dec. 1, 1961, Page 11

009 Although his analytical practice was reduced to a minimum, during his later years Jung had appointments almost every day, when he was at Kusnacht, with many of his former pupils and co-workers. Fowler McCormick, A Memorial Meeting, New York Dec. 1, 1961, Page 12

010 He [Jung] gave freely of himself in consultation and counseling, and was most generous of his time and effort in reading, correcting, and making suggestions in connection with the many manuscripts which were laid before him by their authors. Fowler McCormick, A Memorial Meeting, New York Dec. 1, 1961, Page 12

011 It is not widely known that Jung was a highly competent artist in working with stone.

In the garden of his house at Kusnacht are several of his sculptured works. Fowler McCormick, A Memorial Meeting, New York Dec. 1, 1961, Page 12

012 Also at Kusnacht is the beautiful plaque in limestone which Jung carved in the months following his wife’s death.

013 We see, delicately and tenderly done in bas relief, the branch of a fig tree with four

leaves remaining and one which has just fallen off. Fowler McCormick, A Memorial Meeting, New York Dec. 1, 1961, Page 13

014 This is not the occasion to discuss the place of illness in Jung's life, but anyone who was in close contact with him during his last years knows that he bore his infirmities with fortitude and patience. Fowler McCormick, A Memorial Meeting, New York Dec. 1, 1961, Page 13

014 Although it had its moments of serenity and rich enjoyment, his old age was by no means always tranquil and untroubled.

But meet it every day he did, with energetic and never-failing positiveness, with intense concentration on whatever he was engaged in, and with complete immersion in every activity, whether it was a philosophical discussion, the dictation of a letter, the carving of a roast, the chopping of kindling for his fire, or the detailed study of a map as preparation for our day's drive. Fowler McCormick, A Memorial Meeting, New York Dec. 1, 1961, Page 14

015 It was here at Bollingen that Jung enjoyed being the highly competent cook that he was, producing with the devoted help of others the delectable dishes which he was capable of.

There was work to be done in the garden, firewood to be chopped, and all the other activities of country life which Jung enjoyed and which gave him so much.

And here, too, were quiet opportunities for meditation and for creative writing. Fowler McCormick, A Memorial Meeting, New York Dec. 1, 1961, Page 14

016 Two or three years ago, when Jung was attending an art exhibit in Zurich, a woman introduced herself to him and expressed her gratitude for what he had done for her.

Dr. Jung asked her if this had come about through reading his books. Her reply was: "Those are not books. That is bread." Fowler McCormick, A Memorial Meeting, New York Dec. 1, 1961, Page 16

017 For forty years or more, men and women in distress, persons with blocked horizons, emotionally impoverished or crippled, were lured to Kusnacht from all parts of the earth with their anticipations raised to an extraordinary pitch by reading something Jung had written that excited, baffled, beckoned, all at once, or by hearing of his daring intellectual vigor, clairvoyance, and wisdom. Henry A. Murray, A Memorial Meeting, New York Dec. 1, 1961, Page 18

018 As foreseen, they found in Dr. Jung not only "a river of waters in a dry place and the shadow of a great rock in a weary land" but, in addition, wine from an ageless vineyard, which evoked in each of them "an echo and a glimpse of what he thought a phantom or a legend until then." Henry A. Murray, A Memorial Meeting, New York Dec. 1, 1961, Page 18

019 Jung was humble before the ineffable mystery of each variant self that faced him for the first time, as he sat at his desk, pipe in hand, with every faculty attuned, brooding on the portent of what was being said to him. Henry A. Murray, A Memorial Meeting, New York Dec. 1, 1961, Page 18

020 And he never hesitated to acknowledge his perplexity in the presence of a strange and inscrutable phenomenon, never hesitated to admit the provisional nature of the comments he had to make or to emphasize the difficulties and limitations of possible achievement in the future.

"Whoever comes to me," he would say, "takes his life in his hands." Henry A. Murray, A Memorial Meeting, New York Dec. 1, 1961, Page 18

021 In the words of one young man who went to Kusnacht for the first time: "Dr. Jung was the first full-blooded, all-encompassing, spherical human being I had ever met, and I knew of no fit standards, no adequate operations by which to measure his circumference and diameters. Henry A. Murray, A Memorial Meeting, New York Dec. 1, 1961, Page 20

022 Instead of remaining framed by the standard judgments of my locality and time, I saw myself as the inheritor and potential bearer and promoter of mute historic forces struggling for emergence, consciousness, fulfillment, and communication.

All this and more I owe to Dr. Jung." Paul Mellon, A Memorial Meeting, New York Dec. 1, 1961, Page 20

023 The Foundation was established by my first wife, Mary Conover Mellon, and myself.

We had spent the first winter of the war, 1939-1940, in Zurich, drawn there, and to Dr. Jung, by her overpowering attacks of asthma and by her conviction that her illness was largely a psychological rather than a purely physical affliction. Paul Mellon, A Memorial Meeting, New York Dec. 1, 1961, Page 25

024 In my own case, as we all know, a plurality of riches does not guarantee peace of mind and often makes common cause with a paucity of real values. In many ways Dr. Jung’s clear expositions of his theories, his deep wisdom, his humor, his great simplicity, opened out sunnier and wider vistas down which to view the world. Paul Mellon, A Memorial Meeting, New York Dec. 1, 1961, Page 25

025 I walked with him one spring for two or three days up in the hills behind Ascona and Locarno, in the Tessin taking a little train each day far up into places where one hardly ever saw a human being.

One heard the bells of a few goats and saw some of them grazing, or in the distance heard the sound of a mountain cataract.

He was peaceful, serene, and had a hearty and ribald humor. Paul Mellon, A Memorial Meeting, New York Dec. 1, 1961, Page 26

026 But the thing I remember most about Dr. Jung was his simplicity: the directness of his vision and the aptness of his descriptions. Paul Mellon, A Memorial Meeting, New York Dec. 1, 1961, Page 26

027 Of the simple religious shrines one saw everywhere, even on remote paths, he said

something like this: they are in the same places where the forefathers of these people worshiped their nature gods-the gods of the crossroads or the forest, the tree or the stream-and often at places of potential danger.

These too are to ward off evil. It is man’s awareness of danger, of the Devil. Paul Mellon, A Memorial Meeting, New York Dec. 1, 1961, Page 26

028 We who are so civilized and unsuperstitious would do better perhaps to have a little more superstition and to be closer to nature to take the Devil into account.

He said, "Anyone who has lived in a primitive way and who also thinks will naturally come to know about the unconscious. It only goes to show how many silly asses have done it who don’t think." Paul Mellon, A Memorial Meeting, New York Dec. 1, 1961, Page 26

029 As we were about to leave for America in the spring of 1940, he told me he had had a letter from a very good and intelligent American woman, a friend of his, who asked him to be on a committee of one hundred of the most intelligent people in the world to confer on how to bring about peace.

He said, "I wrote back to her on the reply postcard, ’Dear—: Please don’t do it. One hundred intelligent people together in a room only makes one big idiot.’ Paul Mellon, A Memorial Meeting, New York Dec. 1, 1961, Page 27

030 Today we think of Jung the scientist, the explorer of men’s minds; Jung the philosopher and the humanist; Jung the deeply religious lover of all mankind.

It may well be, however, that without our being completely aware of our good fortune we have been in the company of the Socrates of our own day. Paul Mellon, A Memorial Meeting, New York Dec. 1, 1961, Page 27

031 The archetypal forms behind all myths belong to the mystery of the creative ground of everything that is.

Nevertheless, they give permanent determinations to the variable element, as in Christian thought the Logos is the mediator of creation; and the essences of all things, the eternal ideas, are contained in it. Paul Tillich, A Memorial Meeting, New York Dec. 1, 1961, Page 32

032 He once told me that his colleagues had warned him, "Lookout, Jung, that way lies lunacy!"

But like a true explorer, he felt that this background of all psychological experience held such importance for him that he must take any risk involved.

But not yet for his patients.

He would not lead them into unknown country until he had been there and charted it himself. Eleanor Bertine, A Memorial Meeting, New York Dec. 1, 1961, Page 34

033 The chief thing about the unconscious is that it is unconscious! But it reveals itself in these archetypal images. Carl Jung, A Memorial Meeting, New York Dec. 1, 1961, Page 35

034 But as Jung says, it is not the bomb that is the danger but the psychology of the men who control it.

For "when the individual does not become conscious of his inner contradictions, the world must perforce act out the conflict and be torn into opposite halves." Eleanor Bertine, A Memorial Meeting, New York Dec. 1, 1961, Page 36

035 Jung never addressed himself to the crowd but only to the individual.

For he knew that the influence of a great and devoted individual may produce effects far beyond any the power of the crowd can bring about. Eleanor Bertine, A Memorial Meeting, New York Dec. 1, 1961, Page 37

036 He knew that wars cannot be ended by those who are themselves dominated by the power motive.

And he knew that peace can come to an angry world only when the leaders of men give up hate and strife and serve some central value with a truly religious attitude.

But many people of these days have lost all religion along with their religious "beliefs." Eleanor Bertine, A Memorial Meeting, New York Dec. 1, 1961, Page 37

037 The two most important developments of our century have occurred in mathematical physics with Planck and Einstein and their successors and in psychoanalytic psychology with Freud and Jung. F.S.C. Northrup, A Memorial Meeting, New York Dec. 1, 1961, Page 39

038 There are reasons for believing that none of us will be whole and healthy persons until the old, inadequate and conflicting, most deeply scientific and metaphysical beliefs that are fighting one another inside us are transcended or sublimated under a freshly creative and consistent philosophy of both what is and what ought to be. F.S.C. Northrup, A Memorial Meeting, New York Dec. 1,1961 Page 40

039 What I find particularly inspiring in all Dr. Jung’s work is the way he brings out the same fundamental elements of human psychology in many different contexts which might seem, at first sight, to be unrelated to each other. Arnold J. Toynbee, A Memorial Meeting, New York Dec. 1, 1961, Page 41

040 Rather than make dogmatic assertions about man and his nature, Jung chose to pursue truth as he saw it, believing that "truth can always stand on its own and that only opinions that have shaky foundations require the prop of dogmatizing." John M. Billinsky, A Memorial Meeting, New York Dec. 1, 1961, Page 43

041 In the past nothing can be altered, and in the present little, but the future is ours and capable of raising life’s intensity to the highest pitch. Carl Jung, A Memorial Meeting, New York Dec. 1, 1961, Page 44

042 the most immediate effect of the discovered self is not that the mysteries of heaven are revealed but that we ourselves are revealed to ourselves. Carl Jung, A Memorial Meeting, New York Dec. 1, 1961, Page 44

043 Our strengths and weaknesses, our beliefs and unbeliefs, our greatness as children of God and our smallness as children of man come into recognition, and we stand at once humbled and strengthened in the presence of the very God Himself." John M. Billinsky, A Memorial Meeting, New York Dec. 1, 1961, Page 44

044 "No matter what the world thinks about religious experience," he wrote, "the one who has it possesses a great treasure, a thing that has become for him a source of life, meaning, and beauty, and that has given a new splendor to the world and to mankind." John M. Billinsky, A Memorial Meeting, New York Dec. 1, 1961, Page 45

045 The epochal nature of Jung's work still remains to be generally recognized, but when it is, we believe he will be considered as the originator of a whole new era in man's understanding of himself. Jung the man is dead.

The consequences of his creative genius are just beginning. Edward F. Edinger, A Memorial Meeting, New York Dec. 1, 1961, Page 46

1. https://smile.amazon.com/Carl-Gustav-Jung-1875-1961-Memorial/dp/B000KFS8HM/ref=sr_1_1?crid=1BTOF97X7HZ6V&keywords=carl+gustav+jung+memorial&qid=1641565682&spref

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So when Nietzsche blames Christian love, he is simply blaming his own type. **(2022-02-20 04:27)**

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[1]Zarathustra Seminars

Those are the people who go about and tell everybody how much they love them or what they ought to do for their own good, always assuming that they know what is best for them.

Or the people who want to get rid of themselves, so they unburden themselves on others.

There are certain lazy dogs who want to get rid of their own destiny so they put it on somebody else by loving them.

They fall on the neck of someone saying, "I love you," and so they put the bag on his back; they call that love.

Or they go to someone and burden him with what he really ought to do and they never do.

They never ask themselves what is good for themselves, but they know exactly what is good for him.

Do it yourself first and then you will know if it is really good.

So here Nietzsche tells other people they ought to fly-as if he could.

He cheats them as he has cheated himself. It is the same mechanism that he blames Christian love for.

But there is Christian love and Christian love.

When someone applies Christian love in the right way, it is a virtue and of the highest merit; but if he misuses Christian love in order to put his own burdens on other people, he is immoral, a usurer, a cheat.

You see, if he loves other people with the purpose of making use of them, it is not love; he simply uses love as a pretext, a cover under which he hides his own selfish interests.

To really love other people, he must first give evidence that he can love himself, for to love oneself is the most difficult task.

To love someone else is easy, but to love what you are, the thing that is yourself, is just as if you were embracing a glowing red-hot iron:
it burns into you and that is very painful.

Therefore, to love somebody else in the first place is always an escape which we all hope for, and we all enjoy it when we are capable of it.

But in the long run, it comes back on us. You cannot stay away from yourself forever, you have to return, have to come to that experiment, to know whether you really can love.

That is the question-whether you can love yourself, and that will be the test.

So when Nietzsche blames Christian love, he is simply blaming his own type. Carl Jung, Zarathustra Seminars, Page 1473-1474

1. https://smile.amazon.com/Nietzsches-Zarathustra-Notes-Seminar-Given/dp/0691099537/ref=sr_1_2?crid=3NUVFAYAR44SW&dchild=1&keywords=jung+zarathustra+seminars&qid=

The text contains lyrical and symbolic evocations of colour. **(2022-02-21 02:21)**

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[1]Red Book

Colour in the Texts of Liber Novus and The Red Book

Liber Novus, 1913-1916

An analysis of the text of Liber Novus confirms that colours appear often in the context of the narrative (Appendix, 1).

The text includes many references to blood and bloody, in keeping with the turbulent historical period during which it was composed, and with the themes of sacrifice, death, and rebirth of a new god. Black, white, gold, green, blue, yellow and silver appear frequently. Significant images include black, white and iridescent serpents, a white bird, a black scarab and beetle, a red sun, the Red One, Jung's 'I' as a leafy green man and daimon, a black stranger (Death), a form dark as the earth and black as iron with gold eyes, and a blue shade or Christ (RB RE:174, 194, 212, 216, 262, 263, 388, 413, 537, 551).

The text contains lyrical and symbolic evocations of colour.

In 'The Murder of the Hero' (Liber Primus cap. vii), after Jung dreamed that his 'I' and an unknown companion had killed Siegfried, he had a second dream:

I saw a merry garden, in which forms walked clad in white silk, all covered in colored

light, some reddish, the others blueish and greenish. (RB RE:162).

Jung interpreted it later, during his interviews with Aniela Jaffé for Memories, Dreams, Reflections:

[T]his dream expressed the idea that he was one thing and something else at the same time.

The unconscious reached beyond one, like a saint's halo.

The shadow was like the light-colored sphere that surrounded the people.

He thought this was a vision of the beyond, where men are complete. (Protocols:170; RB RE:162).

In 'The Anchorite' (Liber Secundus cap. iv), Jung's 'I' encounters a desert monk, and then spends the night in a cave.

In the mantic section of Layer 2, he reflects on the solitary:

Dull from the sun and drunk from fermenting wines, you lie down in ancient graves, whose walls resound with many voices and many colors of a thousand solar years. (RB RE:249).

After first meeting Philemon in 'The Magician' (Liber Secundus cap. xxi), Jung muses in Layer 2: 'you shimmered multi-colored and inextricable' (RB RE:408).

Thus by 1915 he envisioned the beyond, the thousand solar years, and Philemon, as multicoloured, evoking the full colour spectrum.

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Thus by 1915 he envisioned the beyond, the thousand solar years, and Philemon, as multicoloured, evoking the full colour spectrum. Diane Finiello Zervas, From the Instinctual to the Cosmic: Jung's Exploration of Colour in The Red Book, 1915-1929/30, Pages 33-34

1. https://smile.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_1?crid=1633CXWDT6QZJ&dchild=1&keywords=jung+red+book+readers+edition&qid=1612539109&sp

Everything is present, altogether and all at once, in the constant presence of the pleroma. **(2022-02-21 02:51)**

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Agostino Arrivabene
Everything is present, altogether and all at once, in the constant presence of the pleroma...
Carl Jung
Jung/Ostrowski

[1]Jung and Ostrowski-Sachs

The origin of the archetypes is a crucial question.

Where space and time are relative it is not possible to speak of developments in time.

Everything is present, altogether and all at once, in the constant presence of the pleroma.

I remember standing on a mountain top in inner Africa, seeing around me an endless expanse of brush and herds of animals grazing, all in a deep silence as it had been for thousands of years without anyone being aware of it.

"They" were present but not consciously seen; they were as nameless as in Paradise before Adan named them.

Name-giving is an act of creation. Where space and time do not exist there is only oneness (monotes) .

There is no differentiation; there is only pleroma. Pleroma is always with us, under our feet and above our heads.

Man is the point that has become visible, stepping out from the pleroma, knowing what he is doing, and able to name the things about him.

Although the earth existed before there were any human beings, it could not be seen or known by anyone.

In China they say that the ancestor of the family, the one who stood at the beginning, is the Cosmos.

Out of him was everything ere a ted: in the time before time.

There is nothing to explain or distinguish in the oneness because sequence and causality do not exist.

The archetypes are the material of the God- Creator.

The constitute a primeval ocean charged with potentiality. Carl Jung, Jung-Ostrowski, Page 22

1. https://smile.amazon.com/Conversations-C-G-Jung/dp/B01LOTSSZY/ref=sr_1_2?dchild=1&keywords=jung+margaret+ostrowski&qid=1615576507&sr=8-2

Perhaps art has no "meaning," at least not as we understand meaning. (2022-02-21 04:20)

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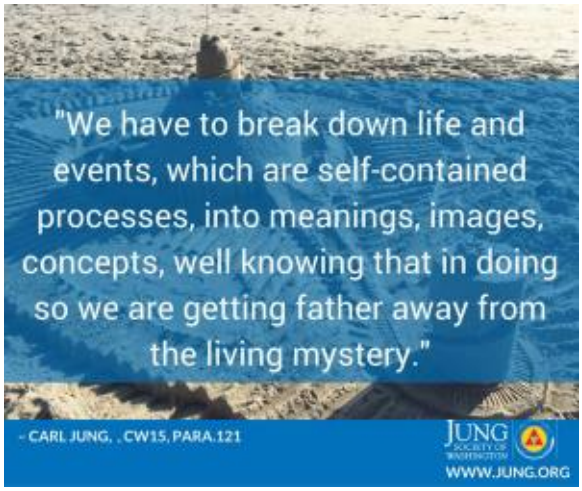
"We have to break down life and events, which are self-contained processes, into meanings, images, concepts, well knowing that in doing so we are getting father away from the living mystery."
- CARL JUNG, . CW15, PARA.121
JUNG
WWW.JUNG.ORG

[1]Spirit in Man, Art, & Literature

We have talked so much about the meaning of works of art that one can hardly suppress a doubt as to whether art really "means" anything at all.

Perhaps art has no "meaning," at least not as we understand meaning.

Perhaps it is like nature, which simply is and "means" nothing beyond that. Is "meaning" necessarily more than mere interpretation—an interpretation secreted into something by an intellect hungry for meaning?

Art, it has been said, is beauty, and "a thing of beauty is a joy forever."

It needs no meaning, for meaning has nothing to do with art. Within the sphere of art, I must accept the truth of this statement.

But when I speak of the relation of psychology to art we are outside its sphere, and it is impossible for us not to speculate.

We must interpret, we must find meanings in things, otherwise we would be quite unable to think about them.

We have to break down life and events, which are self-contained processes, into meanings, images, concepts, well knowing that in doing so we are getting further away from the living mystery.

As long as we ourselves are caught up in the process of creation, we neither see nor understand; indeed we ought not to understand, for
nothing is more injurious to immediate experience than cognition.

But for the purpose of cognitive understanding we must detach ourselves from the creative process and look at it from
the outside; only then does it become an image that expresses what we are bound to call "meaning."

What was a mere phenomenon before becomes something that in association with other phenomena has meaning, that has a definite role to play, serves certain ends, and exerts meaningful effects.

And when we have seen all this we get the feeling of having understood and explained something. In this way we meet the demands of science. Carl Jung, CW 15, Para 121

1. https://smile.amazon.com/Spirit-Literature-Collected-Works-Jung/dp/0691017751/ref=sr_1_1?dchild=1&keywords=carl+jung+volume+15&qid=1608898858&sr=8-1

A neurosis is by no means merely a negative thing, it is also something positive.
(2022-02-21 05:53)

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[1]Civilization in Transition CW 10

A neurosis is by no means merely a negative thing, it is also something positive.

Only a soulless rationalism reinforced by a narrow materialistic outlook could possibly have overlooked this fact.

In reality the neurosis contains the patient’s psyche, or at least an essential part of it; and if, as the rationalist pretends, the neurosis could be plucked from him like a bad tooth, he would have gained nothing but would have lost something very essential to him.

That is to say, he would have lost as much as the thinker deprived of his doubt, or the moralist deprived of his temptation, or the brave man deprived of his fear.

To lose a neurosis is to find oneself without an object; life loses its point and hence its meaning.

This would not be a cure, it would be a regular amputation; and it would be cold comfort indeed if the psychoanalyst then assured the patient that he had lost nothing but his

infantile paradise with its wishful chimeras, most of them perverse.

Very much more would have been lost, for hidden in the neurosis is a bit of still undeveloped personality, a precious fragment of the psyche lacking which a man is condemned to resignation, bitterness, and everything else that is hostile to life.

A psychology of neurosis that sees only the negative elements empties out the baby with the bath-water, since it neglects the positive meaning and value of these "infantile"—i.e., creative—fantasies.

So often its main endeavour seems to lie in trying to explain everything backwards and downwards, and there is of course nothing that is not capable of some obscene caricature.

But this will never prove that the symbol or symptom so explained really has that meaning; it merely demonstrates the adolescent smutty-mindedness of the explainer. Carl Jung, CW 10, Para 355

1. https://smile.amazon.com/Collected-Works-Jung-Vol-Civilization/dp/B000VC0M7I/ref=sr_1_2?crid=2SVG6IETTG3TS&dchild=1&keywords=jung+vol+10&qid=1615577276&sprefix=

Anyone who wants to know the human psyche will learn next to nothing from experimental psychology. **(2022-02-22 02:27)**

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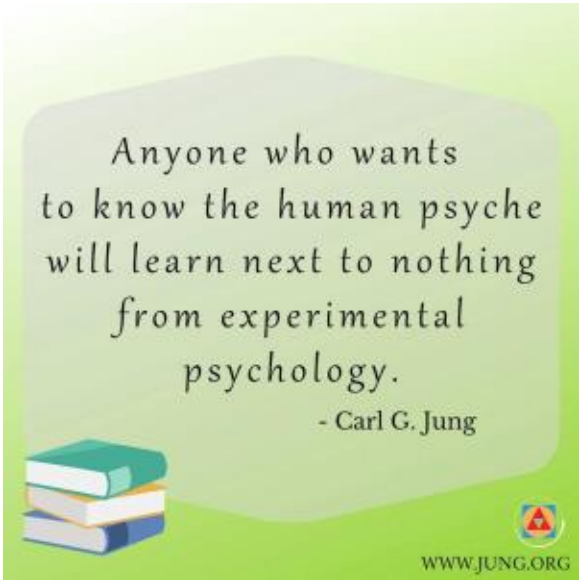

[1]Archetypes of the Collective Unconscious

Anyone who wants to know the human psyche will learn next to nothing from experimental psychology.

We would do well to abandon from the start any attempt to apply ready-made solutions and warmed-up generalities of which the patient knows just as much as the doctor.

Long experience has taught me not to know anything in advance and not to know better, but to let the unconscious take precedence.

Our instincts have ridden so infinitely many times, unharmed, over the problems that arise [in later] life that we may be sure the transformation processes which make the transition possible have long been prepared in the unconscious and are only waiting to be released. Carl Jung, CW 9i, Para 528

1. https://smile.amazon.com/Archetypes-Collective-Unconscious-Collected-Works/dp/0691018332/ref=sr_1_1?crid=Q64IJ23KHKF1&dchild=1&keywords=jung+archetypes+and+the+

Lucien Lévy-Bruhl’s diary gives some details about his stay in Zurich. **(2022-02-22 04:06)**

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[1]Phanes Volume 1 - 2018

As for Lucien Lévy-Bruhl, Jung had the opportunity to speak with him again when he was invited by the Psychological Club to give a lecture in Zurich on 9 February 1935 on ‘L’expérience mystique des primitifs’ (‘The mystical experience of the primitives’) (Lévy-Bruhl 1936-1937; 1938). [Footnote 8]

Shortly after his return to Paris, the sociologist sent him a copy of his essay on La Mythologie primitive (where he uses the term of ‘archetype’ once, but in a rather vague sense), ‘in memory of his very kind welcome’.

Jung only merely confirmed receipt (Jung to Lévy-Bruhl, 21 February 1935, IMEC), but obviously read this book carefully; his copy of that volume containing many pencil marks.

A few weeks later, in a letter to Jolande Jacobi, he described his guest as a ‘delightful relic’, praising the material of his books for their ‘priceless value’, saying also he regretted that he failed to bring anything new to the occasion of his visit to Zurich. (Jung to Jacobi, 12 March 1935, ETH Zurich). Jung finally expressed his ‘very sincere gratitude’ after receiving the Festschrift that the Zurich Club offered him for his 60th birthday (Jung to Lévy-Bruhl, 31 July 1935, ETH Zurich) for which Lévy-Bruhl wrote a special article on the initiation of medicine men (Lévy-Bruhl 1935a). Florent Serina, C. G. Jung’s Encounter with His French Readers The French Lecture, (May 1934) Page 123-125

Footnote 8: 8 Lucien Lévy-Bruhl’s diary gives some details about his stay in Zurich.

On 8 February 1935, the day of his arrival, he had lunch with Toni Wolff, Olga Fröbe-

Kapteyn, Markus Fierz and Linda Fierz-David, followed by a lecture at the Naturforschende Gesellschaft in the evening.

The next day, he had lunch in Küsnacht with the Jung, Marie-Jeanne Schmid, the Fierz and Toni Wolff, and then gave a lecture at the Club.

On the 10th, he met Olga Fröbe-Kapteyn again (who invited him to Ascona), and had lunch at the Zurich main station with Toni Wolff (who obviously asked him to contribute to Jung's Festschrift), before taking a train back to Paris (Lévy-Bruhl 1935b).

On their meeting in Küsnacht, see also de Angulo 1977: 170-171. Florent Serina, C. G. Jung's Encounter with His French Readers The French Lecture, (May 1934) Page 123-125

1. https://phanes.live/539-2/

The so-called "dulling of affect" in dementia praecox or schizophrenia may well be understood as a phenomenon of entropy. (2022-02-22 04:11)

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Chie Yoshii
The most intense conflicts, if overcome, leave behind a sense of security and calm that is not easily disturbed...
Carl Jung

[1]Structure and Dynamics of the Psyche

Daily psychological experience affords proof of this statement.

The most intense conflicts, if overcome, leave behind a sense of security and calm which is not easily disturbed, or else a brokenness that can hardly be healed.

Conversely, it is just these intense conflicts and their conflagration which are needed in order to produce valuable and lasting results.

Since our experience is confined to relatively closed systems, we are never in a position to observe an absolute psychological entropy; but
the more the psychological system is closed off, the more clearly is the phenomenon of entropy manifested.

We see this particularly well in those mental disturbances which are characterized by intense seclusion from the environment.

The so-called "dulling of affect" in dementia praecox or schizophrenia may well be understood as a phenomenon of entropy.

The same applies to all those so-called degenerative phenomena which develop in psychological attitudes that permanently exclude all connection with the environment.

Similarly, such voluntarily directed processes as directed thinking and directed feeling can be viewed as relatively closed psychological systems.

These functions are based on the principle of the exclusion of the inappropriate, or unsuitable, which might bring about a deviation from the chosen path.

The elements that "belong" are left to a process of mutual equalization, and meanwhile are protected from disturbing influences from outside.

Thus after some time they reach their "probable" state, which shows its stability in, say, a "lasting" conviction or a "deeply ingrained"
point of view, etc.

How firmly such things are rooted can be tested by anyone who has attempted to dissolve such a structure, for instance to uproot a prejudice or change a habit of thought. In the history of nations these changes have cost rivers of blood.

But in so far as absolute insulation is impossible (except, maybe, in pathological cases), the energic process continues as development,
though, because of "loss by friction," with lessening intensity and decreased potential. Carl Jung, CW 8, Para 50

1. https://www.amazon.com/Structure-Dynamics-Psyche-Collected-Works/dp/0691097747/ref=sr_1_1?crid=5IIF2KFNVD3Z&dchild=1&keywords=jung+structure+and+dynamics&qid=16

~Carl Jung, Consciousness and the Unconscious, ETH Lectures - Quotations (2022-02-23 03:09)

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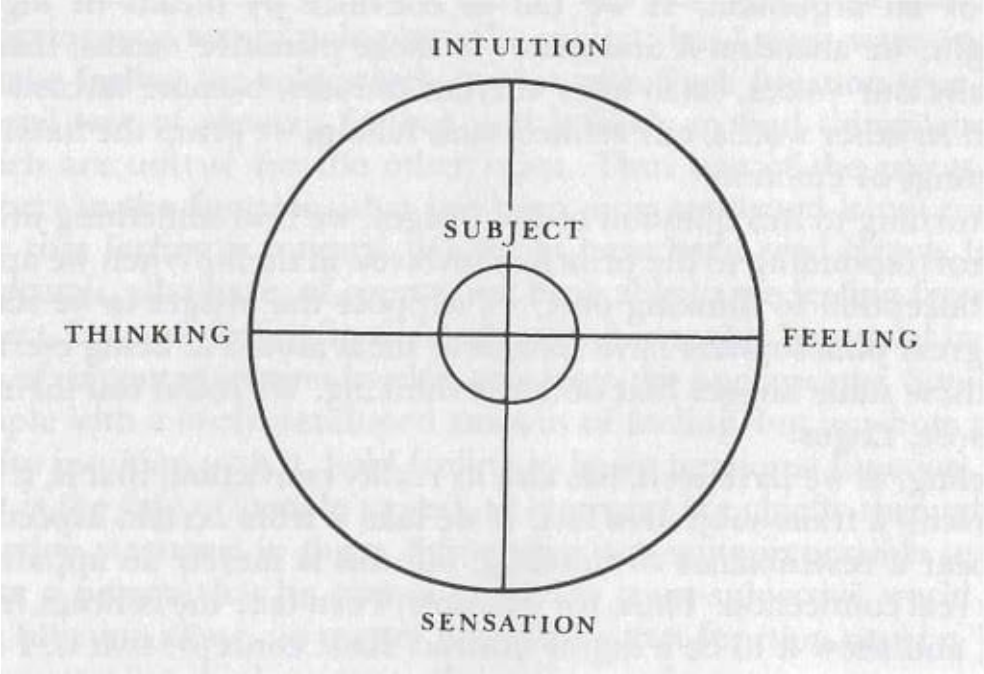


[1]Consciousness and the Unconscious: Lectures Delivered at ETH Zurich, Volume 2: 1934

In psychology, we enter an incredibly vast and controversial field. It thus differs from other sciences, whose boundaries are more or less sharply delineated. The field known as psychology is completely unbounded, and one might even call it vague and nebulous. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 1

If one has traveled about the world a bit, and has seen various people, nations, and universities, one gains the impression that psychology consists of the sum of individual declarations of faith rather than of a system. Now each such declaration wants to exclude the others and to be the only one to tell the universally valid truth. As understandable as such a wish is, sometimes, however, such convictions are exaggerated. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 1

Psychology is, however, first of all about what is valid in general. It deals with what is known as the psyche or soul. Everything that is made and done by man ultimately goes back to this. Everything was once psychic, there is nothing that had not been psychic before, such as the fantasy of an artist or an engineer. Carl Jung, Consciousness and the Unconscious, ETH

Lectures, Page 1-2

Everything that we learn and experience is at first psychic. The only thing that is immediately given and perceptible is something psychic, that is, a psychic image. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 2

Reality— that is, what we call real—is the reality of our sensation. In the very first instance, sensation is what is real and what conveys to us the character of reality in the first place. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 2

There is, of course, an outer world, that is to say, things that exist beyond the psyche. I would obviously not go so far as to claim a solipsism that looks upon everything as psychic. And yet everything we experience is psychic. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 2

If, for instance, you see light, then this is something psychic, for there is no light “in itself,” nor is there sound. They exist merely in the brain, and what they look like there we do not know. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 2

Psychology is thus the science of that which occurs directly. Everything else is given to us only indirectly. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 2

Little wonder, then, that psychology touches upon a range of other sciences: pedagogics, medicine, philosophy, history, ethnology, mysticism, art, the philosophy of religion, and so on, and also parapsychology. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 2

Since the psyche is an immediate given, we all believe that it is the given per se. We must work a great deal on ourselves to realize that our own experience of the psyche is not the general experience. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 2

Here, however, I must at once draw your attention to a paradoxical fact. Although the psyche is in the first instance a general phenomenon, it is, on the other hand, a most personal matter. The individual is the living unity, for there is no other life than individual life. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 3

So it would of course be possible to also posit: Psychology is what is given individually. This is an antinomy, but in psychology we cannot advance unless we learn the very difficult art of paradoxical thinking. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 3

First and foremost, psychology finds expression in language, in social and religious convictions, and in institutions. We are highly dependent on the language in which we speak. One could almost identify language with the psyche. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 3

Indeed, the soil and the climate influence not only the psyche but even our anatomy, or, to say the least, our behavior. This can be seen primarily by observing the children of Europeans born on foreign soil, for instance, in the colonies. This is such a universal fact that English children born in the colonies are called “colonials,” meaning that something is “not right” with them. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 3

Professor Boas has measured the skulls of immigrants and of their children at Columbia University in New York. He found out that the shapes of their skulls had changed in the direction of the Yankee type. Now if even the body changes, you can imagine that naturally the soul does, too, as I observed in the case of colonials. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 4

On Boas and Jung, see Shamdasani

Psychology is not an arbitrary matter, however, but a phenomenology, a symptomatology, dealing with a great number of facts. But it is extremely difficult to accept these facts as they really are, because so many facts in psychology are outright tantalizing, so that we think, "This shouldn't be like this! This should be different!" because we ourselves are directly affected, and most often arrive at a quite incorrect judgment. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 6

Often we have to describe certain facts or events and must resort to ordinary, everyday language to do so. The resulting picture may satisfy ourselves, but not the person to whom we are telling it. In fact, one should actually tell everyone certain facts in his own language. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 6

The fundamental psychological truths can never be couched in sharply delineated terms. A fitting psychological term is entirely indeterminate, but it is just capable of conveying something important. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 7

Nothing psychic can be isolated. If you seem to have been able to isolate a psychic process, rest assured that you have killed the psychic life in that process. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 7

The German Seele and the English "soul" have a strange etymology. They derive from Proto-Germanic seivalo and Gothic seivala. These are etymologically linked to the related Greek word aios, "to shine in glaring colors." Aiolos, or Aeolus in Latin, the mighty mover, is the Greek God of the winds. Now this word has all but vanished in the word "soul," and only Old Slavonic still has a related word. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 8

Jung repeatedly credited Heraclitus with coining this term. Although the concept is in fact in accordance with the latter's philosophy, the term itself was not used by Heraclitus in the extant texts but first turned up in a later summary of his philosophy by Diogenes Laërtius. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 8, fn 18

If you ever travel to Verona and visit the cathedral, you will see a saying in Latin that reads: In patientia vestra possidebitis animas vestras—"In your patience you will possess your souls." Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 9

There is nothing simple in the psyche. There are said to be "simple" tests, but I assure you that no such thing exists. In the association experiment, for example, the questions are simple enough, but not the answers of the psyche. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 10

This unconscious is present at all times, not only when something special occurs. It is at any rate much more untiringly alive than consciousness. We spend one-third of our lives in sleep—that is, in an unconscious state—while we spend the remaining two-thirds only more or less conscious. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 11

This is the primordial condition of mankind. Primitives spend the largest part of their lives in this state. They sit around and "dream." We assume they are thinking, but far from it! One primitive was most upset when I asked him what he was thinking about, because he believed that a person who is quiet and then engages in thought is mad. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 11

At this very moment, for instance, while we are all listening to this lecture, we are all simultaneously dreaming, each of us dreaming his own dream, but each of us in the dark and below the threshold. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 11

No one can claim to know his own life story; we know only a very small part of it. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 13

Consciousness can never be identical with the soul; it is only a part, perhaps a very small part, of the soul. The soul is the whole. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 15

With consciousness, you only get a person's more or less good intentions. It was therefore a very good rule among students that one had to first fall prey to some decent intoxication to see which personality emerged, which is interesting indeed. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 15

Consciousness is to all intents and purposes an organ, an eye or an ear of the soul. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 15

When I once discussed this with a Pueblo Indian chieftain, I was somewhat embarrassed and at the moment wished I had a somewhat more elephant-like skin—for the white man does not look at all attractive in the consciousness of the underdog. "The Americans are all mad," he told me. "They believe one thinks up there, but of course one thinks with the heart!" Later the Negroes told me that one thinks with the stomach. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 15

Matters become even more incomprehensible to us with the Negroes. What we live thinkingly, they live utterly unconsciously. What makes them think is fright, anger, or the sublime, the numinous, the mighty, everything that "upsets their stomach," what causes jaundice or abdominal pain. We believe they have no sense of nature, but the primitive reacts very emotionally to the beauty of nature. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 16

Consciousness is not a universal condition but rather a structured organism. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 17

In essence, consciousness is a perceptual organ, one could also say, an orientation organ: that is, an organ whose sensory portals link it to the inner world, and which conveys the outside to the inside, and vice versa. Because the inside is not empty, as little as the outside. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 17

The first function that we come across is the sensation function. It serves the perception of what is given by the senses. The senses form organs through which the outer world enters the psyche. The psyche is an intricate organ, which perceives and registers the stimuli fed to the senses. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 17

For as soon as the sensory stimulus enters consciousness, it is accompanied by a psychic content that does not originate in the sensory sources but exists a priori, that is, prior to the sensory stimulus. Therefore, pure sensation exists only in theory. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 17

In reality, however, our eyes provide only a visual image, but they say nothing about what the actual thing is. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 17

By its nature, thinking is a psychic function that is associated only very indirectly

with the outer world. It can, but need not, be activated by events in the outer world. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 18

Feeling is first and foremost a reaction of the psyche in terms of acceptance or rejection of a perception: in other words, whether it makes a pleasurable or unpleasurable impression on us. It is an evaluation: “pleasant” or “unpleasant.” Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 18

Intuition is defined as a “function of perception by unconscious means.” There is no indication of either how intuition perceives or indeed what it perceives. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 20

Intuitive persons notice the most remarkable things. The most pronounced degree of intuition—what the Scots call “second sight”—occurs in so-called clairvoyants, who are able to divine incredibly much. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 20

A fair number of scientific discoveries have been made by intuition rather than by the thinking intellect. The intellect as such is a strangely sterile function, if it is not accompanied by the function of Ahnung. Intuition can perceive in a quite “illegitimate” way. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 20

Thus it strikes us that a certain contradiction exists between the functions of thinking and feeling. There exists an unchanging opposition, even a kind of war, between them. If you feel something about an object, then you cannot think about it properly at the same time, and if you think about it, you cannot feel it properly, because either the one or the other process will be disturbed. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 21

The cool objectivity of the intellect appears to the function of feeling as something like a crime against the sacred feeling. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 21

Highly intuitive persons often have a somewhat veiled look, so that you cannot even tell whom or what they are looking at; it is as if they were looking through things. Those people

do not even look at you or your everyday face, but at something imponderable, atmospheric, at something perhaps that you might not want to know or believe. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 22

Pure intuitives possess a truly remarkable capacity for non-observation. For instance, they can spend months in a room without being able to tell its color, how it is furnished, etc. They will make certain statements about it without, however, being able to verify them through observation. They will be able to intuit what is inside the drawers but will have no idea what the chest of drawers or cupboard looks like. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 22

If you adopt a "reasonable" attitude when observing, you will not see the unexpected. The same is true for intuition; you cannot intuit with some sophisticated intention in mind. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 23

To a certain extent, these functions can be used at will: that is to say, we can apply them—intensify or diminish them. In principle, this is true for all the functions, with one restriction, however. No one can use all four in equal measure. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 23

Every highly developed function is opposed by an underdeveloped one. This is not a value judgment. I simply mean that the latter function is inferior, not adjusted and undifferentiated in comparison to the developed function. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 23

It is well known that many great thinkers dread women very much, because women affect their feelings. The thinker avoids situations that stir up his feelings, and so he ends up marrying his housekeeper! Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 23-24

If these functions are not applied consciously, they will work automatically. "It thinks" in you, without your wanting it to, or "it feels" in you. The third possibility is that the process occurs entirely in the unconscious. "It thinks in you without your noticing it." Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 24

The I is a complex of all kinds of psychic and organic facts; it is given by the physical reality of the body and by the general feelings related to the body. People thus point to their bodies and say: "That's me." But psychic processes, too, are an undeniable reality. When you say: "I think, therefore I am," you perceive the psychic process of thinking: cogito, ergo sum. But it would also be perfectly possible to say: "I feel, therefore I am." Or: "I am thought, therefore I am." Or: "I am felt." Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 24

Of all the functions, intuition seems the most unpredictable and unmanageable, and most people only know of intuition as the vaguest hunches coming from heaven knows where. There are also people, however, who literally live by this function and behold everything intuitively, as if they were drawing out the soul from things. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 27

Likewise one can feel unconsciously. In effect, this occurs quite often, especially in love

relationships, when we have unconscious feelings we ourselves are not aware of, but which are nonetheless registered by our environment—particularly by intuitive types—in our facial expressions, which are usually beyond our control. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 27

The entire primitive and Eastern science rests upon the principle of the random series. This is important to note because everything that the East has developed to such a degree is lacking in our conscious mind, is completely underdeveloped with us, and lies in the unconscious. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 29

The East already discovered the laws of coincidence long ago. The same applies to the primitives, for whom there is no doubt that if one unfavorable thing should occur, several others will immediately come to pass. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 29

" 'Magic is the science of the jungle,' a famous explorer once said. Civilized man contemptuously looks down on primitive superstitions, which is about as sensible as turning up one's nose at the pikes and halberds, the fortresses and tall-spired cathedrals of the Middle Ages. Primitive methods are just as effective under primitive conditions as machine-guns or the radio are under modern conditions." Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 29, fn 54

I did not discover these functions [types] by myself. I only stumbled on this treasure trove, for the functions are an ancient fact. age-old knowledge, which has long existed in the East, particularly in India and China. I was not aware of this, and only found the parallels to my own discoveries later on. There these functions are designated by colors, which indicate a valuation and different "feeling tones." Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 31

Thus the different functions [types] are allocated to colors with lesser or greater correspondence, just like sounds for that matter; for instance, the sound of a trumpet is a glaring blue or white, and so forth. Certain people experience certain consonances of sense, so-called synesthesias. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 31-32

The vast majority of people describe thinking as blue, because it has the properties of air. A thought is an air-like entity. A thought, or a prayer to God, is depicted as a bird or feather by the primitives. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 32

Feeling is very often represented by red, because of its associations with the heart and with blood. Intuition—but here uncertainty begins—is often given in white, or in yellow or gold, the color of the sun. Sensation, the perception of concrete objects, is often given in green, like the green surface of the Earth. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 32

We must also mention intermediate functions. These are zones in which two functions intermingle, as in speculative thinking for instance, which was the case with Schopenhauer, who was primarily a thinker, while intuition took second place. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 32

Nietzsche, by contrast, was primarily an intuitive type, and only secondarily a thinker. On the other side of intuition there is intuitive feeling. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 32

Then there is the intermediate stage between thinking and sensation, that is, empirical thinking, which is characteristic of natural scientists. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 33

For the sake of clarity, let me briefly define intuition:

1. Intuition is a basic psychological function. It is the particular function that conveys perceptions in an unconscious manner.
2. Everything can be the object of this perception, both outer and inner objects, or connections between them.

III. It is important to note that intuition is neither a function of sensation nor of feeling or thinking.

1. Like sensation, intuition is an irrational perceptional unction.
2. As in the case of sensation, the contents of intuition have the character of a given, of a given fact, quite in contrast to the thinking or feeling functions, whose contents have the character of something derived or deduced.
3. Intuition is not an intra-psychic function, but can cover everything: death, life, health, illness, the weather, the stock exchange, anything that exists in nature.

VII. You will find intuitive types among hunters, stock exchange speculators—the fortunate ones, that is—and in all possible professions in which a systematic, routine kind of work is less needed, but rather ingenious apprehension. The intuitive type abounds among artists, doctors, and judges of character in general. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 35

While serial cases do exist, every given situation is like a prison for the intuitive type, which is quite a contrast to the sensation

type. Intuitives feverishly search for new possibilities, but can use their function only to a very limited extent in a particular situation. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 36

Intuition is like that; it can only be used to gain a certain modest advantage. If an intuitive is really down to his last penny, intuition appears to have an interest in giving him just

enough to go on with, but no more. If you are a clairvoyant, for instance, this will not be enough to make a fortune. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 36

You cannot move mountains with sheer instinct, but it will help you pan just the amount of gold you need to survive. If you want more, you will have to make use of a second function. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 36

Intuition does not always work; nor does thinking. There are certain things you cannot think about. So we also have feeling and the other functions to be able to adjust to situations that cannot be thought about. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 36

There is one peculiar function that is set above the others and is characteristic of consciousness: that is the function of the volitional faculty [Willensvermögen], in short, the will. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 36

The will is not an instinct, however, but an achievement of our cultural history. We have gradually created a reserve of will, which has been wrested from nature. The will is a distinct cultural phenomenon. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 37

When the will is depicted in an image or dreamt of, it is always represented as an instrument, as a weapon, an apparatus, a knife, or something similar. This means that it is something humans made. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 37

That is, I cannot have a single thought without first having an inner notion of it. For the mind is neither a tabula rasa nor a blank slate. We make the great mistake of thinking that children are born as a tabula rasa, but this is not the case. There exists an unconscious, in which all representations of ideas are already given in the genetic material, so to speak. Everything is already laid down in the inherited memory of mankind. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 39

The term “affect” means a condition that has been brought about; the Latin affectum indicates that which has been done to me. “Emotion,” on the other hand, refers to something that breaks out or erupts; emotio = an outward movement. In a state of affect, I am affected: “He did it to me!” Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 39

Feeling always involves evaluation, it is a valuing function, whereas emotion is involuntary; in affect you are always a victim. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 39-40

Genuine affect exists whenever I am overwhelmed by an emotional state. You are not at all human in a state of affect, but a senseless mass. Affects are kinds of explosions that come from the inside. Consequently, emotions have nothing to do with feeling; they are psycho-physical states. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 40

There is a considerable difference between the “I” and “individuality”: The I is the consciousness of one’s “suchness” [So-sein], whereas individuality is that suchness. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 41

The fact that we are conscious of our I does not mean that we know anything about our character and so on; for that matter, it is only in the course of life, indeed in the evening of life, that we can say who we really are. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 41

We postulate, however, that the things of which we are not conscious at this moment somehow nevertheless exist, in the shape of memory traces, for instance, or of dispositions, which are stored like Platonic “ideas” in heaven. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 43

We can thus assume that the unconscious is a kind of Platonic heaven, where images of the things exist, and wait to become conscious. It looks as if they led an existence in the unconscious from which they walk out at the right opportunities. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 43

Just recently a French scholar told me that it would indeed be a very mystical idea to assume that a collective unconscious existed. I replied that I saw nothing mystical about it, for it was really a very practical idea. After all, it would be outright impossible for human beings to communicate if they had no common basis of human mental functioning. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 44

Human emotions are everywhere the same. But also in animals: If you take an apple from a monkey he will get angry exactly like a human. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 44

Admittedly, the human species has probably spent the most part of its existence in an amphibian state, and that is why animal traces predominate in us, just like the possibly one-million-year-old traces of primitive prehistoric man. In the latter case we can provide even stronger evidence for them; all essential traits of the primitive are still present in us. We can

see them quite clearly; we only believe they are modern. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 45

We, too, still do things that we do not understand, because we have not yet fully woken up. We still live things that we have not yet thought. People do certain things when “it is thinking in them.” 46

Saliva is considered a substance of life that contains mana. It has a healing effect. In the New Testament, Christ makes a dough out of saliva and earth to heal the blind man. 46-47

Everything springs from the collective unconscious. Many teachings of Jesus, for instance, can already be found in his cousin, Mithras. The contents of the collective unconscious—the incursions that squeeze through the personal layer—assume its mode of manifestation, that is, the qualities of personal life. This collective unconscious is a source. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 47

This is the problem of our times. We suppress primitive thinking. We are intellectual, place ourselves above humanity, and are therefore no longer able to feel how humans have

always felt. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 48

The unconscious is not just a container filled with various things, but a living being with a meaning and a purpose in itself. It is purposive, living, and not simply arranged along causal lines. It strives toward a goal, and it constantly seeks a way to attain this goal. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 48

The same is true of the collective unconscious. It does not seek to find your personal way, however, but the way of man, of all mankind. This insight marks the beginning of the efforts of Western man to abandon the path of his narrow-minded intellectual way. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 48

The collective unconscious is not only a receptaculum of the past, but also a living organism containing the future development as well as the past. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 49

The historical past casts its shadows into our souls, and even greater shadows in fact. The shadow of the future allows us to learn even more and greater things about somebody than the shadow of the past. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 49

Our childhood memories are everlasting, and can break forth or be revoked at any time. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 49

Given the power of history in man, it is even more astonishing that the future—that is, what does not yet exist—is also powerful. In the unconscious, however, it seems as if these things already somehow existed, like a seed that is difficult to decipher. But in reality these things are not seedlike at all, but are present in their full force, although we cannot explain them. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 49-50

The term “archetype” goes back to Augustine, and designates something like Plato’s “eidola,” that is, images laid down in the human soul since time immemorial. These are images of typical situations, in which mankind has moved time and again. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 50

It is uncanny, the archetype of the eerie forest. Naturally, this stirs up the collective unconscious among the primitives. Their collective unconscious is much closer to the surface, whereas ours is concealed by the trivia of our culture. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 52

Page 53 Diagram

After all, the human being is the noblest task of science, towering above all its other tasks. It is the highest and most interesting task, in my unauthoritative opinion. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 55

Neurotics often breathe poorly—that is, their breath is too shallow. From time to time they have to catch up with their breathing, and heave a sigh. Now these things are often habitual with neurotics, in that they cannot breathe properly. One would think that people should at least be able to breathe normally, but even this is a problem! Carl Jung, Conscious-

ness and the Unconscious, ETH Lectures, Page 62

Sometimes, the lungs do not receive enough air, with very unpleasant consequences. The contracted breathing volume due to chronic complexes can lead to lung apex diseases and tuberculosis. This is why lung tuberculosis is very often associated with psychogenic conditions, to the extent that in many cases tuberculosis can be said to be a psychogenic illness. Certain tuberculosis cases can therefore be cured with psychic treatment. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 64

These psychological types [Exraverted, Introverted, Anima, Animus] are not meant to serve the purpose of labeling individuals, like “You now belong to the introverted tribe,” etc., but they are a critical apparatus for the discovery of empirical psychological materials. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 65

I have been accused of the most incredible things, for instance that I practice demonology and so forth. This is so stupid that one actually feels disgusted. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 66

Let us suppose that someone committed murder. In this case, he must of course have a corresponding complex, and it must be possible—if the matter holds water— to verify that complex through the experiment. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 66

If it is a matter of an actual, indictable theft, then things

are more critical. I have managed to solve thefts in this way, and students of mine have done likewise in Europe and America. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 67

The family is like an atmosphere, like the mother’s bosom, in which we were all once secure as infants, and were consequently in an unconscious state. When we are still in a relatively unconscious state, we are also in a primitive state of mind. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 71

These autonomous contents are often possessed of the liveliest energy; a man beats his wife or ill-treats his children; someone else gets hysterics or a neurosis—the primitives call it all being possessed by a devil. Today we call the devils complexes, but it is a matter of indifference to the devil by what name we call him. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 81

If we assume that we are just egos and can, so to speak, count our chickens before they are hatched, we are likely to find out that we miscalculated. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 82

There are people who are so infamous that they are able to do all kinds of things without developing a complex. Thus, a bad conscience or moral guilt does not always result in a complex. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 83

By way of confession, the Roman Catholic Church enables people to get away from their complexes and to return to the community. This ancient therapy is a consecration by initiation,

which includes the avowal of sins. This is by no means an invention of the Catholic Church, but was one of the means of initiation before being introduced to the mysteries. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 84

The fact that we have done away with confession in the Protestant church is one of the reasons for the compensatory movement. At least 80 percent of my patients over the last thirty years have been Protestants. I have also had a good number of Jews, but only very few Catholics, because if the latter use confession rightly they do not become neurotic or separated from other people. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 85

The dream, like the complex, is an invasion from the unconscious. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 85

All my Somali boys carried dream books with them and pondered their dreams every morning. As you know, we do not share this appreciation of dreams among the primitives, at least not officially. No one dares admit to being much impressed by a dream. Our peasants laugh at the idea of their cows being bewitched, just as a councilman will not dare admit that he is superstitious. And yet they seize the first opportunity to secretly visit the Capuchin monk, because they are still deeply impressed by these primeval truths. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 87

When dealing with illness, doctors, too, are inclined to overrate the objective side, but the subjective plays a large role, especially with neurotics. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 87

Dreams never exactly repeat an experience, they always have a meaning. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 88

Dreams possess an incredible wealth of possibilities, with only a few images or words. If they were translated into conscious

language, it would take a very long time. It is as if another time reigned in the dream, and as if something existed there that knew and saw much more than we do. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 89

A dream should always be written down at once, otherwise we inevitably lie to ourselves. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 95

Here we have the so-called motif of the two mothers. Heroes and pharaohs have always entertained the notion that they have two different pairs of parents, human and divine ones. On the outer walls of the pyramids, the actual story is depicted, while inside, in the "birth chamber," there is a depiction of two Gods copulating. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 96

We find the same motif in the heroes of Greek mythology, even if it was only the milk that was divine, as in the case of Heracles: "She wrested her breast from his mouth, and the milk spurted

over the heavens and formed the Milky Way." This motif of the double origin lies in the

collective unconscious. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 96

He just remarked, “When the animal moved to the right, it went to its death.” The left side is always meant from the perspective of our body. It is the side of the heart. The left side is the semi-conscious, emotional side, where things happen to us as it were accidentally. The right side, on the other hand, is the purposeful, acting side, and controlled by the head. What we do on the right side is therefore “right,” it is “directed.” Very often “the right hand knoweth not what the left hand doeth,” and very often the left side does something which the right one would prefer not to know about. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 97

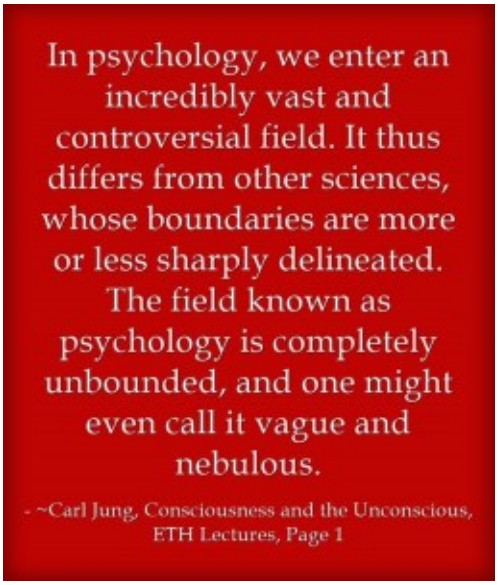
According to ancient understanding, the act of seeing involves the emission of a fluid or aura. If we behold a lion or snake in the jungle for a long time, for instance, and remain still enough, then “the wiser head backs down,” and the lion or the snake goes away. It is possible to bewitch people in the same way. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 98

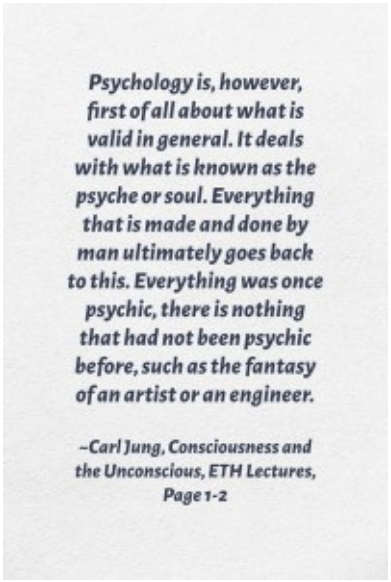
It seems that our life can stream out of our eyes and enter the object, which will then move toward us. By contemplating and beholding this monster for such a long time, the dreamer actually attempts to make it move and bring it to life again, although he was not aware of this. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 99

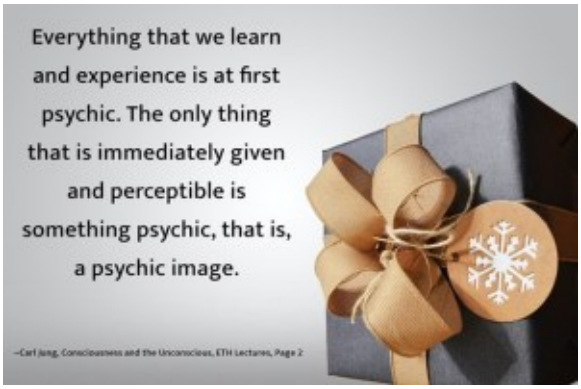
We will always be confronted with our past. It follows after us like the train carriages, or goes ahead like the engine that pulls us. Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 99

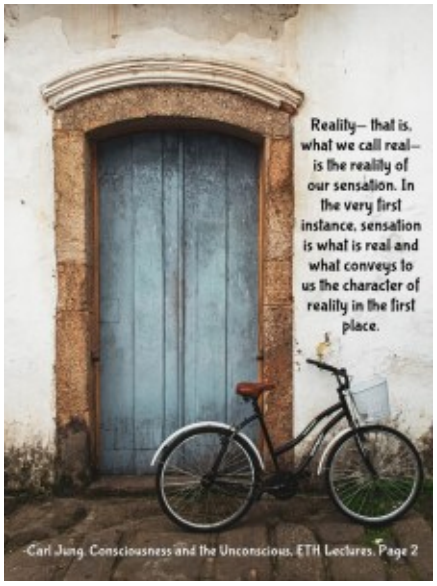
As you know, there is a well-known biography where it says: “Up until the age of forty, he showed no signs of bearing the imprint of genius. And none afterward either!” Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 100

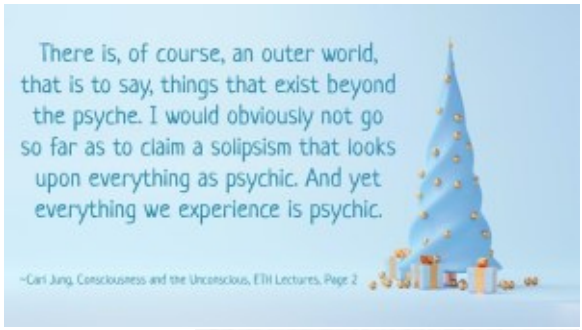
This is the delusion of our age, to believe that there is continual progress, but continuous regression also exists! Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 101

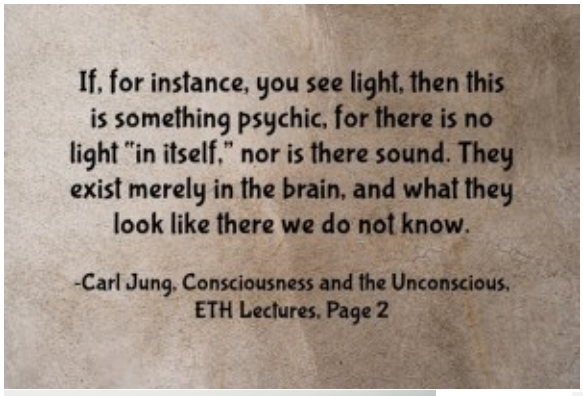

In psychology, we enter an incredibly vast and controversial field. It thus differs from other sciences, whose boundaries are more or less sharply delineated. The field known as psychology is completely unbounded, and one might even call it vague and nebulous.
- ~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 1

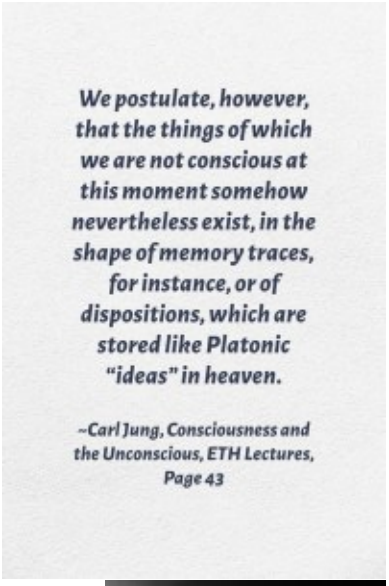

Psychology is, however, first of all about what is valid in general. It deals with what is known as the psyche or soul. Everything that is made and done by man ultimately goes back to this. Everything was once psychic, there is nothing that had not been psychic before, such as the fantasy of an artist or an engineer.
–Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 1-2

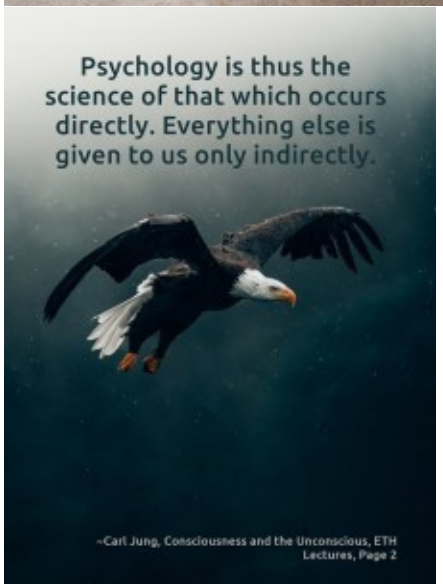

Everything that we learn and experience is at first psychic. The only thing that is immediately given and perceptible is something psychic, that is, a psychic image.

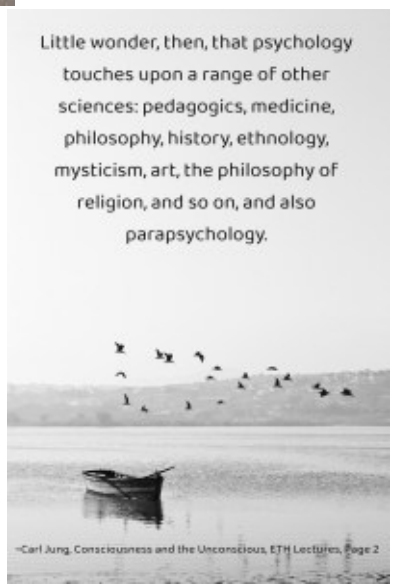

Reality— that is, what we call real— is the reality of our sensation. In the very first instance, sensation is what is real and what conveys to us the character of reality in the first place.
-Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 2


There is, of course, an outer world, that is to say, things that exist beyond the psyche. I would obviously not go so far as to claim a solipsism that looks upon everything as psychic. And yet everything we experience is psychic.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 2

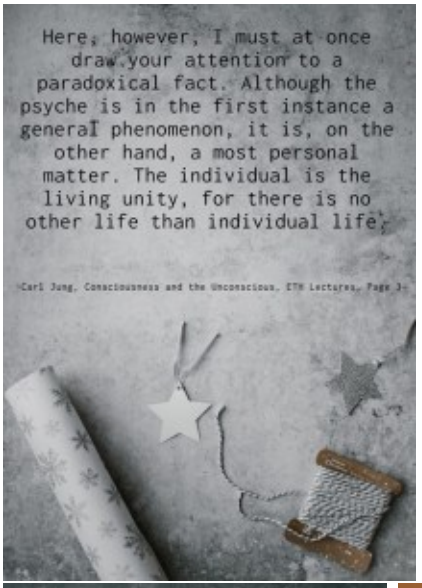

If, for instance, you see light, then this is something psychic, for there is no light "in itself," nor is there sound. They exist merely in the brain, and what they look like there we do not know.
-Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 2

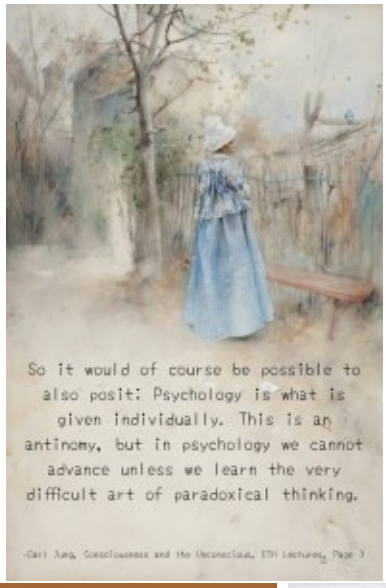

We postulate, however, that the things of which we are not conscious at this moment somehow nevertheless exist, in the shape of memory traces, for instance, or of dispositions, which are stored like Platonic "ideas" in heaven.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 43

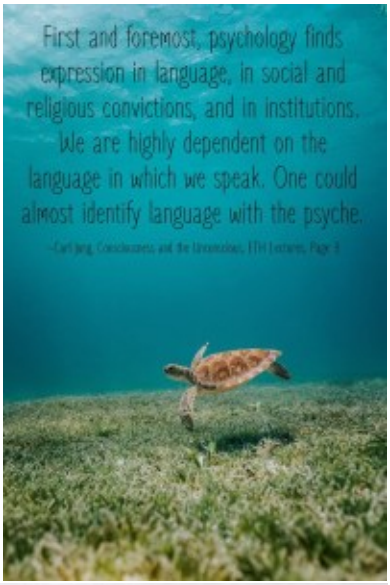

Psychology is thus the science of that which occurs directly. Everything else is given to us only indirectly.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 2

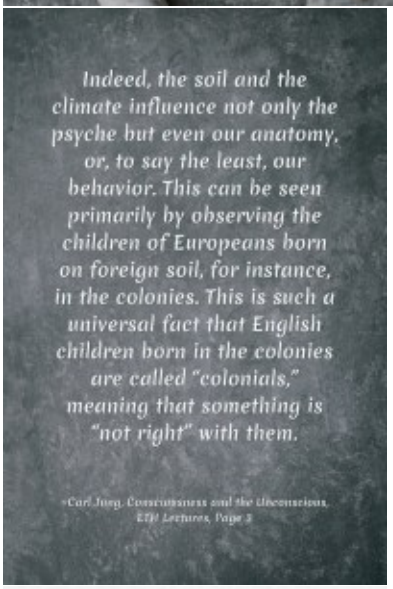

Little wonder, then, that psychology touches upon a range of other sciences: pedagogics, medicine, philosophy, history, ethnology, mysticism, art, the philosophy of religion, and so on, and also parapsychology.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 2

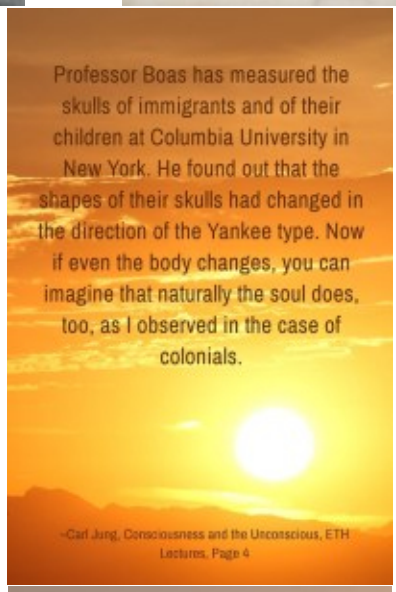
Since the psyche is an immediate given, we all believe that it is the given per se. We must work a great deal on ourselves to realize that our own experience of the psyche is not the general experience.

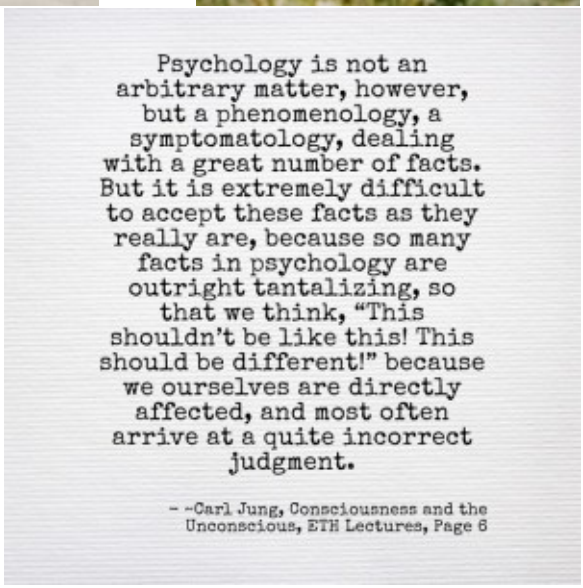

Here, however, I must at once draw your attention to a paradoxical fact. Although the psyche is in the first instance a general phenomenon, it is, on the other hand, a most personal matter. The individual is the living unity, for there is no other life than individual life.

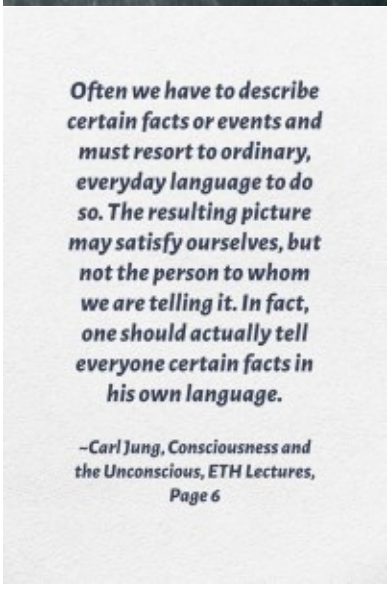

So it would of course be possible to also posit: Psychology is what is given individually. This is an antinomy, but in psychology we cannot advance unless we learn the very difficult art of paradoxical thinking.

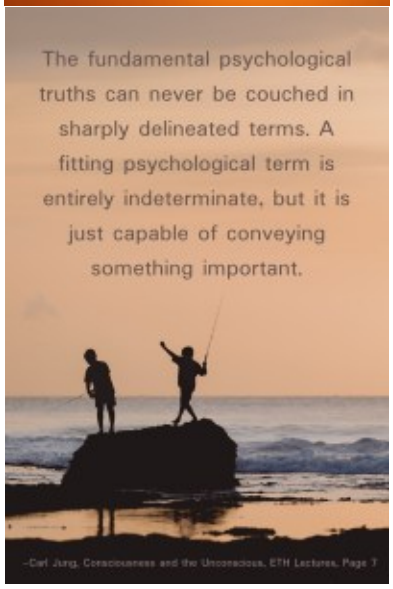

First and foremost, psychology finds expression in language, in social and religious convictions, and in institutions. We are highly dependent on the language in which we speak. One could almost identify language with the psyche.

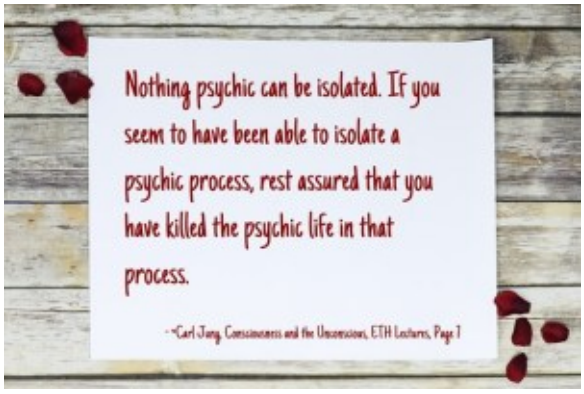

Indeed, the soil and the climate influence not only the psyche but even our anatomy, or, to say the least, our behavior. This can be seen primarily by observing the children of Europeans born on foreign soil, for instance, in the colonies. This is such a universal fact that English children born in the colonies are called "colonials," meaning that something is "not right" with them.

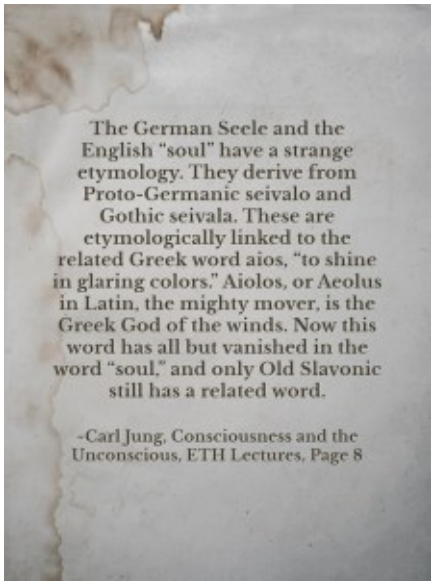

Professor Boas has measured the skulls of immigrants and of their children at Columbia University in New York. He found out that the shapes of their skulls had changed in the direction of the Yankee type. Now if even the body changes, you can imagine that naturally the soul does, too, as I observed in the case of colonials.

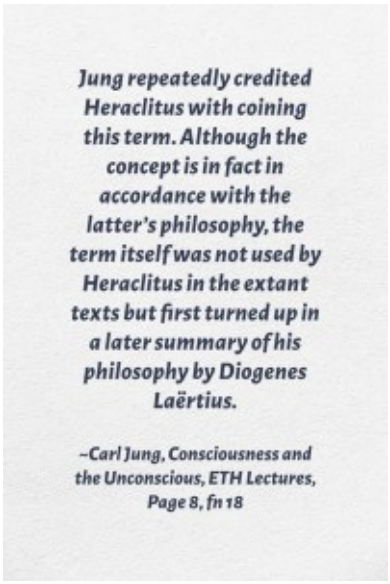

Psychology is not an arbitrary matter, however, but a phenomenology, a symptomatology, dealing with a great number of facts. But it is extremely difficult to accept these facts as they really are, because so many facts in psychology are outright tantalizing, so that we think, "This shouldn't be like this! This should be different!" because we ourselves are directly affected, and most often arrive at a quite incorrect judgment.


Often we have to describe certain facts or events and must resort to ordinary, everyday language to do so. The resulting picture may satisfy ourselves, but not the person to whom we are telling it. In fact, one should actually tell everyone certain facts in his own language.

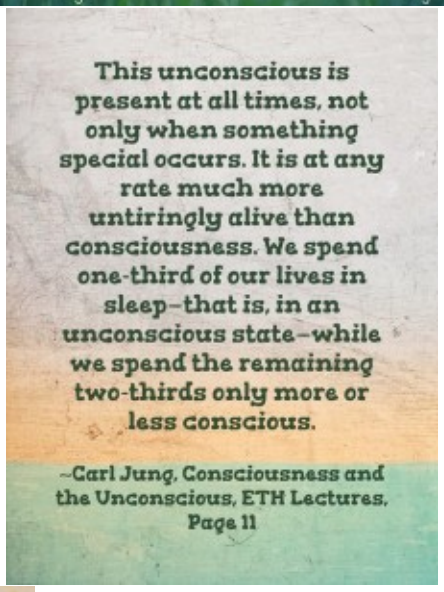

The fundamental psychological truths can never be couched in sharply delineated terms. A fitting psychological term is entirely indeterminate, but it is just capable of conveying something important.

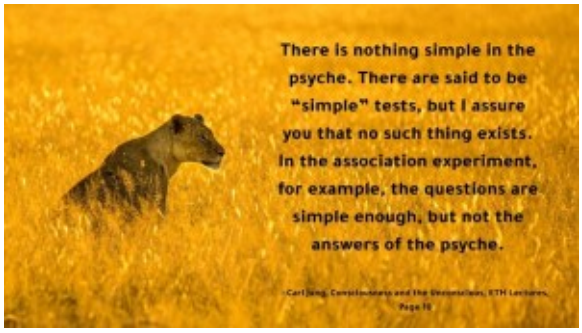

Nothing psychic can be isolated. If you seem to have been able to isolate a psychic process, rest assured that you have killed the psychic life in that process.

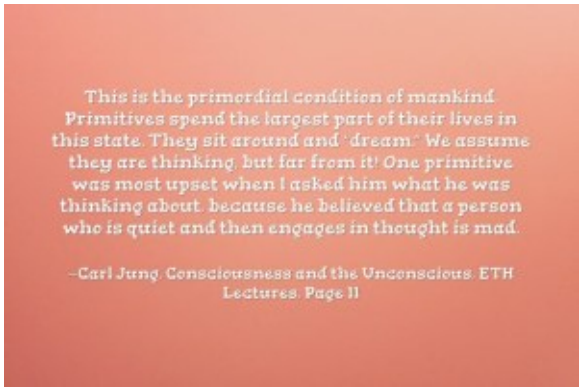

The German Seele and the English "soul" have a strange etymology. They derive from Proto-Germanic seivalo and Gothic seivala. These are etymologically linked to the related Greek word aios, "to shine in glaring colors." Aiolos, or Aeolus in Latin, the mighty mover, is the Greek God of the winds. Now this word has all but vanished in the word "soul," and only Old Slavonic still has a related word.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 8

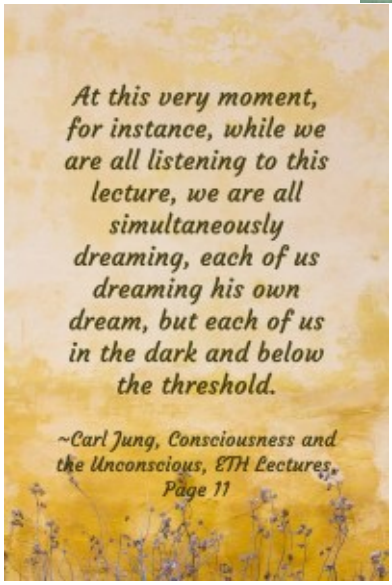

Jung repeatedly credited Heraclitus with coining this term. Although the concept is in fact in accordance with the latter's philosophy, the term itself was not used by Heraclitus in the extant texts but first turned up in a later summary of his philosophy by Diogenes Laërtius.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 8, fn 18

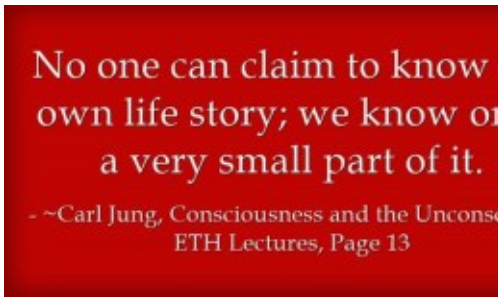
If you ever travel to Verona and visit the cathedral, you will see a saying in Latin that reads: In patientia vestra possidebitis animas vestras-"In your patience you will possess your souls."
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 8

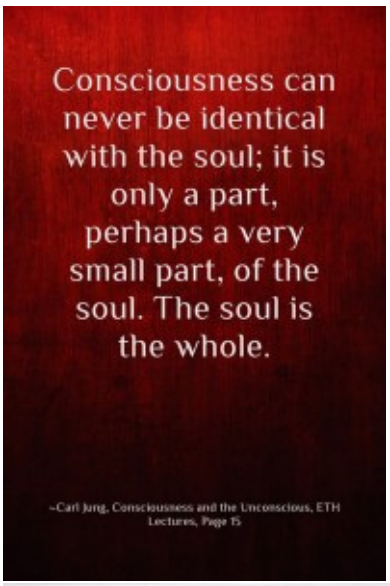

This unconscious is present at all times, not only when something special occurs. It is at any rate much more untiringly alive than consciousness. We spend one-third of our lives in sleep–that is, in an unconscious state–while we spend the remaining two-thirds only more or less conscious.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 11

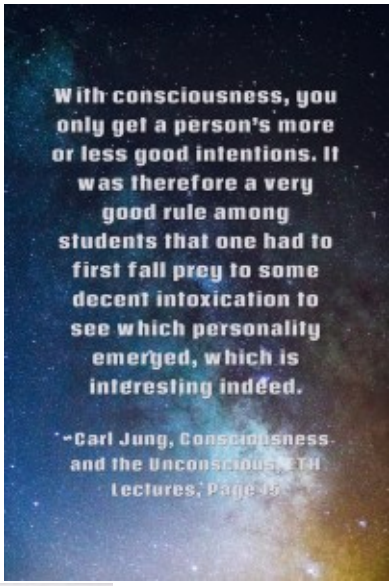

There is nothing simple in the psyche. There are said to be "simple" tests, but I assure you that no such thing exists. In the association experiment, for example, the questions are simple enough, but not the answers of the psyche.


This is the primordial condition of mankind. Primitives spend the largest part of their lives in this state. They sit around and "dream." We assume they are thinking, but far from it! One primitive was most upset when I asked him what he was thinking about, because he believed that a person who is quiet and then engages in thought is mad.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 11

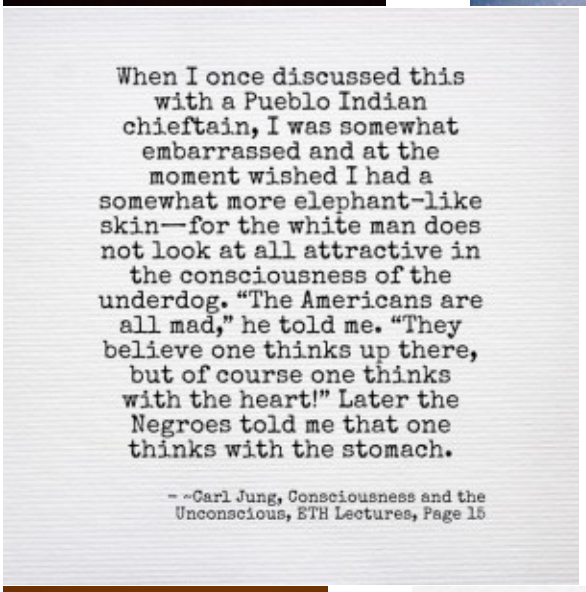

At this very moment, for instance, while we are all listening to this lecture, we are all simultaneously dreaming, each of us dreaming his own dream, but each of us in the dark and below the threshold.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 11

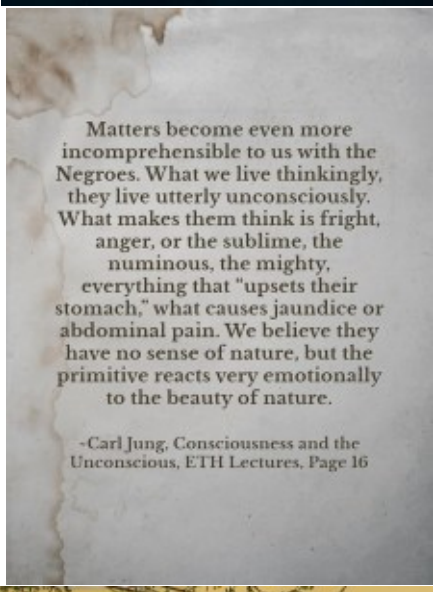

No one can claim to know
own life story; we know o
a very small part of it.
- ~Carl Jung, Consciousness and the Uncons
ETH Lectures, Page 13

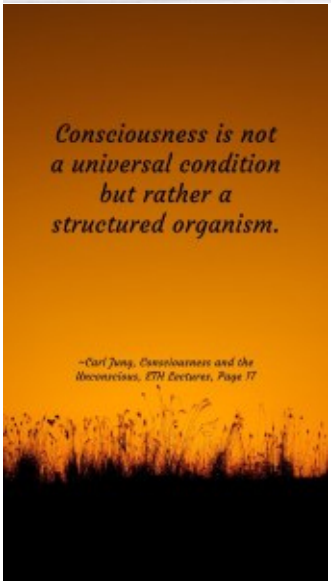

Consciousness can never be identical with the soul; it is only a part, perhaps a very small part, of the soul. The soul is the whole.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 15

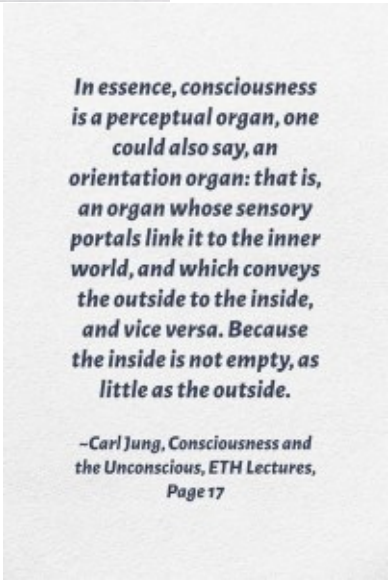

With consciousness, you only get a person's more or less good intentions. It was therefore a very good rule among students that one had to first fall prey to some decent intoxication to see which personality emerged, which is interesting indeed.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 15

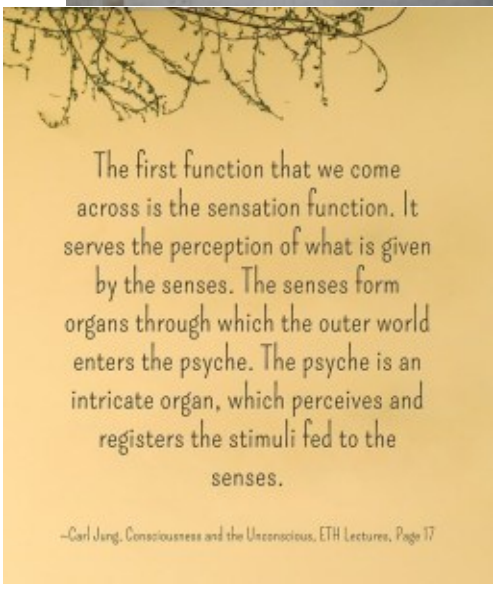
Consciousness is to all intents and purposes an organ, an eye or an ear of the soul.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 15

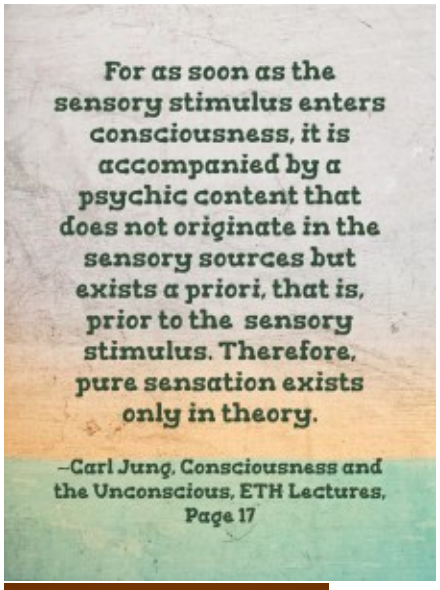

When I once discussed this with a Pueblo Indian chieftain, I was somewhat embarrassed and at the moment wished I had a somewhat more elephant-like skin—for the white man does not look at all attractive in the consciousness of the underdog. "The Americans are all mad," he told me. "They believe one thinks up there, but of course one thinks with the heart!" Later the Negroes told me that one thinks with the stomach.
– ~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 15

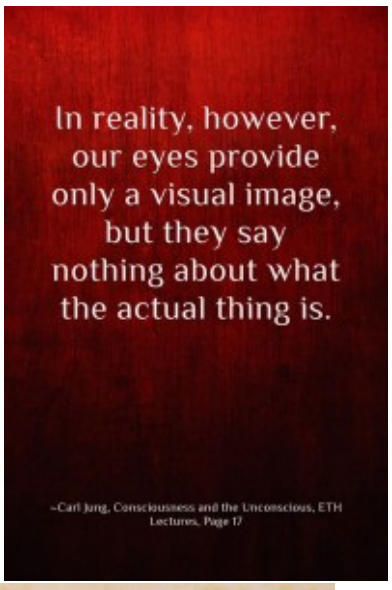

Matters become even more incomprehensible to us with the Negroes. What we live thinkingly, they live utterly unconsciously. What makes them think is fright, anger, or the sublime, the numinous, the mighty, everything that "upsets their stomach," what causes jaundice or abdominal pain. We believe they have no sense of nature, but the primitive reacts very emotionally to the beauty of nature.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 16

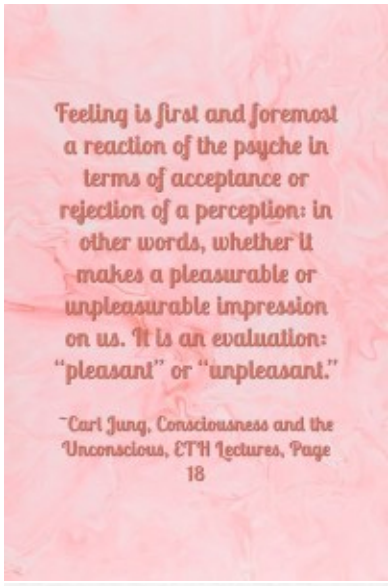

Consciousness is not a universal condition but rather a structured organism.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 17

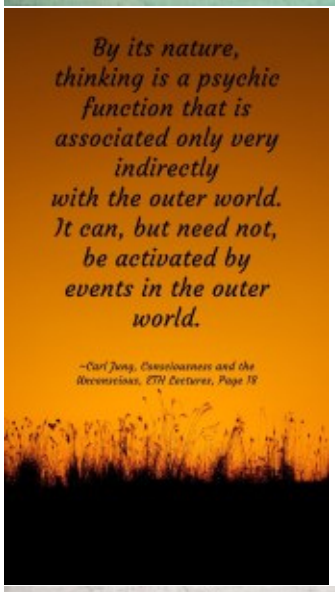

In essence, consciousness is a perceptual organ, one could also say, an orientation organ: that is, an organ whose sensory portals link it to the inner world, and which conveys the outside to the inside, and vice versa. Because the inside is not empty, as little as the outside.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 17

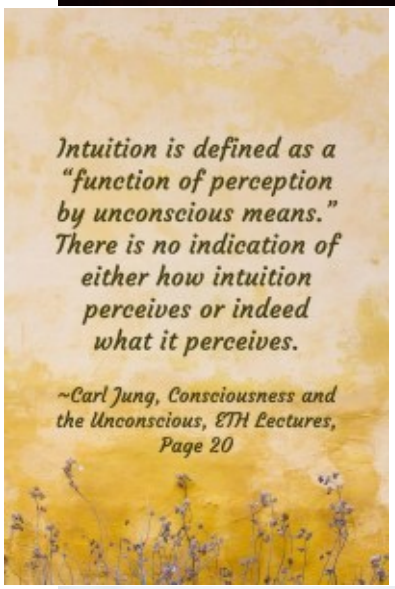

The first function that we come across is the sensation function. It serves the perception of what is given by the senses. The senses form organs through which the outer world enters the psyche. The psyche is an intricate organ, which perceives and registers the stimuli fed to the senses.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 17

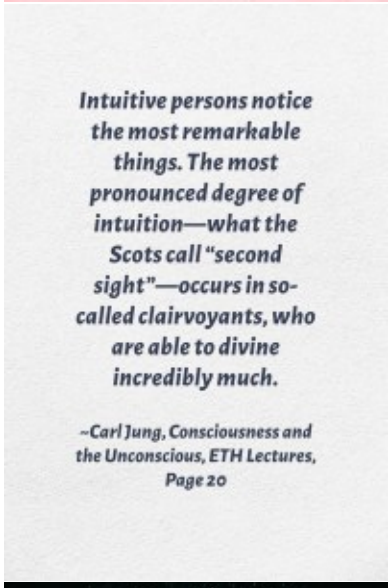

For as soon as the sensory stimulus enters consciousness, it is accompanied by a psychic content that does not originate in the sensory sources but exists a priori, that is, prior to the sensory stimulus. Therefore, pure sensation exists only in theory.
–Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 17

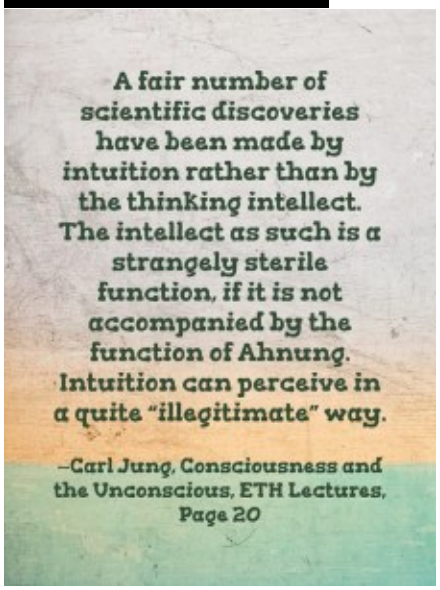

In reality, however, our eyes provide only a visual image, but they say nothing about what the actual thing is.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 17

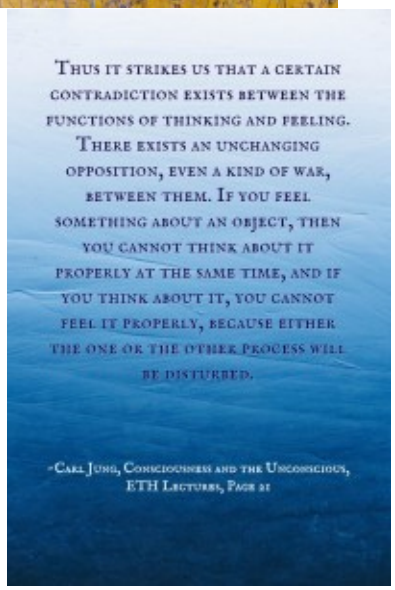

Feeling is first and foremost a reaction of the psyche in terms of acceptance or rejection of a perception: in other words, whether it makes a pleasurable or unpleasurable impression on us. It is an evaluation: "pleasant" or "unpleasant."
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 18

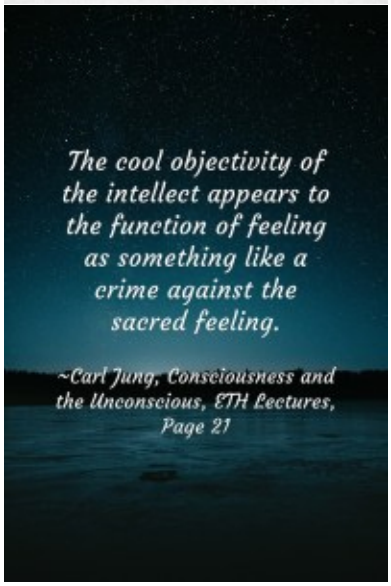

By its nature, thinking is a psychic function that is associated only very indirectly with the outer world. It can, but need not, be activated by events in the outer world.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 19


Intuition is defined as a "function of perception by unconscious means." There is no indication of either how intuition perceives or indeed what it perceives.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 20


Intuitive persons notice the most remarkable things. The most pronounced degree of intuition—what the Scots call "second sight"—occurs in so-called clairvoyants, who are able to divine incredibly much.
–Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 20


A fair number of scientific discoveries have been made by intuition rather than by the thinking intellect. The intellect as such is a strangely sterile function, if it is not accompanied by the function of Ahnung. Intuition can perceive in a quite "illegitimate" way.
–Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 20


Thus it strikes us that a certain contradiction exists between the functions of thinking and feeling. There exists an unchanging opposition, even a kind of war, between them. If you feel something about an object, then you cannot think about it properly at the same time, and if you think about it, you cannot feel it properly, because either the one or the other process will be disturbed.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 21


The cool objectivity of the intellect appears to the function of feeling as something like a crime against the sacred feeling.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 21

Highly intuitive persons often have a somewhat veiled look, so that you cannot even tell whom or what they are looking at; it is as if they were looking through things. Those people do not even look at you or your everyday face, but at something imponderable, atmospheric, at something perhaps that you might not want to know or believe.

~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 22

Pure intuitives possess a truly remarkable capacity for non-observation. For instance, they can spend months in a room without being able to tell its color, how it is furnished, etc. They will make certain statements about it without, however, being able to verify them through observation. They will be able to intuit what is inside the drawers but will have no idea what the chest of drawers or cupboard looks like.

– ~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 22

If you adopt a "reasonable" attitude when observing, you will not see the unexpected. The same is true for intuition; you cannot intuit with some sophisticated intention in mind.

~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 23

To a certain extent, these functions can be used at will: that is to say, we can apply them—intensify or diminish them. In principle, this is true for all the functions, with one restriction, however. No one can use all four in equal measure.

~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 23

It is well known that many great thinkers dread women very much, because women affect their feelings. The thinker avoids situations that stir up his feelings, and so he ends up marrying his housekeeper!

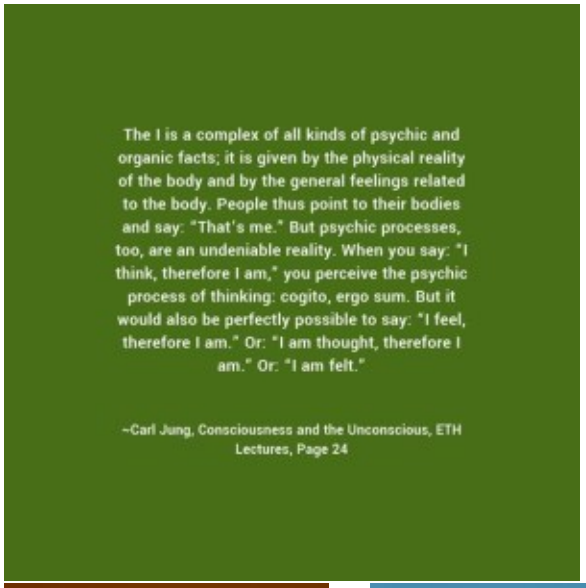
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 23-24

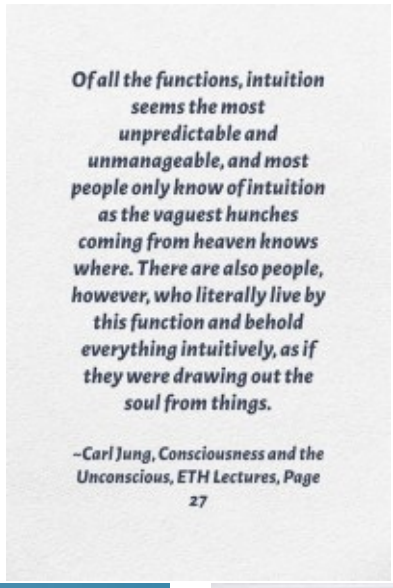
Every highly developed function is opposed by an underdeveloped one. This is not a value judgment. I simply mean that the latter function is inferior, not adjusted and undifferentiated in comparison to the developed function.

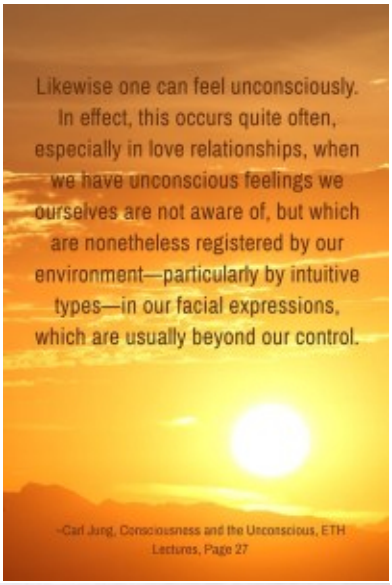
– ~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 23

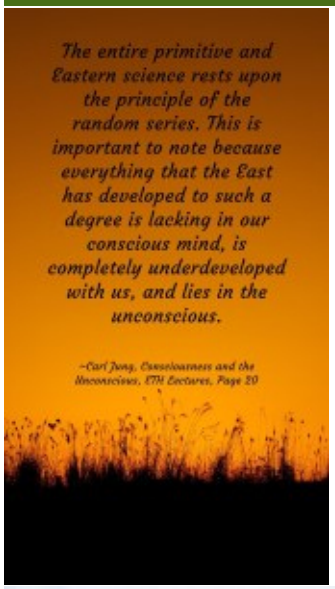
If these functions are not applied consciously, they will work automatically. "It thinks" in you, without your wanting it to, or "it feels" in you. The third possibility is that the process occurs entirely in the unconscious. "It thinks in you without your noticing it."

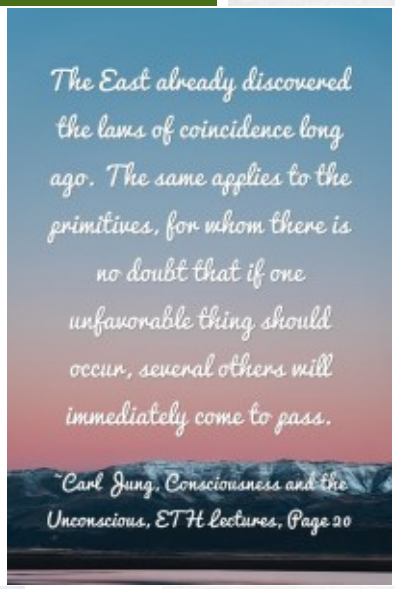
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 24

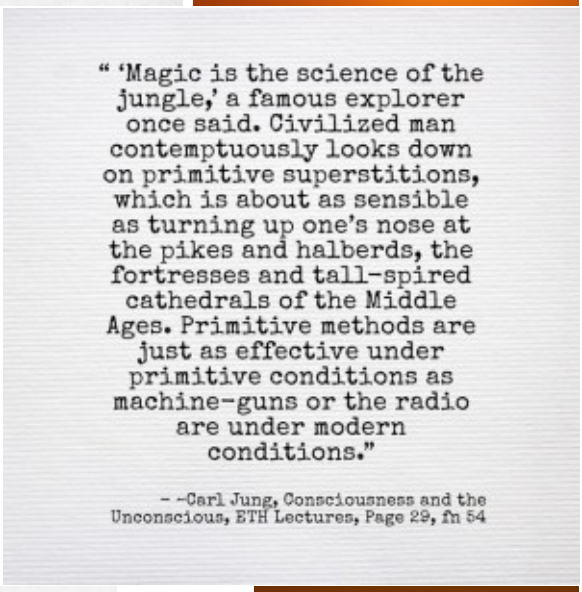

The I is a complex of all kinds of psychic and organic facts; it is given by the physical reality of the body and by the general feelings related to the body. People thus point to their bodies and say: "That's me." But psychic processes, too, are an undeniable reality. When you say: "I think, therefore I am," you perceive the psychic process of thinking: cogito, ergo sum. But it would also be perfectly possible to say: "I feel, therefore I am." Or: "I am thought, therefore I am." Or: "I am felt."
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 24

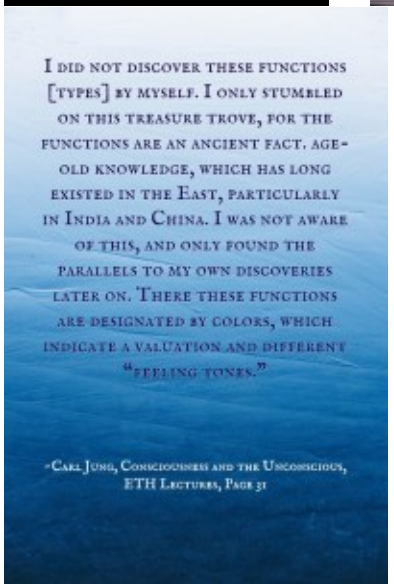

Of all the functions, intuition seems the most unpredictable and unmanageable, and most people only know of intuition as the vaguest hunches coming from heaven knows where. There are also people, however, who literally live by this function and behold everything intuitively, as if they were drawing out the soul from things.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 27

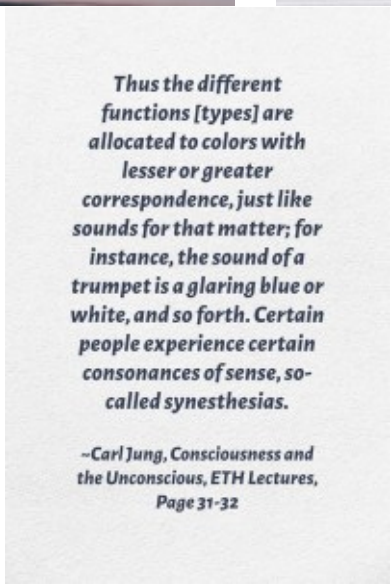

Likewise one can feel unconsciously. In effect, this occurs quite often, especially in love relationships, when we have unconscious feelings we ourselves are not aware of, but which are nonetheless registered by our environment—particularly by intuitive types—in our facial expressions, which are usually beyond our control.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 27

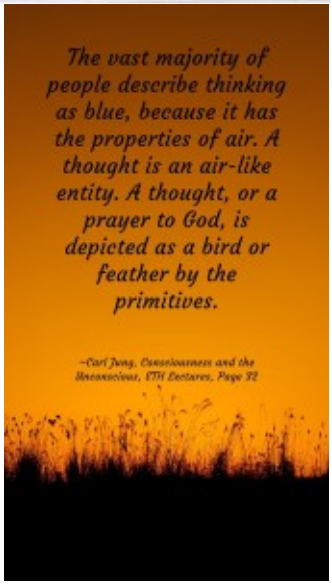

The entire primitive and Eastern science rests upon the principle of the random series. This is important to note because everything that the East has developed to such a degree is lacking in our conscious mind, is completely underdeveloped with us, and lies in the unconscious.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 20

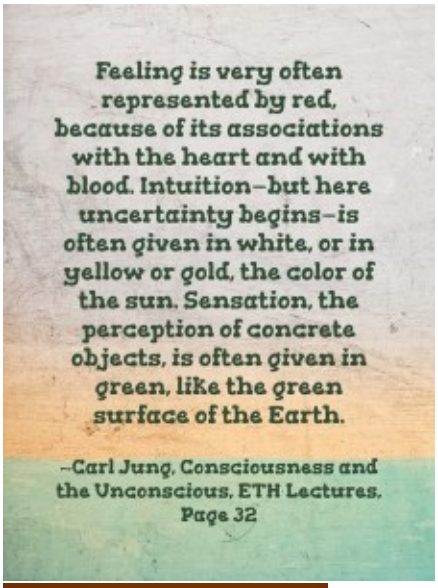

The East already discovered the laws of coincidence long ago. The same applies to the primitives, for whom there is no doubt that if one unfavorable thing should occur, several others will immediately come to pass.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 20

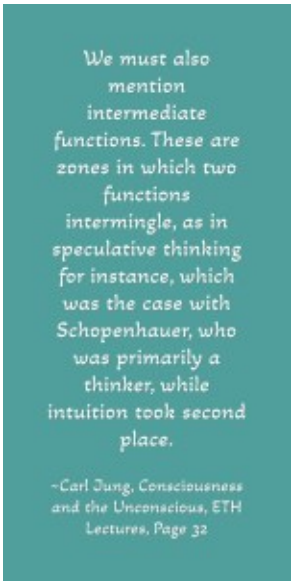

" 'Magic is the science of the jungle,' a famous explorer once said. Civilized man contemptuously looks down on primitive superstitions, which is about as sensible as turning up one's nose at the pikes and halberds, the fortresses and tall-spired cathedrals of the Middle Ages. Primitive methods are just as effective under primitive conditions as machine-guns or the radio are under modern conditions."
– ~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 29, fn 54

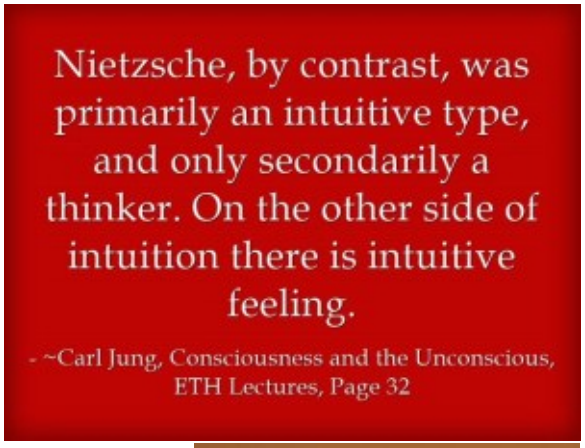

I did not discover these functions [types] by myself. I only stumbled on this treasure trove, for the functions are an ancient fact, age-old knowledge, which has long existed in the East, particularly in India and China. I was not aware of this, and only found the parallels to my own discoveries later on. There these functions are designated by colors, which indicate a valuation and different "feeling tones."
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 31

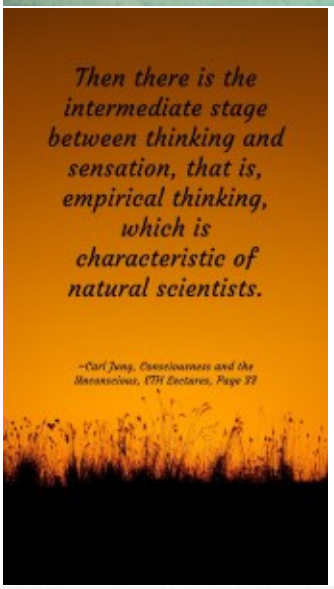

Thus the different functions [types] are allocated to colors with lesser or greater correspondence, just like sounds for that matter; for instance, the sound of a trumpet is a glaring blue or white, and so forth. Certain people experience certain consonances of sense, so-called synesthesias.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 31-32

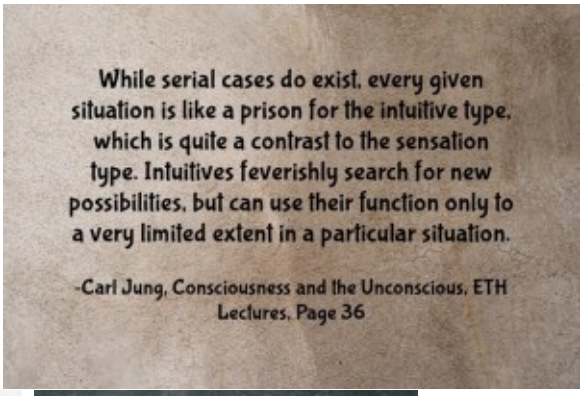

The vast majority of people describe thinking as blue, because it has the properties of air. A thought is an air-like entity. A thought, or a prayer to God, is depicted as a bird or feather by the primitives.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 32

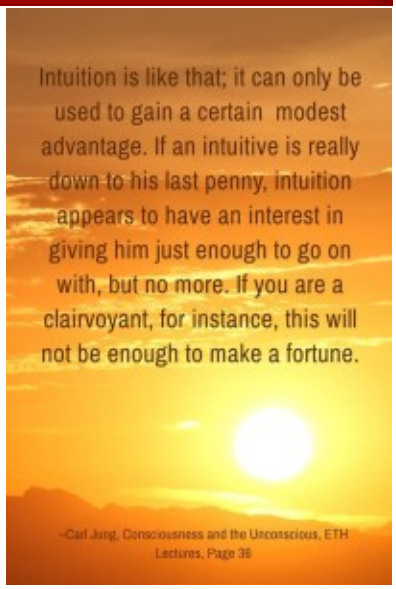

Feeling is very often represented by red, because of its associations with the heart and with blood. Intuition—but here uncertainty begins—is often given in white, or in yellow or gold, the color of the sun. Sensation, the perception of concrete objects, is often given in green, like the green surface of the Earth.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 32

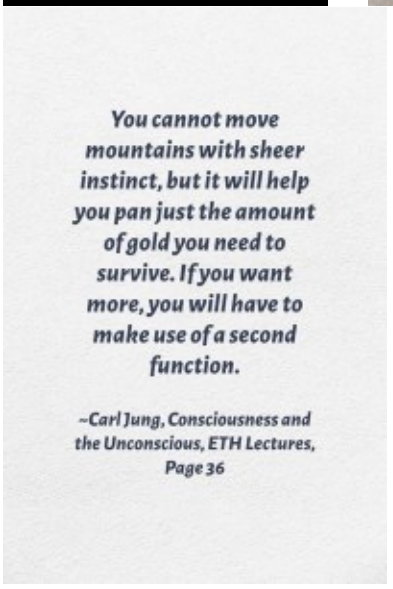

We must also mention intermediate functions. These are zones in which two functions intermingle, as in speculative thinking for instance, which was the case with Schopenhauer, who was primarily a thinker, while intuition took second place.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 32

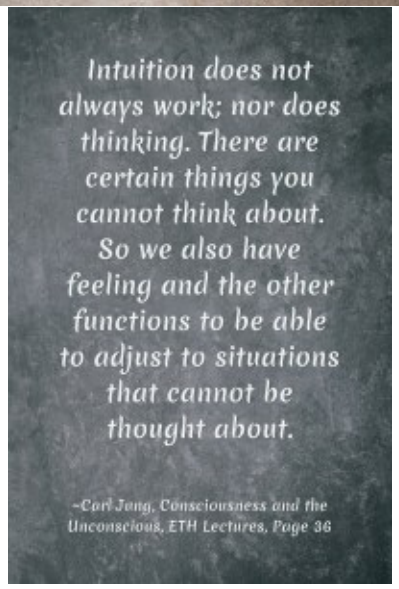

Nietzsche, by contrast, was primarily an intuitive type, and only secondarily a thinker. On the other side of intuition there is intuitive feeling.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 32

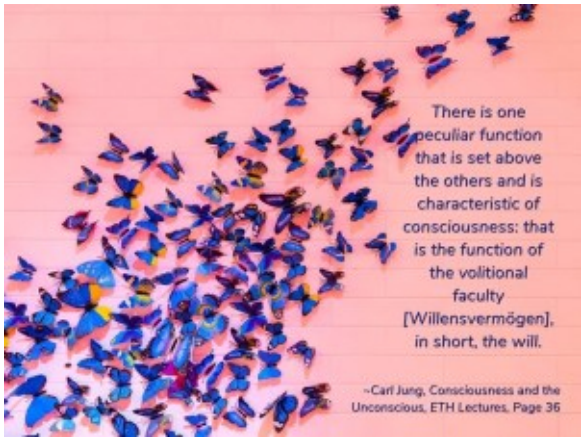

Then there is the intermediate stage between thinking and sensation, that is, empirical thinking, which is characteristic of natural scientists.

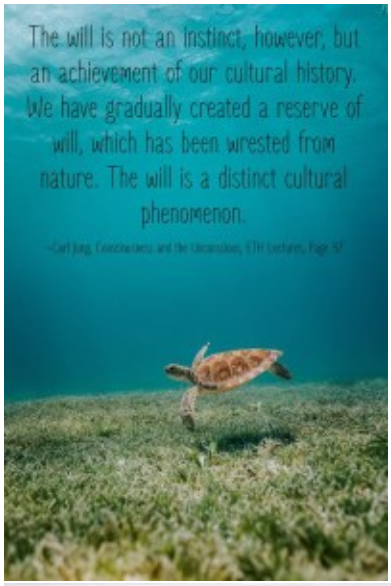

While serial cases do exist, every given situation is like a prison for the intuitive type, which is quite a contrast to the sensation type. Intuitives feverishly search for new possibilities, but can use their function only to a very limited extent in a particular situation.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 36


Intuition is like that; it can only be used to gain a certain modest advantage. If an intuitive is really down to his last penny, intuition appears to have an interest in giving him just enough to go on with, but no more. If you are a clairvoyant, for instance, this will not be enough to make a fortune.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 36


You cannot move mountains with sheer instinct, but it will help you pan just the amount of gold you need to survive. If you want more, you will have to make use of a second function.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 36


Intuition does not always work; nor does thinking. There are certain things you cannot think about. So we also have feeling and the other functions to be able to adjust to situations that cannot be thought about.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 36


There is one peculiar function that is set above the others and is characteristic of consciousness: that is the function of the volitional faculty [Willensvermögen], in short, the will.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 36


The will is not an instinct, however, but an achievement of our cultural history. We have gradually created a reserve of will, which has been wrested from nature. The will is a distinct cultural phenomenon.

When the will is depicted in an image or dreamt of, it is always represented as an instrument, as a weapon, an apparatus, a knife, or something similar. This means that it is something humans made.

~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 37

That is, I cannot have a single thought without first having an inner notion of it. For the mind is neither a tabula rasa nor a blank slate. We make the great mistake of thinking that children are born as a tabula rasa, but this is not the case. There exists an unconscious, in which all representations of ideas are already given in the genetic material, so to speak. Everything is already laid down in the inherited memory of mankind.

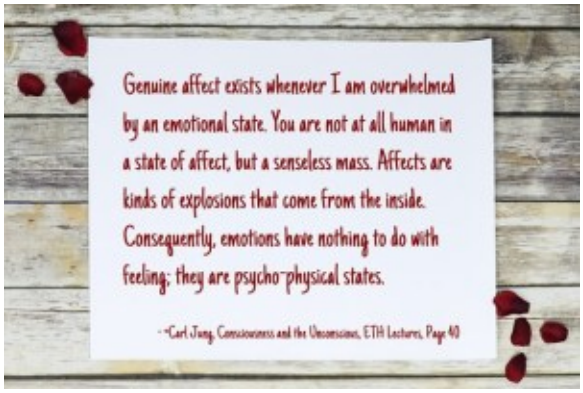
– ~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 39

The term "affect" means a condition that has been brought about; the Latin affectum indicates that which has been done to me. "Emotion," on the other hand, refers to something that breaks out or erupts; emotio = an outward movement. In a state of affect, I am affected: "He did it to me!"

~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 39

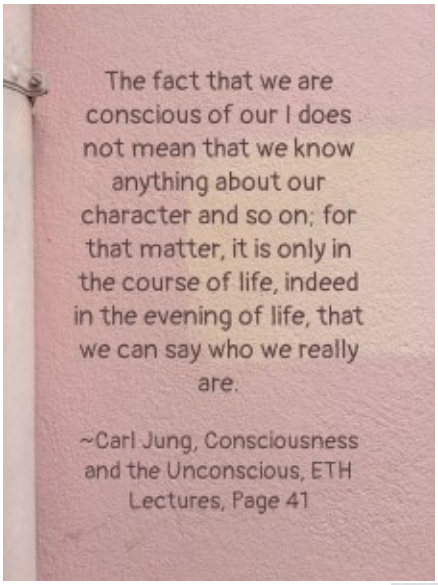
Feeling always involves evaluation, it is a valuing function, whereas emotion is involuntary; in affect you are always a victim.

~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 39-40

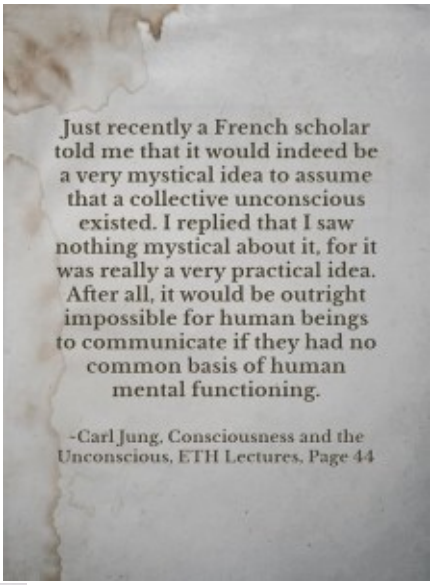

Genuine affect exists whenever I am overwhelmed by an emotional state. You are not at all human in a state of affect, but a senseless mass. Affects are kinds of explosions that come from the inside. Consequently, emotions have nothing to do with feeling; they are psycho-physical states.

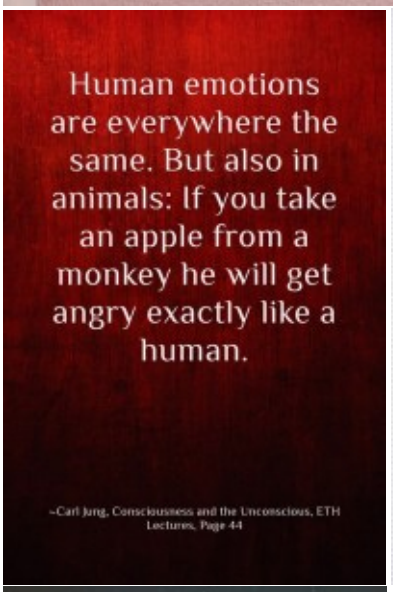
There is a considerable difference between the "I" and "individuality": The I is the consciousness of one's "suchness" [So-sein], whereas individuality is that suchness.

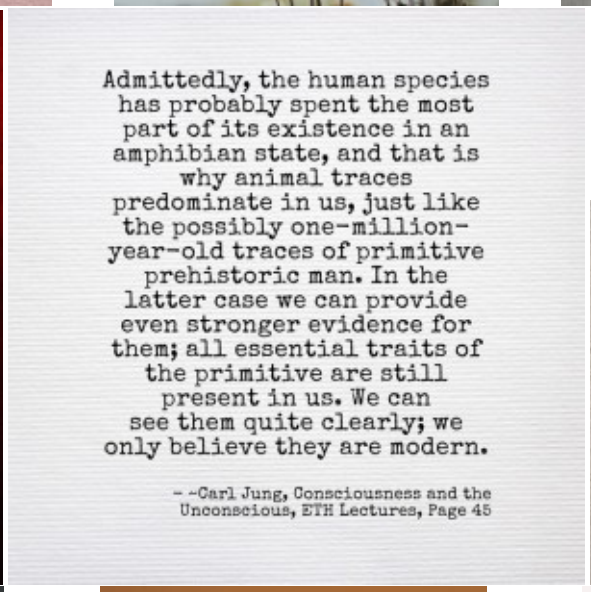
-Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 41

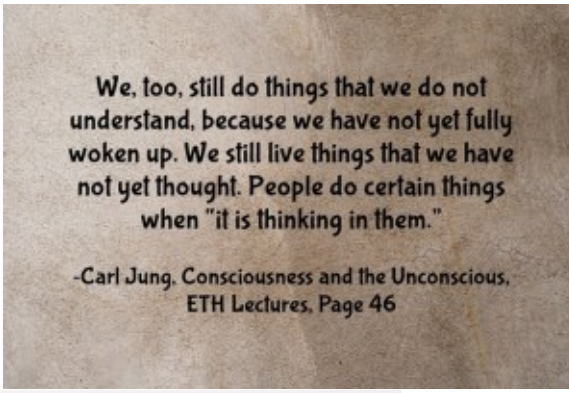

The fact that we are conscious of our I does not mean that we know anything about our character and so on; for that matter, it is only in the course of life, indeed in the evening of life, that we can say who we really are.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 41

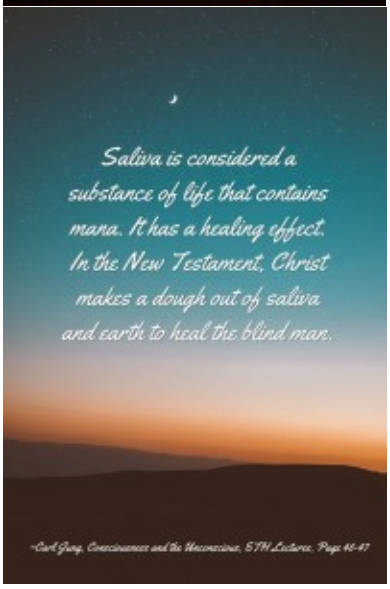
We can thus assume that the unconscious is a kind of Platonic heaven, where images of the things exist, and wait to become conscious. It looks as if they led an existence in the unconscious from which they walk out at the right opportunities.
-Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 43

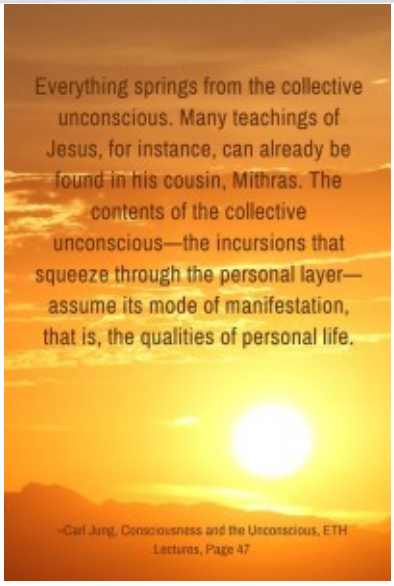

Just recently a French scholar told me that it would indeed be a very mystical idea to assume that a collective unconscious existed. I replied that I saw nothing mystical about it, for it was really a very practical idea. After all, it would be outright impossible for human beings to communicate if they had no common basis of human mental functioning.
-Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 44

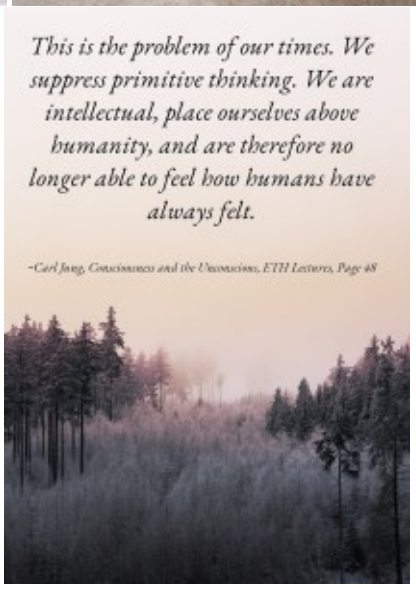

Human emotions are everywhere the same. But also in animals: If you take an apple from a monkey he will get angry exactly like a human.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 44

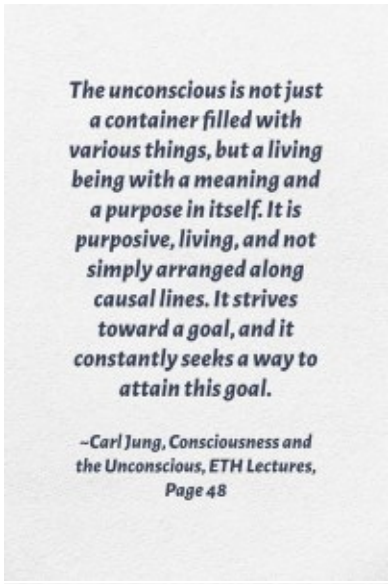

Admittedly, the human species has probably spent the most part of its existence in an amphibian state, and that is why animal traces predominate in us, just like the possibly one-million-year-old traces of primitive prehistoric man. In the latter case we can provide even stronger evidence for them; all essential traits of the primitive are still present in us. We can see them quite clearly; we only believe they are modern.
– ~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 45

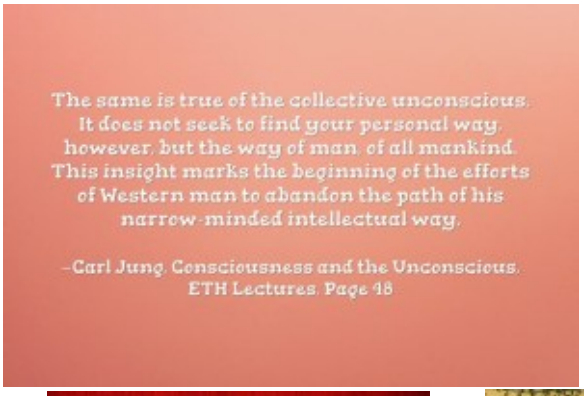

We, too, still do things that we do not understand, because we have not yet fully woken up. We still live things that we have not yet thought. People do certain things when "it is thinking in them."
-Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 46

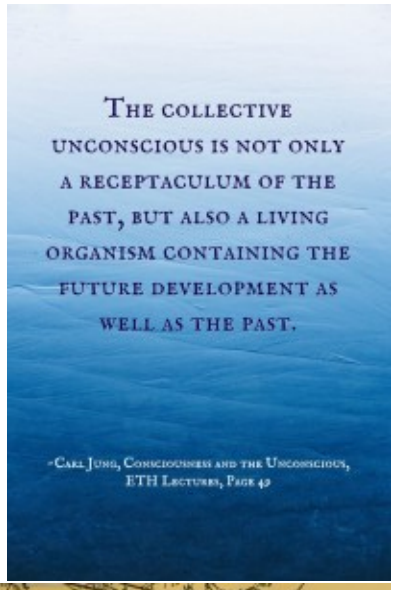

Saliva is considered a substance of life that contains mana. It has a healing effect. In the New Testament, Christ makes a dough out of saliva and earth to heal the blind man.
-Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 46-47

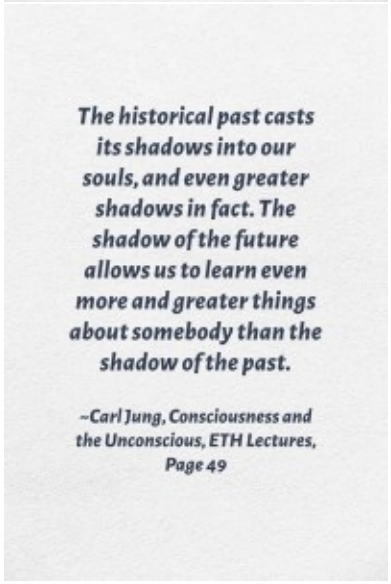

Everything springs from the collective unconscious. Many teachings of Jesus, for instance, can already be found in his cousin, Mithras. The contents of the collective unconscious—the incursions that squeeze through the personal layer—assume its mode of manifestation, that is, the qualities of personal life.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 47


This is the problem of our times. We suppress primitive thinking. We are intellectual, place ourselves above humanity, and are therefore no longer able to feel how humans have always felt.
-Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 48

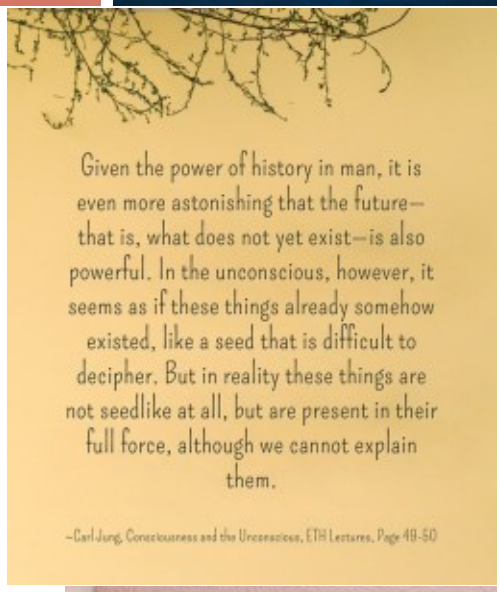

The unconscious is not just a container filled with various things, but a living being with a meaning and a purpose in itself. It is purposive, living, and not simply arranged along causal lines. It strives toward a goal, and it constantly seeks a way to attain this goal.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 48

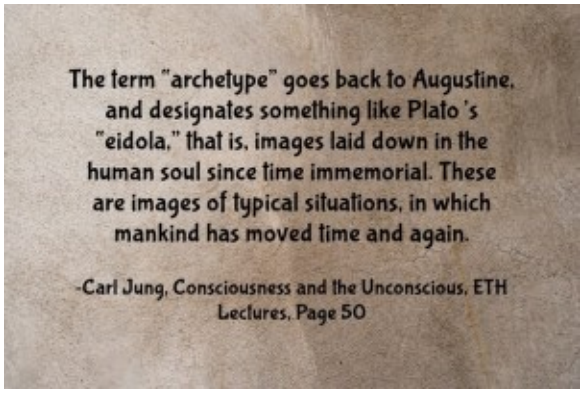

The same is true of the collective unconscious. It does not seek to find your personal way, however, but the way of man, of all mankind. This insight marks the beginning of the efforts of Western man to abandon the path of his narrow-minded intellectual way.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 48


THE COLLECTIVE UNCONSCIOUS IS NOT ONLY A RECEPTACULUM OF THE PAST, BUT ALSO A LIVING ORGANISM CONTAINING THE FUTURE DEVELOPMENT AS WELL AS THE PAST.
~CARL JUNG, CONSCIOUSNESS AND THE UNCONSCIOUS, ETH LECTURES, PAGE 49

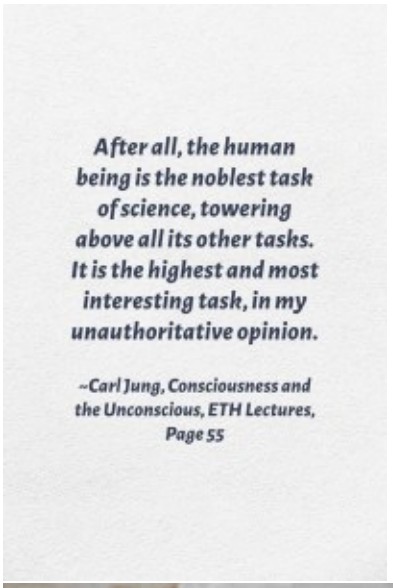

The historical past casts its shadows into our souls, and even greater shadows in fact. The shadow of the future allows us to learn even more and greater things about somebody than the shadow of the past.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 49

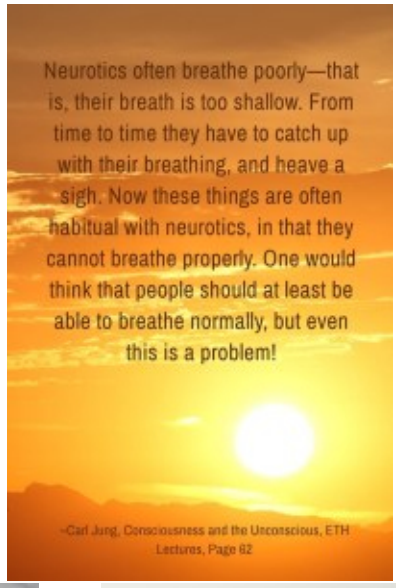
Our childhood memories are everlasting, and can break forth or be revoked at any time.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 49

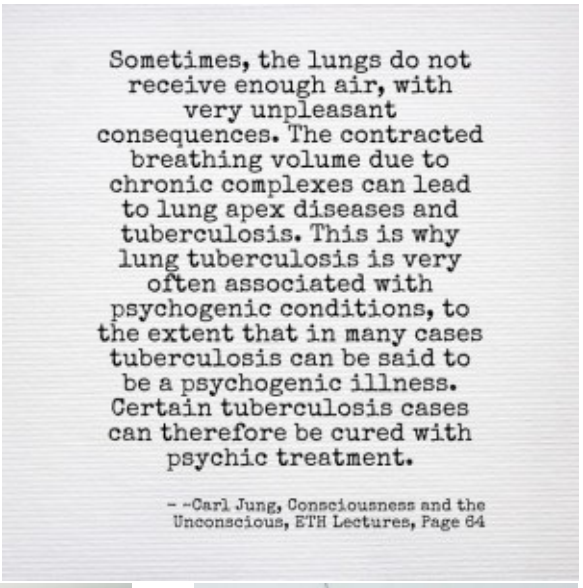

Given the power of history in man, it is even more astonishing that the future—that is, what does not yet exist—is also powerful. In the unconscious, however, it seems as if these things already somehow existed, like a seed that is difficult to decipher. But in reality these things are not seedlike at all, but are present in their full force, although we cannot explain them.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 49-50

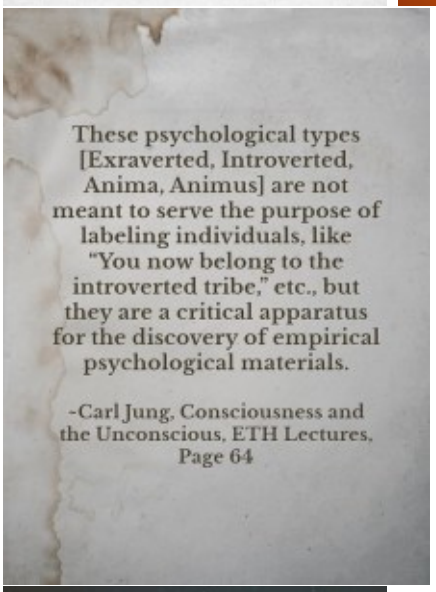

The term "archetype" goes back to Augustine, and designates something like Plato's "eidola," that is, images laid down in the human soul since time immemorial. These are images of typical situations, in which mankind has moved time and again.
-Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 50

It is uncanny, the archetype of the eerie forest. Naturally, this stirs up the collective unconscious among the primitives. Their collective unconscious is much closer to the surface, whereas ours is concealed by the trivia of our culture.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 52

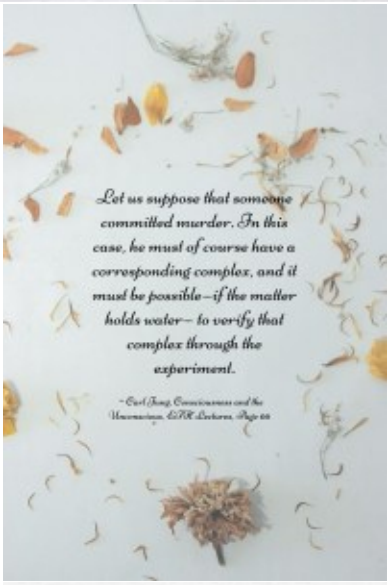

After all, the human being is the noblest task of science, towering above all its other tasks. It is the highest and most interesting task, in my unauthoritative opinion.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 55


Neurotics often breathe poorly—that is, their breath is too shallow. From time to time they have to catch up with their breathing, and heave a sigh. Now these things are often habitual with neurotics, in that they cannot breathe properly. One would think that people should at least be able to breathe normally, but even this is a problem!
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 62

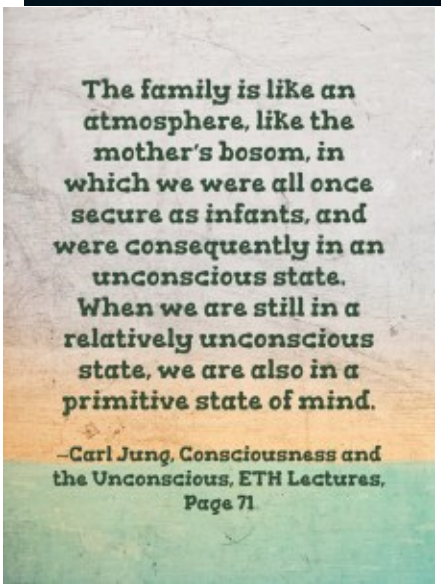

Sometimes, the lungs do not receive enough air, with very unpleasant consequences. The contracted breathing volume due to chronic complexes can lead to lung apex diseases and tuberculosis. This is why lung tuberculosis is very often associated with psychogenic conditions, to the extent that in many cases tuberculosis can be said to be a psychogenic illness. Certain tuberculosis cases can therefore be cured with psychic treatment.
– ~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 64

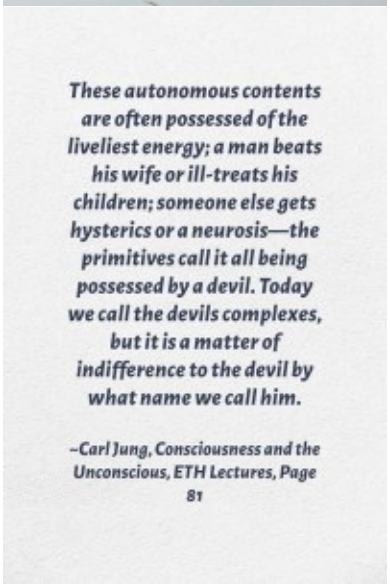

These psychological types [Exraverted, Introverted, Anima, Animus] are not meant to serve the purpose of labeling individuals, like "You now belong to the introverted tribe," etc., but they are a critical apparatus for the discovery of empirical psychological materials.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 64

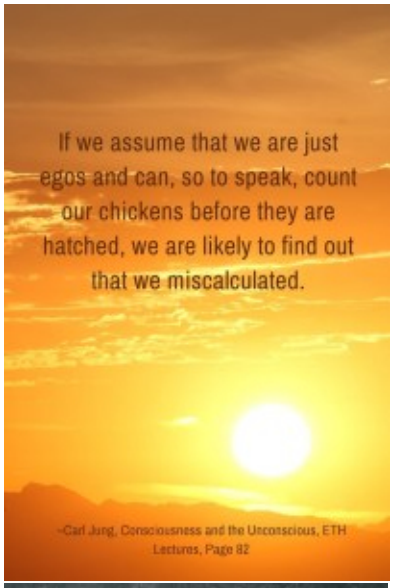
I have been accused of the most incredible things, for instance that I practice demonology and so forth. This is so stupid that one actually feels disgusted.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 66

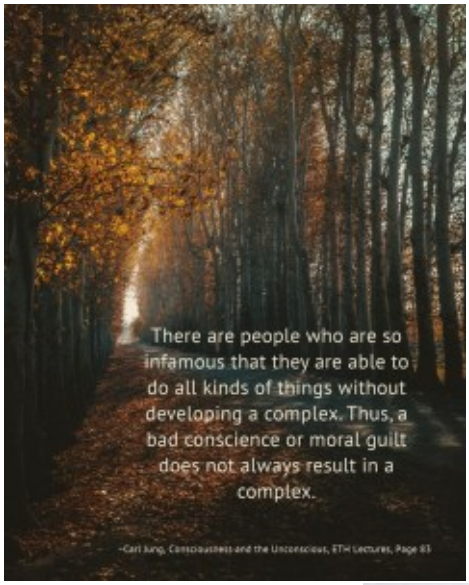

Let us suppose that someone committed murder. In this case, he must of course have a corresponding complex, and it must be possible – if the matter holds water – to verify that complex through the experiment.

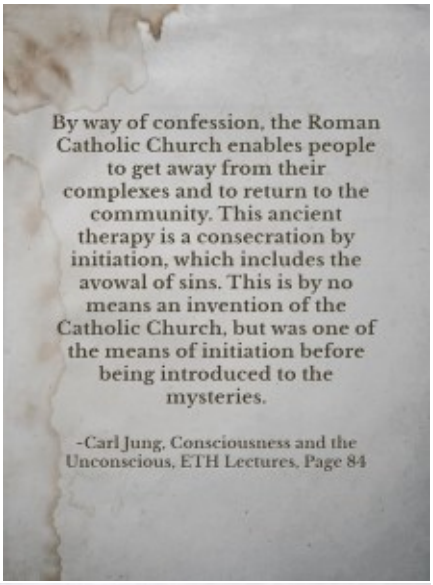
If it is a matter of an actual, indictable theft, then things are more critical. I have managed to solve thefts in this way, and students of mine have done likewise in Europe and America.

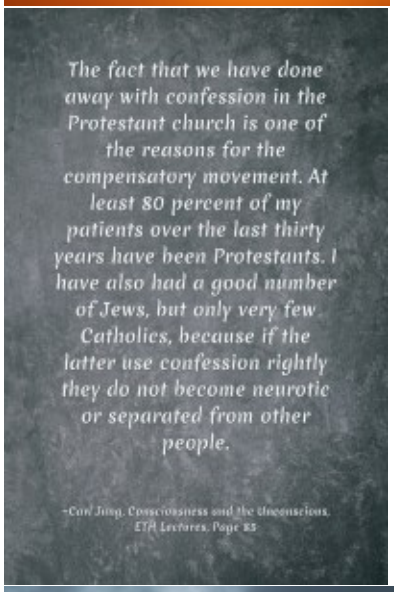

The family is like an atmosphere, like the mother's bosom, in which we were all once secure as infants, and were consequently in an unconscious state. When we are still in a relatively unconscious state, we are also in a primitive state of mind.
–Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 71

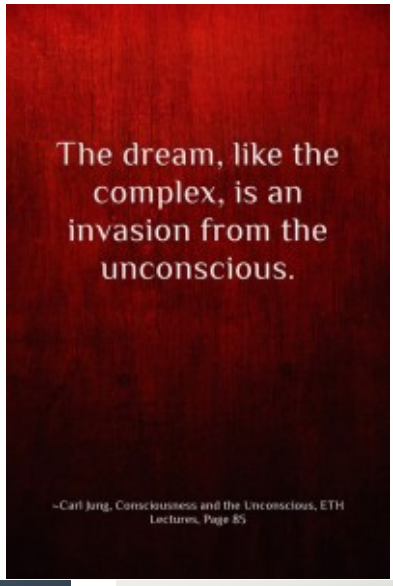

These autonomous contents are often possessed of the liveliest energy; a man beats his wife or ill-treats his children; someone else gets hysterics or a neurosis—the primitives call it all being possessed by a devil. Today we call the devils complexes, but it is a matter of indifference to the devil by what name we call him.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 81

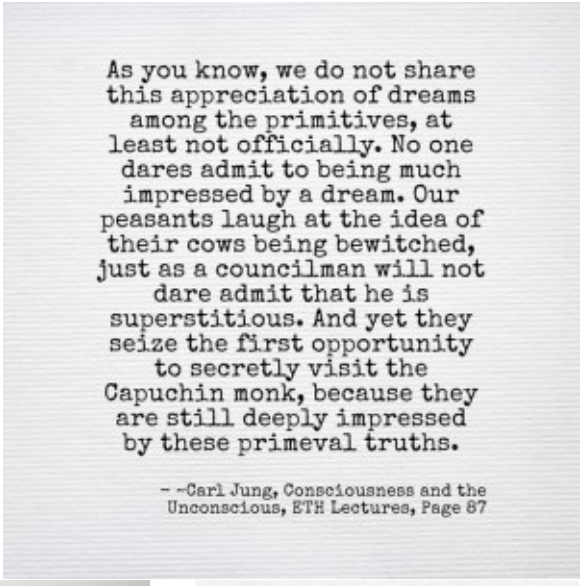

If we assume that we are just egos and can, so to speak, count our chickens before they are hatched, we are likely to find out that we miscalculated.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 82


There are people who are so infamous that they are able to do all kinds of things without developing a complex. Thus, a bad conscience or moral guilt does not always result in a complex.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 83


By way of confession, the Roman Catholic Church enables people to get away from their complexes and to return to the community. This ancient therapy is a consecration by initiation, which includes the avowal of sins. This is by no means an invention of the Catholic Church, but was one of the means of initiation before being introduced to the mysteries.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 84

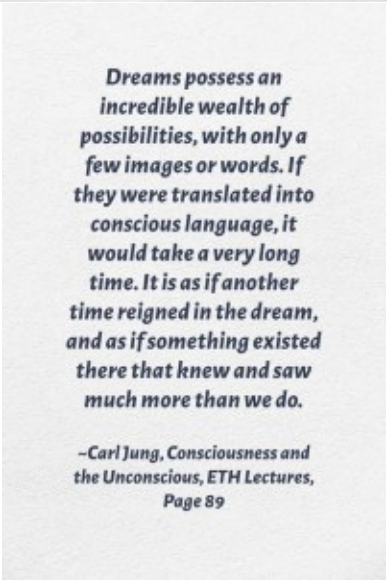

The fact that we have done away with confession in the Protestant church is one of the reasons for the compensatory movement. At least 80 percent of my patients over the last thirty years have been Protestants. I have also had a good number of Jews, but only very few Catholics, because if the latter use confession rightly they do not become neurotic or separated from other people.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 85


The dream, like the complex, is an invasion from the unconscious.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 85


As you know, we do not share this appreciation of dreams among the primitives, at least not officially. No one dares admit to being much impressed by a dream. Our peasants laugh at the idea of their cows being bewitched, just as a councilman will not dare admit that he is superstitious. And yet they seize the first opportunity to secretly visit the Capuchin monk, because they are still deeply impressed by these primeval truths.
– ~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 87

When dealing with illness, doctors, too, are inclined to overrate the objective side, but the subjective plays a large role, especially with neurotics.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 87

Dreams never exactly repeat an experience, they always have a meaning.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 88


Dreams possess an incredible wealth of possibilities, with only a few images or words. If they were translated into conscious language, it would take a very long time. It is as if another time reigned in the dream, and as if something existed there that knew and saw much more than we do.
~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 89

A dream should always be written down at once, otherwise we inevitably lie to ourselves.

- ~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 95

Here we have the so-called motif of the two mothers. Heroes and pharaohs have always entertained the notion that they have two different pairs of parents, human and divine ones. On the outer walls of the pyramids, the actual story is depicted, while inside, in the "birth chamber," there is a depiction of two Gods copulating.

~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 96

We find the same motif in the heroes of Greek mythology, even if it was only the milk that was divine, as in the case of Heracles: "She wrested her breast from his mouth, and the milk spurted over the heavens and formed the Milky Way." This motif of the double origin lies in the collective unconscious.

~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 96

The left side is always meant from the perspective of our body. It is the side of the heart. The left side is the semi-conscious, emotional side, where things happen to us as it were accidentally. The right side, on the other hand, is the purposeful, acting side, and controlled by the head. What we do on the right side is therefore "right," it is "directed." Very often "the right hand knoweth not what the left hand doeth," and very often the left side does something which the right one would prefer not to know about.

~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 96

According to ancient understanding, the act of seeing involves the emission of a fluid or aura. If we behold a lion or snake in the jungle for a long time, for instance, and remain still enough, then "the wiser head backs down," and the lion or the snake goes away. It is possible to bewitch people in the same way.

~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 98

It seems that our life can stream out of our eyes and enter the object, which will then move toward us. By contemplating and beholding this monster for such a long time, the dreamer actually attempts to make it move and bring it to life again, although he was not aware of this.

~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 99

We will always be confronted with our past. It follows after us like the train carriages, or goes ahead like the engine that pulls us.

~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 99

As you know, there is a well-known biography where it says: "Up until the age of forty, he showed no signs of bearing the imprint of genius. And none afterward either!"

~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 100

This is the delusion of our age, to believe that there is continual progress, but continuous regression also exists!

~Carl Jung, Consciousness and the Unconscious, ETH Lectures, Page 101

1. https://smile.amazon.com/Consciousness-Unconscious-Lectures-Delivered-Foundation/dp/0691228574/ref=sr_1_3?crid=2BXNYHSS2GM0U&keywords=jung+consciousness&qid=164

But the neurotic cases are not by a long way the most dangerous. **(2022-02-23 04:29)**

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Tamara Natalie Madden
We are greatly mistaken if we think that the unconscious is something harmless that could be made into an object of entertainment, a parlour game...
Carl Jung CW 7

[1]Two Essays on Analytical Psychology CW 7

We are greatly mistaken if we think that the unconscious is something harmless that could be made into an object of entertainment, a parlour game.

Certainly the unconscious is not always and in all circumstances dangerous, but as soon as a neurosis is present it is a sign of a special heaping up of energy in the unconscious, like a charge that may explode.

Here caution is indicated.

One never knows what one may be releasing when one begins to analyse dreams.

Something deeply buried and invisible may thereby be set in motion, very probably something that would have come to light sooner or later anyway—but again, it might not.

It is as if one were digging an artesian well and ran the risk of stumbling on a volcano.

When neurotic symptoms are present one must proceed very carefully.

But the neurotic cases are not by a long way the most dangerous.

There are cases of people, apparently quite normal, showing no especial neurotic symptoms—they may themselves be doctors and educators—priding themselves on their normality, models of good upbringing, with exceptionally normal views and habits of life, yet whose normality is an artificial compensation for a latent psychosis.

They themselves suspect nothing of their condition.

Their suspicions may perhaps find only an indirect expression in the fact that they are particularly interested in psychology and psychiatry, and are attracted to these things as a moth to the light.

But since the analytical technique activates the unconscious and brings it to the fore, in these cases the healthful compensation is destroyed, the unconscious breaks forth in the form of uncontrollable fantasies and overwrought states which may, in certain circumstances, lead to mental disorder and possibly even to suicide.

Unfortunately these latent psychoses are not so very uncommon. Carl Jung, CW 7, Para 192

1. https://smile.amazon.com/Collected-Works-Jung-Vol-Analytical/dp/0691017824/ref=sr_1_1?crid=O79U0DB0GM24&dchild=1&keywords=jung+vol+7&qid=1619432821&sprefix=jung

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The psyche is the theatre of all our struggles for development. **(2022-02-23 04:58)**

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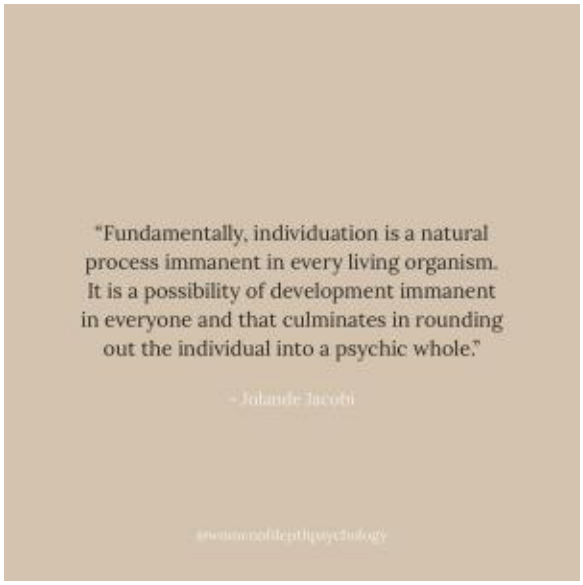
"Fundamentally, individuation is a natural process immanent in every living organism. It is a possibility of development immanent in everyone and that culminates in rounding out the individual into a psychic whole."
- Jolande Jacobi

[1]Jolande Jacobi - The Way of Individuation

So when Jung speaks of an individuation process that characterizes a possibility of development immanent in everyone and that culminates in rounding out the individual into a psychic whole, his conception, though following the same line as the other philosophical definitions, is both broader and deeper, since it takes account not only of the conscious but also of the unconscious components of the psyche in their delicately balanced and creative interaction with the conscious mind.

The beginning and end of psychic life are in his view inseparable, bound together at every moment in the thousand branched stream of psychic energy which pours without cessation through all the reaches of the psyche.

In this psyche the energy is kept in a state of constant dynamic mobility by a subtle mechanism of self-regulation and compensation, balanced between tension and stagnation.

Birth and death are only two poles of a homogeneous chain of being whose individual links—the days and years of life—rise out of the mists of fate and become visible in the foreground.

These links are from the beginning determined by a common meaning, which strives ceaselessly and autonomously for realization, no matter whether they belong to the dark, unconscious side, the shadowland of the past or future, or to the daylight of the conscious present.

The meaning manifests itself as the maturation process of the psyche and has as its aim the completion of the personality through the maximal extension of its field of consciousness.

This presupposes the gradual integration of unconscious contents that are capable of

becoming conscious.

The psyche is the theatre of all our struggles for development.

It is the organ of experience pure and simple.

The affirmation of these struggles is "life"; negation of them means isolation, resignation, desiccation. Jolande Jacobi, The Way of Individuation, Page 23-24

1. https://smile.amazon.com/Way-Individuation-Jolande-Jacobi/dp/B000QA9D4S/ref=sr_1_1?dchild=1&keywords=jolande+jacobi+the+way+of&qid=1619704607&sr=8-1

Carl Jung: The debt we owe to the play of imagination is incalculable. (2022-02-24 03:26)

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The dynamic principle of fantasy is play...

Carl Jung;
Psychological Types
Ch. 14 Page 82

[1]Black Books

In reality fantasies mean much more than that, for they represent at the same time the other mechanism—of repressed extraversion in the introvert, and of repressed introversion in the extravert.

But the repressed function is unconscious, and hence undeveloped, embryonic, and archaic.

In this condition it cannot be united with the higher level of the conscious function.

The unacceptable nature of fantasy derives chiefly from this peculiarity of the unrecognized, unconscious function.

For everyone whose guiding principle is adaptation to external reality, imagination is for these reasons something reprehensible and useless.

And yet we know that every good idea and all creative work are the offspring of the imagination, and have their source in what one is pleased to call infantile fantasy.

Not the artist alone, but every creative individual whatsoever owes all that is greatest in his life to fantasy.

The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work.

But without this playing with fantasy no creative work has ever yet come to birth.

The debt we owe to the play of imagination is incalculable.

It is therefore short-sighted to treat fantasy, on account of its risky or unacceptable nature, as a thing of little worth.

It must not be forgotten that it is just in the imagination that a man's highest value may lie.

I say "may" advisedly, because on the other hand fantasies are also valueless, since in the form of raw material they possess no realizable worth.

In order to unearth the treasures they contain they must be developed a stage further.

But this development is not achieved by a simple analysis of the fantasy material; a synthesis is also needed by means of a constructive method. Carl Jung, CW 6, Para 93

1. https://smile.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=1DFU4C7R84T7E&dchild=1&keywords=jung+black+books&qid=1608798451&sprefix=j

The first patient was a theologian, the second a distinguished lady in high society.
(2022-02-24 04:06)

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When we consider the infinite variety of
dreams, it is difficult to conceive that there
could ever be a method or a technical
procedure which would lead to
an infallible result
Carl Jung CW 10

[1]Civilization in Transition

During the work of interpretation one must abstain from all presuppositions that smack of superstition, such as, first and foremost, the notion that the protagonists in dreams are nothing other than these same persons in real life.

One should never forget that one dreams in the first place, and almost to the exclusion of all else, of oneself. (Any exceptions are governed by quite definite rules, but I cannot go into this here.)

If we acknowledge this truth we shall sometimes find ourselves faced with very interesting problems.

I remember two instructive cases: one of my patients dreamed of a drunken tramp who lay in a ditch, and another of a drunken prostitute who rolled about in the gutter.

The first patient was a theologian, the second a distinguished lady in high society.

Both of them were outraged and horrified, and absolutely refused to admit that they had dreamed of themselves.

I gave them both the well-meant advice that they should spend an hour in self-reflection, diligently and devoutly considering in what ways they were not much better than their drunken

brother in the ditch and their drunken sister in the gutter.

The subtle process of self-knowledge often begins with a bomb-shell like this.

The "other" person we dream of is not our friend and neighbour, but the other in us, of whom we prefer to say: "I thank thee, Lord, that I am not as this publican and sinner."

Certainly the dream, being a child of nature, has no moralizing intention; it merely exemplifies the well-known law that no trees reach up to heaven. Carl Jung, CW 10, Para 321

1. https://smile.amazon.com/Civilization-Transition-Collected-Works-Jung/dp/0691097623/ref=sr_1_1?crid=2N36DAB164GO1&dchild=1&keywords=jung+volume+10&qid=161264588

Where love stops, power begins, and violence, and terror. (2022-02-24 04:49)

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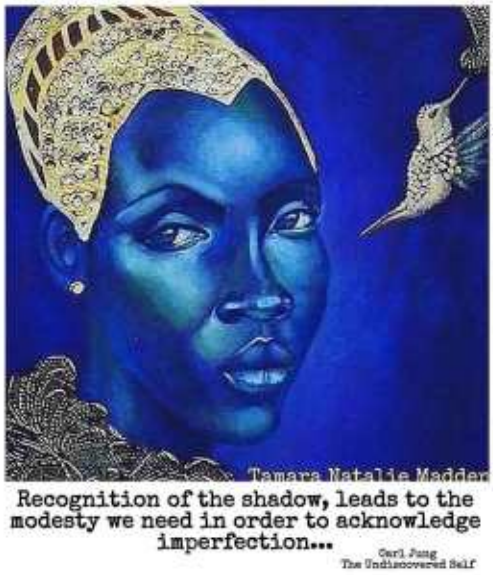
Tamara Natalie Madden
Recognition of the shadow, leads to the modesty we need in order to acknowledge imperfection...
Carl Jung
The Undiscovered Self

[1]Civilization in Transition CW 10

Recognition of the shadow, on the other hand, leads to the modesty we need in order to acknowledge imperfection.

And it is just this conscious recognition and consideration that are needed whenever a

human relationship is to be established.

A human relationship is not based on differentiation and perfection, for these only emphasize the differences or call forth the exact opposite; it is based, rather, on imperfection, on what is weak, helpless and in need of support—the very ground and motive for dependence.

The perfect have no need of others, but weakness has, for it seeks support and does not confront its partner with anything that might force him into an inferior position and even humiliate him.

This humiliation may happen only too easily when high idealism plays too prominent a role.

Reflections of this kind should not be taken as superfluous sentimentalities.

The question of human relationship and of the inner cohesion of our society is an urgent one in view of the atomization of the pent-up mass man, whose personal relationships are undermined by general mistrust.

Wherever justice is uncertain and police spying and terror are at work, human beings fall into isolation, which, of course, is the aim and purpose of the dictator State, since it is based on the greatest possible accumulation of depotentiated social units.

To counter this danger, the free society needs a bond of an affective nature, a principle of a kind like caritas, the Christian love of your neighbour.

But it is just this love for one’s fellow man that suffers most of all from the lack of understanding wrought by projection.

It would therefore be very much in the interest of the free society to give some thought to the question of human relationship from the psychological point of view, for in this resides its real cohesion and consequently its strength.

Where love stops, power begins, and violence, and terror. Carl Jung, CW 10, Para 579-580

1. https://smile.amazon.com/Civilization-Transition-Collected-Works-Jung/dp/0691097623/ref=sr_1_1?dchild=1&keywords=jung+vol+10&qid=1619513149&sr=8-1

Consciousness and the Unconscious: Lectures Delivered at ETH Zurich Introduction (2022-02-25 02:49)

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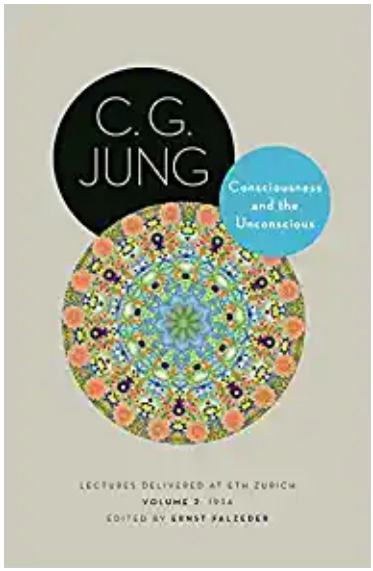

[1]Consciousness and the Unconscious: Lectures Delivered at ETH Zurich, Volume 2: 1934

Introduction to Volume 2 by Ernst Falzeder

When Jung started lecturing for his second semester at ETH Zurich, on 20 April 1934, he had a full workload amid the turbulent times in the world surrounding him.

Apart from his clinical practice, and the time he devoted to the preparation and delivery of these lectures, he ended the Visions seminar on 21 March 1934 (Jung, 1977) and a few weeks later, on 2 May 1934, started a new seminar on Nietzsche's Zarathustra Jung, 1988).

He had also become engaged in the Eranos meetings in Ascona, organized by Olga Fröbe-Kapteyn.

He had given a talk at its first meeting, in August 1933 (Jung, 1933a), and would do so at its second meeting the following year.

In general, these years were marked by his turn to the intense study of alchemy (see below), as he embarked on a new area of investigation that occupied more and more of his time.

In addition, he published, in 1934, The Reality of the Soul: Applications and Advances of Modern Psychology, an anthology with contributions from Hugo Rosenthal, Emma Jung, and W. M. Kranefeldt (Jung et al., 1934), and a number of smaller texts, including his rejoinder to Gustav Bally (Bally, 1934; Jung, 1934e); "The state of psychotherapy today"

(Jung, 1934a); "The soul and death" (Jung, 1934c); "Archetypes of the collective unconscious" (his Eranos lecture; Jung, 1934d); and a number of greetings, forewords and afterwords, and

reviews.

Hardly anything of these activities, however, is reflected in the lectures.

Instead of sharing his interests at the time with his audience, he went back to his beginnings.

As he had already pointed out at the beginning of the first semester, any questions addressed to him (which were to be sent to him through the post) should be strictly "within the scope of these lectures, rather than broaching the future of European currencies, for instance, or the prospects of National Socialism, etc." (Jung, 2018, p. 2).

He wanted to present himself as an "objective" university professor, limiting himself to psychology and its history sensu stricto.

He had, in the first semester, given an overview of the field and presented various

Theories and systems of thought in a historical survey, as well as discussing in detail two historic case histories, thus setting the background for his own views, and situating himself in a line of pre-eminent thinkers over the centuries.

He was now ready to cautiously move toward an elucidation of his own theories, which he did by retracing his own steps in developing them.

He was in his late fifties, and would turn fifty-nine on 26 July.

He had long since gained an independent standpoint vis-à-vis the theories of his

erstwhile teachers and mentors, such as Théodore Flournoy, Pierre Janet, Eugen Bleuler, and Sigmund Freud.

In an "Address on the occasion of the founding of the C. G. Jung Institute," on 24 April 1948, Jung gave a succinct summary of his own development (1948, § 1130):

As you know, it is nearly fifty years since I began my work as a psychiatrist.

. . . Freud and Janet had just begun to lay the foundations of methodology and clinical observation, and Flournoy in Geneva had made his contribution to the art of psychological biography. . . .

With the help of Wundt's association experiment, I was trying to evaluate the peculiarities of neurotic states of mind . . .

my purpose was to investigate what appeared to be the most subjective and most complicated psychic process of all, namely, the associative reaction. . . .

This work led directly to a new question, namely the problem of attitude. . . .

From these researches there emerged a psychological typology . . . and four function-types.

. . . From the beginning . . . [this] went hand in hand with an investigation of unconscious processes.

This led, about 1912, to the actual discovery of the collective unconscious. . . .

This expansion found expression in the collaboration with the sinologist Richard Wilhelm and the Indologist Heinrich Zimmer.

In short, he had extensively and intensively traveled both the inner and outer worlds.

Starting from humble origins, he had become a world-renowned, if highly controversial, figure, scientifically as well as politically.

And now, after having resigned from his lectureship at the University of Zurich in 1913 as a Privatdocent, he was reentering the world of academia, and would shortly become a full university professor at ETH in 1935.

One can say that he had arrived at the zenith of his career.

His old rival and erstwhile friend, Sigmund Freud, still cast a long shadow, however.

Although Jung had secured the highest academic position, had gathered a large international followership around him, had developed an all-encompassing psychological theory that was much talked about, had become a sought-after interview partner in international media, had acquired friends and donors among the famous, rich, and mighty in finance, politics, nobility, academia and science, literature and the arts, and had become a household name in many circles all over the world—still his name was often mentioned only in connection with Freud.

Even today, as Sonu Shamdasani observed, Freud and Jung are the two “names that most people first think of in connection with psychology” (in Jung, 2009, p. 193).

More often than not they were not named as equals, however, but Jung was portrayed as Freud’s former disciple and follower, as someone, like Alfred Adler (who often completed the trio), who had further developed Freud’s theory and method, and was either praised or criticized for it, but was still perceived as coming second after Freud, the “original” innovator who had opened up a whole new field of psychological investigation and treatment.

The number of his followers, the “Jungians,” never surpassed a quarter of the membership of Freud’s International Psycho-Analytical Association (IPA), and they were also much more loosely and less effectively organized (cf. Falzeder, 2012).

This was especially so in Germany, where Jung for obvious reasons also wanted to create a strong foothold and not be eclipsed by Freud and the Freudians.

As he still wrote in a letter of 1932, even if with a bit of coquettish understatement: “I am just beginning to get known in German speaking countries” (1972, p. 151). Or even, in 1933: “as a matter of fact, there are only few people who have realized that I am saying

something other than Freud. Unfortunately, I am unknown in Germany. . . . I also want to correct the impression that I emerged from Freud's school" (ibid., p. 161).

It was his conviction, however, that the development of psychotherapy in Germany would be decisive for its future in general.

Shortly before the start of the term, on 28 March 1934, he wrote to Max Guggenheim:

"Freud once told me quite accurately: 'The fate of psychotherapy will be decided in Germany.'

At first it was absolutely doomed, because it was regarded as completely Jewish. This prejudice I have stopped through my intervention" (ibid., p. 203).

But even if Jung was successful in gaining some ground among psychotherapists in Germany, and had also succeeded in having bylaws passed that individual members of the International General Medical Society for Psychotherapy (IGMSP)—that is, German Jews who were banned from membership in the German chapter of the IGMSP by the Nazis—could become individual members, this affected primarily the practical psychotherapeutic application of analytical psychology.

The members of the IGMSP, as psychotherapists, were mostly practicing medical doctors, and only a few of them did important

theoretical work or had ties to academia.

Here, at ETH, in his new role as a university professor, he faced a different challenge.

Freud had been appointed Professor extraordinarius at the University of Vienna in 1902.

This was a merely nominal title, but apart from giving prestige and being bound to attract patients, it also gave him the right to give lectures.

After having lectured there for thirty years, he gave his last lecture series in the winter terms of 1915/1916 and 1916/1917, which were then published in 1917 under the title Introductory Lectures on Psycho-Analysis (Freud, 1916–1917). This became "Freud's most popular book." Writing in 1955, Ernest Jones listed "five German editions, in addition to several pocket ones issued. . . . It was translated into sixteen languages. . . .

There have been five English editions and two American ones" (Jones, 1955, p. 218).

In March 1932, Freud began writing a new series of his Introductory Lectures, which appeared in book form on 6 December 1932 (Freud, 1933; Freud and Eitingon, 2004, p. 841).

These were actually not held at the university, and were written mainly to help the floundering Internationaler Psychoanalytischer Verlag, to which he donated his royalties.

These Lectures did, however, keep the dialogue format and continued the numbering of the previous Lectures.

Both sets of lectures were not specifically addressed to analysts but to the, now imagined, "multitude of educated people" (ibid., p. 6), and presented to them "what novelties, and what improvements it may be, the intervening time has introduced into

psycho-analysis" (ibid., p. 7).

Jung was well aware of this and had indeed obtained a copy of the New Introductory Lectures. How did he himself try to address "the multitude of educated people," his own wider audience?

What were his own "Introductory Lectures on Analytical Psychology"?

He had all but completed his own mature theoretical edifice.

Nearly all the elements were there: theory of complexes, the collective unconscious and the archetypes, persona, shadow, anima/animus, the self, individuation, symbology, circumambulation, enantiodromia, dream theory, typology and the four functions, active imagination ("transcendent function"), and so forth, and the germs of synchronicity (see, e.g., pp. 20–30).

After having found in 1928, through Wilhelm, what he thought was an independent

Confirmation (outside the field of psychiatry) of his views and experiences, he took up the comparative study of Eastern texts, first in collaboration with Jakob Hauer and Heinrich Zimmer (cf. Jung, 1996; in prep. [1933]).

And after having identified the Secret of the Golden Flower as an "alchemical treatise," he embarked on his immersion into alchemy and the mysterium coniunctionis: "it was the text of the Golden Flower that first put me on the right track. For in medieval alchemy we have the long-sought connecting link between Gnosis and the processes

of the collective unconscious that can be observed in modern man" (Jung, 1938, p. 4).

And indeed he spent the rest of his life studying the psychology of Western alchemy and Christian symbolism.

Barbara Hannah dates the beginning of his serious study of alchemy to the spring of 1934. It was at this time that he engaged Marie-Louise von Franz as a research assistant to work on alchemy, as his Greek and Latin were rusty (Hannah, 1976, p. 229).

On 2 November 1928, he was invited by Carl Murchison, editor of a series of overviews on the "psychologies" for each year, published by Clark University, to contribute a chapter on his own psychology for the 1930 volume (ETH Archives).

Jung knew of the series and had mentioned it at the beginning of the previous term as an example of the "incredible chaos of opinions" in the field (2018, p. 1) and again at the start

of this, the next semester, in similar terms (p. 1).

At the time, in 1928, Jung declined to contribute, and suggested Helton Godwin (“Peter”) Baynes instead.

In the end, no chapter on Jung was included.

The section on “analytical psychologies” (Murchison, 1930; part XI) contained three articles: by Pierre Janet on his analyse psychologique, by John C. Flugel on (Freudian) psychoanalysis, and by Alfred Adler on individual psychology.

Jung’s name was mentioned only four times, twice in connection with his association experiments (ibid., pp. 47, 386) and twice in passing in conjunction with Freud and/or Adler (ibid., pp. 32, 461).

In contrast to Freud, Jung was very much at ease and willing to speak in public.

He was quite comfortable in giving interviews for newspapers, journals, radio, and eventually TV; he gave public talks and university lectures, held seminars, and enjoyed talking to opinion leaders and politicians.

In fact, “Jung could never, or only when he was physically weakened, resist whenever a journalist asked him to give an interview” (Jaffé, 1968, p. 132; my trans.).

In the early and mid-1930s, and in addition to his ETH lectures, he gave a number of basic, partly overlapping overviews of his theory in different settings.

Apart from various single presentations, he lectured for a week each in Basel, Switzerland (1–6 October 1934) (Jung, 1935 [1934]) and in Ammersfoort, Netherlands (April 1935), on “Basic concepts and methods of analytical psychology,” and from 30 September to 4 October 1935 he delivered the well-known Tavistock Lectures (Jung, 1936 [1935]).

The by far most detailed, accessible, and inclusive account, however, he presented at the university.

This can be viewed as an attempt not only to take stock and review the path he himself had taken but also to meet and challenge Freud by presenting his own version of depth psychology in an academic setting and by establishing a foothold as a professor in academic psychology and psychiatry.

In the previous semester, at the restart of his lectureship at the university, Jung had taken great pains to present himself as a scientist aligning himself with a great number of prestigious thinkers over the centuries, and trying to confront his audience with simple but at the same time strange and peculiar facts, taken from famous historic case histories.

This approach had not been an unqualified success, however.

Many listeners, especially the younger ones, had been disappointed that the topics Jung addressed in great detail were not the ones they had come to hear him speak about.

“There are quite a number of reactions from younger members of the audience,” said Jung at the beginning of his ninth lecture on 15 December 1933, “that have confirmed my worst fears.

I would have spoken over the top of their heads, and they could not imagine for which

reasons I have discussed at length such a curious case as that of the Seeress, which evidently dates from the last century!” (2018, p. 71).

This probably referred to some reactions of students, gathered and summarized by a participant named Otto (ETH Archives; undated).

They concurred that the lectures did not meet their expectations, specifically, that the topics had been too far-fetched and historical, and that Jung would not talk about contemporary problems and his own psychological theory.

Jung again mentioned similar complaints four lectures later: “I have received a few reactions, probably from some of the younger members of the audience, wishing me to present fewer case histories, and instead give you more of my own point of view . . . but you must bear in mind that I set out to give a course of lectures on modern psychology, and I cannot claim that modern psychology is identical with myself” (ibid., p. 106).

Perhaps also as a reaction to this feedback, in the second semester Jung did talk much more about his own method and theory.

He did this by sharing with his audience the path he himself had taken; nota bene, not by recounting his experiences of recording and assessing what he had encountered in his own inner world, but by dealing with experiments and concepts that had earned him scientific renown, beginning with his association experiments, and how he himself discovered “the” unconscious, eventually leading up to various methods of getting to know its contents, in particular, dream analysis.

What Jung did not do, for the time being, was to enter into a discussion of the theoretical and methodological differences between his own views and those

of Freud (or Adler).

Indeed, he did not even mention the name of Freud at all in this particular semester, which in itself seems to be a conspicuous omission, since without doubt Freud played a crucial role in the very development he was describing.

With hindsight, however, we can see this as a strategy to prepare his audience for a detailed discussion of and comparison with those differences later

on, which he did indeed undertake in the following terms.

Now that we can see what he was leading up to, we can also appreciate how much an underlying, but still implicit, rivalry with Freud was behind this.

As this will become much clearer in the third volume of this series (forthcoming), a com-

mentary on their different approaches and Jung's way of presenting them will be reserved until we consider Jung's specific lectures on this issue.

However, here I already want to point out the underlying rationale of Jung's strategy, in which—besides other motives—the long shadow that Freud still cast seems indeed to have played a major role.

Jung began his first lecture by saying, "In my experience, it was in general the basic terms which caused difficulty. I have therefore decided to discuss simpler matters this semester, namely basic terms and methods, with the help of which I hope to explain to you how the notions with which I work came into being."

The first question he addressed is a seemingly simple one: What is psychology?

This leads to further questions: What is the present state of psychology?

What is its subject? How subjective is it, and how objective can it be?

Jung was a dedicated psychologist, and what he mentioned in the seventh lecture could be taken as a motto for his whole enterprise: "[T]he human being is the noblest task of science, towering above all its other tasks. It is the highest and most interesting task, in my unauthoritative opinion."

This is reminiscent of Nietzsche, who had demanded "that psychology again be recognized as queen of the sciences, and that the rest of the sciences exist to serve and prepare for it" (1886 [2002], p. 24).

It seemed to be more than a rhetorical question when Jung had asked, in 1930, will

"Nietzsche be proved right in the end with his 'scientia ancilla psychologiae' [science is the handmaid of psychology]?" (Jung, 1930a, Introduction).

"Psychology is . . . first of all about what is valid in general," he stated, notwithstanding one's own "psychology," but it is also subjective; it is about what occurs to us directly.

Its subject is "what is called the soul," das was man Seele nennt.

And not only is "everything we experience psychic" but "everything was once psychic, there is nothing that had not been psychic before, such as the fantasy of an artist or an engineer.

Take a railway bridge, or a work of art—or indeed this lectern.

Everything that we learn and experience is at first psychic.

The only thing that is immediately given and perceptible is something psychic, that is, a psychic image.

This is the first and only basis of experience. 'I sense [empfinde]' is the first truth."

Thus, psychology is both a general phenomenon and something subjective, an almost personal matter.

Jung stressed, however, that it was not an arbitrary matter but rather “a phenomenology, a symptomatology.” This led him to the question of how the various

views of psychology in its history, which he had presented in the first semester, had been generated, and later to account for national differences in ideas and outlook, in particular to reflect on the question of language, social and religious convictions, institutions, and geographical differences (soil, climate) in general, and on the different characteristics and difficulties of the English, French, and German languages when it came to expressing psychological materials in particular.

“Psychology is . . . dealing with a great number of facts,” he noted. “But it is extremely difficult to accept these facts as they really are.”

Once we do accept these facts, there arises the next difficulty, that is, the representation of the material, which is a great difficulty indeed:

“[I]t is almost impossible to faithfully convey the facts of the matter.”

“[T]he fundamental psychological truths can never be couched in delineated terms,” because “the sharper a psychological term, the less it designates.”

Therefore we would have “to learn the art of coming up with terms that are quite general and indeterminate, and yet are still able to convey something.” We always have to bear in mind that we are dealing with the totality of a person. It is no use “to isolate a psychic process” for the purpose of study, because then we will have “killed the psychic life in that process.”

“There is nothing simple in the psyche.”

The psyche that reacts to something simple is never simple itself. Each of us perceives differently, so how do we construct a fact or evidence?

And how do we faithfully convey the facts we experience? For example, “what do I mean when I assert: ‘I’m feeling fine’ ”?

An external observer might register something we are unaware of. “The difficulties arising in this connection were among the reasons,” according to Jung, “that led to the recognition of the unconscious as an interfering factor.”

This gave Jung the opening to enter into a discussion of the concepts of consciousness and the unconscious, and their respective characteristics, which he illustrated with various examples, whether from everyday life, from his clinical experience, from his travels, from the literature, or, quite frequently, from what he still called “primitives.”

He described the conscious and unconscious states alternately, stressing their difference but also their interdependence and interrelationship.

Consciousness, for instance, “needs an effort, demands energy and work, and thus tires us.” It is also “very limited” and “very narrow[,] and excludes a good many ideas.” The unconscious, on the other hand, “is present at all times” and “the primordial condition of mankind.”

“The unconscious is always dreaming.”

It is also always “active at work, and I am completely dependent on this work.” “[C]onsciousness swims on the unconscious world like a round disc, or is like a small island in the ocean.

Consciousness can never be identical with the soul, it is only a part, perhaps a very small part, of the soul. The soul is the whole.”

“Consciousness is to all intents and purposes an organ, an eye or an ear of the soul.”

The unconscious, on the other hand, “has a fabulous memory.

There are things we never knew, so to speak, but that existed nonetheless” and had a discernible effect on us.

Having introduced this basic differentiation between consciousness and the unconscious, he then proceeded to discuss consciousness as a “perceptual” or “orientation organ,” and “those functions of consciousness that serve our orientation toward the inside,” or the “inner sphere.”

Leaving aside his distinction between introverted and extraverted types for the time being, he introduced the well-known four functions that, according to Jung, guide this orientation— sensation, thinking, feeling, and intuition— and, as always in these lectures, illustrated them and how they are “curiously interrelated” with the help of many examples.

We also hear more about his distinctions between rational and irrational functions, and developed (superior) and underdeveloped (inferior) functions.

Sensation tells us what a thing is, thinking what it means, feeling how we valuate it, and intuition gives us “the invisible aura that surrounds the thing,” something best rendered as Ahnung (presentiment, premonition, inkling, hunch, foreboding).

“In effect, the latter is an excellent term while ‘intuition’ allows for many different meanings.”

It is a “function of perception by unconscious means.”

The intuitive “does not look at things, but sees,” and simultaneously has “a truly remarkable capacity for non-observation.”

Foreshadowing his concept of synchronicity, Jung spoke about the “law of the series” and the “laws of coincidence.”

“Since intuitions are never completely conscious, intuition is a strange borderline function . . . that is never really tangible, and we know as much of it as we do of the fourth dimension.

Therefore, my definition of intuition is somewhat makeshift, and in fact a declaration of scientific bankruptcy.”

In fact, we find here probably the most detailed and simultaneously most accessible discussion of the intuitive function in Jung’s work.

At the center of the functions there is the “I,” and all functions relate to it.

The I usually has a main thought and a large number of secondary thoughts that it keeps to itself, “for otherwise there would be no individuality.”

“These secondary thoughts make the I the keeper of the great seal of all secrets.”

Although functions are subject to the will and can be directed, they can occur involuntarily in consciousness or can also proceed unconsciously.

This unconscious course of our functions “is . . . a very comforting fact.

For it allows us to expect with some certainty that what we do not think, perceive, and intuit with our consciousness, will be done for us by the unconscious.”

Jung stressed that these “functions were not discovered by myself, I only stumbled on this treasure trove, for the functions are an ancient fact.”

“In Lamaism, this theory of functions is developed to a significant extent. There, it is called ‘mandala.’ ”

All of this is a reformulation of views he had already expounded elsewhere, most famously in Psychological Types (1921), but here in layman’s terms and in an easily accessible form, and as such already a valuable addition to the Jungian oeuvre, or even, with only slight exaggeration, a Jung for Beginners by the man himself.

In addition, however, we also find bits and pieces, snippets and asides, which may open up new perspectives.

For instance, he introduced still another “function” that is particularly characteristic of consciousness and “a distinct cultural phenomenon”: “the function of the volitional faculty [Funktion des Willensvermögens], in short, the will.

If it were on a par with the other functions, we might call it a fifth function, but it is better to see it as a superordinate, central function of the I.

It reflects the fact that a certain amount of energy is freely available in consciousness, like a mobile division or reserve unit.

This psychically available energy stands at the disposal of consciousness.”

Jung then turned to a more detailed discussion of the so-called unconscious,

personal and collective. “Unconscious” simply means “that which we do not know.”

“It is not even possible to prove that these things exist when they are in the unconscious, for the essential character of the latter is that it is unknown.”

The unconscious is thus “a negative boundary term, one which indicates: it is dark there.

We have no knowledge of what actually happens there.

We postulate, however, that the things of which we are not conscious at this moment somehow nevertheless exist.”

As to his distinction between personal and collective unconscious, he stated that

There is “nothing mythical about it, for it is really a very practical idea.”

“The unconscious evidently comprises psychic processes that have either already become lost to consciousness and become forgotten, or ones that do not yet exist and have not yet been born.”

“What emerges from the personal unconscious is ‘my business’; what emerges from the collective unconscious are matters related to humanity in general and therefore not my business in this sense.”

“[T]heir personal aspect is only a metaphor.”

Filling a lacuna in his earlier accounts, he gave a detailed map of the differentiation and stratification of its contents, in particular as regards cultural and so-called racial differences.

There follows an exposition of methods for rendering accessible the contents of the unconscious.

From early on, Jung had looked for additional methods to do so, apart from the “only rule that psychoanalysis lays down in this respect is: let the patient talk about anything that comes into his head,” because, apart from conscious resistances, the patient’s “not

talking to the point [danebenreden] does not prove that the patient is consciously concealing certain painful contents; it can also occur quite unconsciously.”

In these cases, “the analyst has to resort to other measures.

One of these is the association experiment. . . . A second expedient is the analysis of dreams; this is the real instrument of psychoanalysis” (1913, §§ 531–533).

And this is exactly what Jung did in these lectures, giving a detailed exposition of these measures.

Thus, he first turned to the association experiment and the psycho-galvanic method, with many examples, including their use for Tatbest andsdiagnostik or diagnosis of evidence in forensics, or how a detailed account of the study of associations in families enables the psychic structure of families, the spiritus familiaris, to be revealed.

All of this is further evidence, by the way, of how important these researches remained to him, and how useful he continued to find them for didactic purposes.

“The main finding” of these experiments was “the insight into the existence of complexes.”

“Complexes have to be taken seriously, they have dynamic energy, they live in our psyche, and they seem to be bad things, yet it is these very complexes which lead us to our fate.”

Or: “Complexes are so to speak our family ghosts.”

And: “For the complex has the unpleasant characteristic that one forever does what tempts one, thereby inducing a kind of vicious circle.”

It is possible, however, that “complexes can be made to disappear by taking certain provisions . . . through atonement or a confession, either by the patient resuming a reasonable life style, or through reintegration into the community.”

“There is still another way of ridding oneself of a complex, namely by getting into some kind of continuity that commits the same sin.” Gradually, however, Jung came to realize that a quasi-objective measure of complexes, with the stopwatch in hand, as it were, is not possible.

The subject’s response depends on what they think this is about and on who is asking.

A sobering and embarrassing experience for Jung must have been his expert opinion in the trial of one Hans Näf in November 1934, accused of murdering his wife, in which Jung concluded, on the basis of the Tatbestandsdiagnostik arrived at through the association experiment he had conducted with him, that “the subject’s psychological situation, as revealed by the experiment, in no way corresponds to what one would empirically expect in an innocent person” (Jung, 1937 [1934], § 1388).

Näf was found guilty and sentenced to lifelong imprisonment. Jung even used this case, in an interview with the Daily Mail in 1935, as evidence for the soundness of his method.

A retrial in 1938 revealed, however, that Näf was in fact innocent of the charges and resulted in his acquittal.

The fact that the experiment was not an objective measure surely contributed

to Jung’s turning away from it—although he continued, as here, to use it for didactic purposes—and instead to concentrate on psychological analysis.

The semester—and the book—concludes with an overview of the topic of dreams and

the study of several of them.

It “occurred to me early on that dreams are simply complexes.”

Both represent “an invasion of the unconscious.”

Dreams “are actually like association experiments turned inside out.

In these experiments, we have stimulus words that strike the complex and elicit it to emerge, whereas dreams themselves produce the test words. . . .

If you emphasize these words and certain motifs that often recur in dreams, it is really revealing when you ask: ‘What comes to your mind about this?’ ”

This is reminiscent of Freud’s method of free association, but with one crucial difference.

Whereas the Freudian analysand is asked to associate on and on, to “go off on a tangent,” string-wise, as it were, from A to B, from B to C, from C to D, and so on, in the expectation that the associations will ultimately lead to the hidden meaning of the dream, a postulated X, which had been distorted and rendered unintelligible by the

mechanisms of censorship and dream-work, Jung started out by using “controlled association.”

The dreamer is asked to approach the motifs and images of a dream in a circumambulatory manner, so to speak, and not to lose sight of them, because

they are not distortions or “compromise formations” of opposed forces within the psyche. According to Jung, dreams are “spontaneous products of the unconscious soul. They are pure nature, and therefore convey an unadulterated, natural truth.” They represent a “communication or message of the unconscious, of the all-one soul of humankind” (Jung, 1933b, §§ 317–318; my trans.).

“But nature is not, in herself, a guide,” as he noted elsewhere, “for she is not there

For man’s sake.

Ships are not guided by the phenomenon of magnetism.

We have to make the compass a guide.”

Thus, products of the unconscious, such as dreams, have to be used “with the necessary conscious correction that has to be applied to every natural phenomenon in order to make it serve our purpose” (1918, § 34).

The “compass” he gave to his listeners sounds simple enough: “A dream should always be written down at once, otherwise we inevitably lie to ourselves. It is best to note it down on a sheet of paper that one divides into three columns: The first column is for the text; the

second is for the context, that is, comments on the keyword and associations we have to it, as if this were a complex word. In the third column we can note the interpretation. This is the way to work on a dream humbly, by oneself, when

There is no accomplished analyst at hand to do it for one."

The deciphering of dreams, and reading and accepting the message from the unconscious, however, is not just a party game.

The lectures break off with the analysis of one particular dream, the interpretation of which "did not enlighten the dreamer. He learned nothing from it and refused to accept my explanation of this dream.

So, unfortunately, he went on following his ambitions and a disastrous situation followed."

Obviously, there was more to be said on the topic, and so Jung started the following,

third semester (forthcoming) by saying: "Those of you who attended last summer's lectures will remember that they dealt with methods for revealing the inside of the human psyche.

We spoke of the word association method, combined with breathing, of the psycho-galvanic method, and finally of dream analysis.

This semester we will proceed along the same path and study the psychology of dreams.

The investigation of the inner psyche is a practical possibility for doctors; it is the investigation of the unknown motive.

Just to know that a thing exists is not enough, one must know what it is and all about it. The human psyche is the most important object of all."

It is to this quest that Jung devoted his lifelong work—the sum total of which up to that point he was now ready to convey to a general audience of "educated people" in these lectures at a prestigious university.

Welcome to what could be called his own Introductory Lectures to Analytical Psychology. Consciousness and the Unconscious: Lectures Delivered at ETH Zurich, Volume 2: 1934, Page xlvii-lx

1. https://smile.amazon.com/Consciousness-Unconscious-Lectures-Delivered-Foundation/dp/0691228574/ref=sr_1_3?crid=3R3DBMZ8S0HDV&keywords=jung+consciousness&qid=164

One might even speak of a spontaneous archetypal intervention. **(2022-02-25 03:31)**

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[1]Collected Letters Vol. II

In the same way, the archetype is not evoked by a conscious act of the will; experience shows that it is activated, independently of the will, in a psychic situation that needs compensating by an archetype.

One might even speak of a spontaneous archetypal intervention.

The language of religion calls these happenings "God’s will"-quite correctly in so far as this refers to the peculiar behaviour of the archetype, its spontaneity and its functional relation to the actual situation.

The situation may be indicative of illness or danger to life, for instance.

Consciousness feels such a situation to be overwhelming in so far as it knows no way of meeting it effectively.

In this predicament, even people who can boast of no particular religious belief find themselves compelled by fear to utter a fervent prayer: the archetype

of a "helpful divine being" is constellated by their submission and may eventually intervene with an unexpected influx of strength, or an unforeseen saving impulse, producing at the last moment a turn in the threatening situation which is felt to be miraculous.

Such crises have occurred countless times in human history.

They are the lot of man, who is exposed to the vicissitudes of Nature and constantly gets into situations where he must call on instinct because his reason fails.

Instinct appears in myths and in dreams as the motif of the helpful animal, the guardian spirit, the good angel, the helper in need, the saint, saviour, etc. "God is nearest where the need is greatest."

An "instinct" warns birds and quadrupeds of impending catastrophes, and even humans are sometimes gifted with second sight.

Emergencies of other kinds, as we know from experience, evoke the archetypes that correspond to them. Carl Jung, Letters Vol. II, Page 541-542

1. http://Inthesameway,thearchetypeisnotevokedbyaconsciousactofthewill;experienceshowsthatitisactivated,independentlyofthewill,inapsych

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Projection is one of the commonest psychic phenomena. **(2022-02-25 03:35)**

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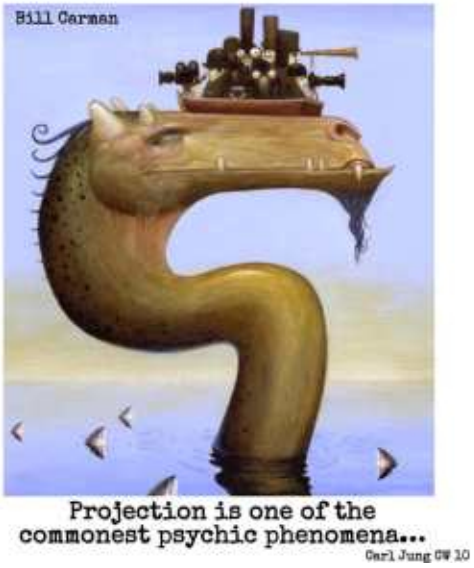

[1]Civilization in Transition CW 10

Projection is one of the commonest psychic phenomena.

It is the same as participation mystique, which Levy-Bruhl, to his great credit, emphasized as being an especially characteristic feature of primitive man.

We merely give it another name, and as a rule deny that we are guilty of it.

Everything that is unconscious in ourselves we discover in our neighbour, and we treat him accordingly.

We no longer subject him to the test of drinking poison; we do not burn him or put the screws on him; but we injure him by means of moral verdicts pronounced with the deepest conviction.

What we combat in him is usually our own inferior side.

The simple truth is that primitive man is somewhat more given to projection than we because of the undifferentiated state of his mind and his consequent inability to criticize himself.

Everything to him is absolutely objective, and his speech reflects this in a drastic way.

With a touch of humour we can picture to ourselves what a leopard-woman is like, just as we do when we call a person a goose, a cow, a hen, a snake, an ox, or an ass.

These uncomplimentary epithets are familiar to us all.

But when primitive man attributes a bush-soul to a person, the poison of moral judgment is absent.

He is too naturalistic for that; he is too much impressed by things as they are and much less prone to pass judgment than we.

The Pueblo Indians declared n a matter-of-fact way that I belonged to the Bear Totem — in other words, that I was a bear—because I did not come

down a ladder standing up like a man, but bunched up on all fours like a bear.

If anyone in Europe said I had a bearish nature this would amount to the same thing, but with a rather different shade of meaning.

The theme of the bush-soul, which seems so strange to us when we meet with it among primitives, has become with us a mere figure of speech, like so much else.

If we take our metaphors concretely we return to the primitive point of view.

For instance, we have the expression "to handle a patient."

In concrete terms this means "to lay hands on" a person, "to work at with the hands,"

"to manipulate."

And this is precisely what the medicine-man does with his patients. Carl Jung, CW 10, Para 131-132

1. https://smile.amazon.com/Civilization-Transition-Collected-Works-Jung/dp/0691097623/ref=sr_1_1?crid=1G8TXHPXB90WA&dchild=1&keywords=jung+vol+10&qid=1619508816&s

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For this reason it seems to me probable that her unconscious was in fact constellated.
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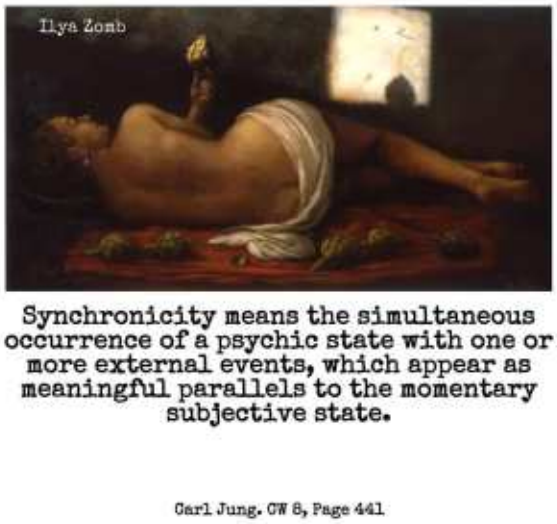
Ilya Zomb
Synchronicity means the simultaneous occurrence of a psychic state with one or more external events, which appear as meaningful parallels to the momentary subjective state.
Carl Jung. CW 8, Page 441

[1]Structure and Dynamics of the Psyche CW 8

Here I would like to call attention to a possible misunderstanding which may be occasioned by the term "synchronicity."

I chose this term because the simultaneous occurrence of two meaningfully but not causally connected events seemed to me an essential criterion.

I am therefore using the general concept of synchronicity in the special sense of a coincidence in time of two or more causally unrelated events which have the same or a similar meaning, in contrast to "synchronism," which simply means the simultaneous occurrence of two events.

Synchronicity therefore means the simultaneous occurrence of a certain psychic state with one or more external events which appear as meaningful parallels to the momentary

subjective state—and, in certain cases, vice versa.

My two examples illustrate this in different ways.

In the case of the scarab the simultaneity is immediately obvious, but not in the second example.

It is true that the flock of birds occasioned a vague fear, but that can be explained causally.

The wife of my patient was certainly not conscious beforehand of any fear that could be compared with my own apprehensions, for the symptoms (pains in the throat) were not of a kind to make the layman suspect anything bad.

The unconscious, however, often knows more than the conscious, and it seems to me possible that the woman's unconscious had already got wind of the danger.

If, therefore, we rule out a conscious psychic content such as the idea of deadly danger, there is an obvious simultaneity between the flock of birds, in its traditional meaning, and the death of the husband.

The psychic state, if we disregard the possible but still not demonstrable excitation of the unconscious, appears to be dependent on the external event.

The woman's psyche is nevertheless involved in so far as the birds settled on her house and were observed by her.

For this reason it seems to me probable that her unconscious was in fact constellated.

The flock of birds has, as such, a traditional mantic significance.

This is also apparent in the woman's own interpretation, and it therefore looks as if the birds represented an unconscious premonition of death.

The physicians of the Romantic Age would probably have talked of "sympathy" or "magnetism."

But, as I have said, such phenomena cannot be explained causally unless one permits oneself the most fantastic ad hoc hypotheses. Carl Jung, CW 8, Para 849-850

1. https://smile.amazon.com/Structure-Dynamics-Psyche-Collected-Works/dp/0691097747/ref=sr_1_1?crid=39CETFVCA2IJL&dchild=1&keywords=jung+volume+8&qid=1619947442&sp

It is true that the flock of birds occasioned a vague fear, but that can be explained causally. **(2022-02-26 04:28)**

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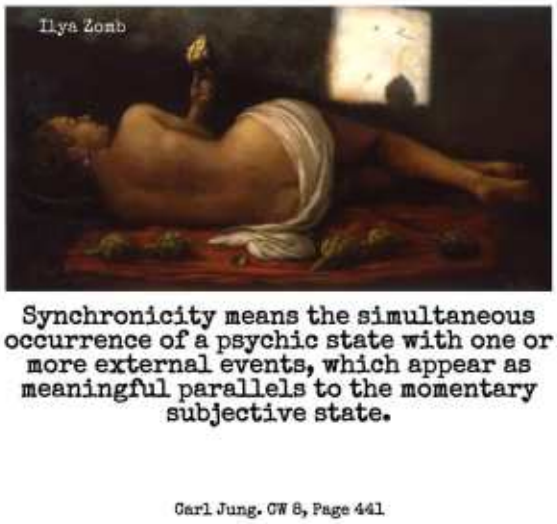
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Synchronicity therefore means the simultaneous occurrence of a certain psychic state with one or more external events which appear as meaningful parallels to the momentary subjective state—and, in certain cases, vice versa.

My two examples illustrate this in different ways.

In the case of the scarab the simultaneity is immediately obvious, but not in the second example.

It is true that the flock of birds occasioned a vague fear, but that can be explained causally.

The wife of my patient was certainly not conscious beforehand of any fear that could be compared with my own apprehensions, for the symptoms

(pains in the throat) were not of a kind to make the layman suspect anything bad.

The unconscious, however, often knows more than the conscious, and it seems to me possible that the woman’s unconscious had already got wind of the danger.

If, therefore, we rule out a conscious psychic content such as the idea of deadly danger, there is an obvious simultaneity between the flock of birds, in its traditional meaning, and the death of the husband.

The psychic state, if we disregard the possible but still not demonstrable excitation of the unconscious, appears to be dependent on the external event.

The woman’s psyche is nevertheless involved in so far as the birds settled on her house and were observed by her.

For this reason it seems to me probable that her unconscious was in fact constellated.

The flock of birds has, as such, a traditional mantic significance.

This is also apparent in the woman’s own interpretation, and it therefore looks as if the birds represented an unconscious premonition of death.

The physicians of the Romantic Age would probably have talked of "sympathy" or "magnetism."

But, as I have said, such phenomena cannot be explained causally unless one permits oneself the most fantastic ad hoc hypotheses. Carl Jung, CW 8, Para 849-850

1. https://smile.amazon.com/Structure-Dynamics-Psyche-Collected-Works/dp/0691097747/ref=sr_1_1?crid=31OUNUFGC6GE2&dchild=1&keywords=jung+volume+8&qid=1620033950&sp

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Women: Betrayed, Abandoned, Forgotten by those who profess to support them (2022-02-26 05:28)

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I call. You're stone.

One day you'll look and find I'm gone. Anonymous Afghan Woman.

Uproar over the Ukraine.

Meanwhile, the women who have been betrayed and shamelessly abandoned by the Western Democracies are left to the tender mercies of the Taliban.

.

It is in the nature of political bodies always to see the evil in the opposite group, just as the individual has an ineradicable tendency to get rid of everything he does not know and does not want to know about himself by foisting it off on somebody else. Carl Jung; The Undiscovered Self; Page 72

Selfish desire ultimately desires itself. **(2022-02-27 03:06)**

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[1]Red Book

Selfish
desire ultimately desires itself.

You find yourself in your desire, so do not say that desire is vain.

If you desire yourself, you produce the divine son in your embrace with yourself.

Your desire is the father of the God, your self is the mother of the God, but the son is the new God, your master.

If you embrace your self, then it will appear to you as if the world has become cold and empty.

The coming God moves into this emptiness. Carl Jung, The Red Book, Page 245

1. https://smile.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_2?crid=VBWBO3UAY4Z&dchild=1&keywords=jung+red+book+illustrated&qid=1620032890&sprefix=

The mechanism of these phenomena can best be explained in terms of energy. (2022-02-27 04:33)

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[1]Psychology and Alchemy CW 12

The sea is the symbol of the collective unconscious, because unfathomed depths lie concealed beneath its reflecting surface.

Those who stand behind, the shadowy personifications of the unconscious, have burst into the terra firma of consciousness like a flood.

Such invasions have something uncanny about them because they are irrational and incomprehensible to the person concerned.

They bring about a momentous alteration of his personality since they immediately constitute a painful personal secret which alienates and isolates him from his surroundings.

It is something that we "cannot tell anybody." We are afraid of being accused of mental abnormality — not without reason, for much the same thing happens to lunatics.

Even so, it is a far cry from the intuitive perception of such an invasion to being inundated by it pathologically, though the layman does not realize this.

Isolation by a secret results as a rule in an animation of the psychic atmosphere, as a substitute for loss of contact with other people.

It causes an activation of the unconscious, and this produces something similar to the illusions and hallucinations that beset lonely wanderers in the desert, seafarers, and saints.

The mechanism of these phenomena can best be explained in terms of energy.

Our normal relations to objects in the world at large are maintained by a certain expenditure of energy.

If the relation to the object is cut off there is a "retention" of energy, which then creates an equivalent substitute.

For instance, just as persecution mania comes from a relationship poisoned by mistrust, so, as a substitute for the normal animation of the environment, an illusory reality rises up in which weird ghostly shadows flit about in place of people.

That is why primitive man has always believed that lonely and desolate places are haunted by "devils" and suchlike apparitions. Carl Jung, CW 12, Para 57

1. https://smile.amazon.com/Psychology-Alchemy-Collected-Works-Vol-12/dp/0691018316/ref=sr_1_1?dchild=1&keywords=jung+volume+12&qid=1620034256&sr=8-1

Carl Jung on "Criminal" - Anthology (2022-02-28 03:55)

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People cannot stand having unnatural virtue around them all day, it makes them feel inferior and they may even be come criminals in order to compensate it. Carl Jung, ETH Lecture 27Jan1939, Pages 66.

Each of us is on the cross between two criminals, one ascending to Heaven, the other descending into hell. Each of us is on the cross between two criminals, one ascending to Heaven, the other descending into hell. Carl Jung, The Black Books, Vol. VI, Page 240

I asked whether this made her sad. She answered, "No, because I try to see the criminal in me. My criminal [shadow] is to think that when I say something, this is of some use . . .. Hence my problem with speaking." Marie-Louise Von Franz, Homage to MLVF, Page xxix.

In Mexico they flayed a criminal every year, and the priest then got into the skin of the

flayed victim, thus representing the god.

The symbolical meaning is that man must be denaturalized in order to attain to the god.

In all religions there is the same idea of the denaturalization of man in favor of the god, that the god may be born in man, or in witness of his power, his light. Carl Jung, Visions Seminar, Page 664

For instance, there was a rumor that the early Christians sacrificed children in their ceremonials.

The Romans told that story in order to disqualify the Christian heresy which was so horrible to them; for those Christians worshipped an awful god that was hanging on a cross, and that was only done to criminals. Carl Jung, Visions Seminar, Page 223

Misery does not always teach prayer by any means but far more often cursing, violence, and criminality. Carl Jung, Letters Vol. 1, Page 216.

E: "You heard what Salome said."

I: "I cannot believe that you, the prophet, can recognize her as a daughter and a companion. Is she not engendered from heinous seed? Was she not vain greed and criminal lust?"

E: "But she loved a holy man."

I: "And shamefully shed his precious blood." Carl Jung, Red Book, Page 246

The other category, the minority, become hysterical when they try to be nice and normal. Those are the born criminals whom you cannot change. They are normal when they do wrong. We also do not feel quite right when we are behaving perfectly, we feel much better when we are doing a bit of wrong. That is because we are not perfect. The Hindus, when they build a temple, leave one corner unfinished; only the gods make something perfect, man never can. It is much better to know that one is not perfect, then one feels much better. So it is with these children, and so it is with our patients Carl Jung, CW 18, Para 209

We must never forget that Christ was an innovator and revolutionary, executed with criminals. Carl Jung, CW 18, Para 1539

Obviously, I had to tell this young gentleman what I thought of him. If we could have reached agreement on this point, treatment would have been possible. But if we had begun our work by ignoring the impossible basis of his life, it would have been useless. With views like his only a criminal can adapt to life. But this patient was not really a criminal, only a so-called intellectual who believed so much in the power of reason that he even thought he could unthink a wrong he had committed. I believe firmly in the power and dignity of the intellect, but only if it does not violate the feeling-values. These are not just infantile resistances. This example shows what a decisive factor the personal contact is Carl Jung, CW 17, Para 183

I once saw a boy who violated his four-year-old sister when he was five, tried to kill his father when he was nine, but at the age of eighteen was developing into satisfactory normality, despite a diagnosis of incurable moral insanity. If the unbridled licentiousness to which such cases are sometimes prone is coupled with a good intelligence, and if there is no irreparable break with society, these patients can give up their criminal tendencies by using their heads. Nevertheless, it is to be observed that reason is a very flimsy barrier against pathological proclivities Carl Jung, CW 17, Para 136

The second group comprises Psychopathic Children. In cases of moral insanity the disorder is either congenital or due to organic injury of parts of the brain by wounding or disease. Such cases are incurable. Occasionally they become criminals and they have in them the seeds of habitual criminality Carl Jung, CW 17, Para 135

The causal significance of parental problems for the psyche of the child would be seriously misunderstood if they were always interpreted in an exaggeratedly personal way as moral problems. More often we seem to be dealing with some fate-like ethos beyond the reach of our conscious judgment. Such things as proletarian inclinations in the scions of noble families, outbursts of criminality in the offspring of the respectable or over-virtuous, a paralysing or impassioned laziness in the children of successful business men, are not just bits of life that have been left deliberately unlived, but compensations wrought by fate, functions of a natural ethos which casts down the high and mighty and exalts the humble. Against this neither education nor psychotherapy is of any avail. The most they can do, if reasonably applied, is to encourage the child to fulfil the task imposed upon him by the natural ethos. The guilt of the parents is impersonal, and the child should pay for it no less impersonally Carl Jung, CW 17, Para 90

Re-immersion in the state of participation mystique is the secret of artistic creation and of the effect which great art has upon us, for at that level of experience it is no longer the weal or woe of the individual that counts, but the life of the collective. That is why every great work of art is objective and impersonal, and yet profoundly moving. And that is also why the personal life of the artist is at most a help or a hindrance but is never essential to his creative task. He may go the way of the Philistine, a good citizen, a fool, or a criminal. His personal career may be interesting and inevitable, but it does not explain his art. Carl Jung, CW 15, Para 162

When I say that the Germans are psychically ill it is surely kinder than saying that they are criminals. I have no wish to irritate the notorious sensitiveness of the hysteric, but there comes a time when we can no longer afford to gloss over all the painful symptoms and to help the patient forget what has happened, merely in order that his pathological condition should remain undisturbed. I would not like to insult the healthy-minded and decent German by suspecting him of being a coward who runs away from his own image Carl Jung, CW 10, Para 427

He [the pale criminal] simply will not and cannot admit that he is what he is; he cannot endure his own guilt, just as he could not help incurring it. He will stoop to every kind of self-deception if only he can escape the sight of himself. It is true that this happens everywhere, but nowhere does it appear to be such a national characteristic as in Germany Carl Jung, CW 10, Para 417

In reality, it always happens over a wide radius. The sensation aroused by a crime, the

passionate interest in tracking down the criminal, the eagerness with which the court proceedings are followed, and so on, all go to prove the exciting effect which the crime has on everybody who is not abnormally dull or apathetic. Everybody joins in, feels the crime in his own being, tries to understand and explain it. Something is set aflame by that great fire of evil that flared up in the crime Carl Jung, CW 10, Para 408

A house, a family, even a village where a murder has been committed feels the psychological guilt and is made to feel it by the outside world. Would one take a room where one knows a man was murdered a few days before? Is it particularly pleasant to marry the sister or daughter of a criminal? Carl Jung, CW 10, Para 405

With the rise of consciousness since the Middle Ages he has been considerably reduced in stature, but in his stead there are human beings to whom we gratefully surrender our shadows. With what pleasure, for instance, we read newspaper reports of crime! A bona fide criminal becomes a popular figure because he unburdens in no small degree the conscience of his fellow men, for now they know once more where the evil is to be found. Carl Jung, CW 9i, Para 69

The lifting of personal repression at first brings purely personal contents into consciousness; but attached to them are the collective elements of the unconscious, the ever-present instincts, qualities, and ideas (images) as well as all those “statistical” quotas of average virtue and average vice which we recognize when we say, “Everyone has in him something of the criminal, the genius, and the saint” Carl Jung, CW 7, Para 236

In so far as through our unconscious we have a share in the historical collective psyche, we live naturally and unconsciously in a world of werewolves, demons, magicians, etc., for these are things which all previous ages have invested with tremendous affectivity. Equally we have a share in gods and devils, saviours and criminals; but it would be absurd to attribute these potentialities of the unconscious to ourselves personally Carl Jung, CW 7, Para 150

At the Aztec human sacrifices criminals played the part of gods: they were slaughtered and flayed, and the priests then wrapped themselves in the dripping pelts in order to represent the gods’ resurrection and renewal Carl Jung, CW 5, Para 503

But as the “father,” the representative of moral law, is not only an objective fact, but a subjective psychic factor in the son himself, the killing of the bull clearly denotes an overcoming of animal instinct, and at the same time a secret and furtive overcoming of the power of the law, and hence a criminal usurpation of justice. Since the better is always the enemy of the good, every drastic innovation is an infringement of what is traditionally right, and may sometimes even be a crime punishable by death Carl Jung, CW 5, Para 396

The pillory where criminals were scourged was also known as the Hekate; and to her, as to the Roman Trivia, were dedicated junctions of three roads, forked roads, and crossroads. Where the roads branch off or meet, dog-sacrifices were offered to her, and there too were thrown the bodies of the executed: the sacrifice occurs at the point of union Carl Jung, CW 5, Para 577

Water is the commonest symbol for the unconscious. **(2022-02-28 04:04)**

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[1]Archetypes and the Collective Unconscious CW 9i

Water is the commonest symbol for the unconscious.

The lake in the valley is the unconscious, which lies, as it were, underneath consciousness, so that it is often referred to as the "subconscious," usually with the pejorative connotation of an inferior consciousness.

Water is the "valley spirit," the water dragon of Tao whose nature resembles water—a yang embraced in the yin.

Psychologically, therefore, water means spirit that has become unconscious.

So the dream of the theologian is quite right in telling him that down by the water he could experience the working of the living spirit like a miracle of healing in the pool of Bethesda.

The descent into the depths always seems to precede the ascent.

Thus another theologian 20 dreamed that he saw on a mountain a kind of Castle of the Grail.

He went along a road that seemed to lead straight to the foot of the mountain and up it.

But as he drew nearer he discovered to his great disappointment that a chasm separated him from the mountain, a deep, darksome gorge with underworldly water rushing along the bottom.

A steep path led downwards and toilsomely climbed up again on the other side.

But the prospect looked uninviting, and the dreamer awoke.

Here again the dreamer, thirsting for the shining heights, had first to descend into the dark depths, and this proves to be the indispensable condition for climbing any higher.

The prudent man avoids the danger lurking in these depths, but he also throws away the good which a bold but imprudent venture might bring. Carl Jung, CW 9i, Para 40-41

1. https://smile.amazon.com/Archetypes-Collective-Unconscious-Collected-Works/dp/0691018332/ref=sr_1_1?dchild=1&keywords=jung+vol+9&qid=1620374588&sr=8-1

He is a forerunner of the saviour, and, like him, God, man, and animal at once. **(2022-02-28 04:23)**

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The trickster is a forerunner of the savior...

Carl Jung CW 9

This attitude contrasts strangely with the still commoner and more striking idealization of the past, which is praised not merely as the "good old days" but as the Golden Age-and not just by uneducated and superstitious people, but by all those legions of theosophical enthusiasts who resolutely believe in the former existence and lofty civilization of Atlantis.

Anyone who belongs to a sphere of culture that seeks the perfect state somewhere in the past must feel very queerly indeed when confronted by the figure of the trickster.

He is a forerunner of the saviour, and, like him, God, man, and animal at once.

He is both subhuman and superhuman, a bestial and divine being, whose chief and most alarming characteristic is his unconsciousness.

Because of it he is deserted by his (evidently human) companions, which seems to indicate that he has fallen below their level of consciousness.

He is so unconscious of himself that his body is not a unity, and his two hands fight each other.

He takes his anus off and entrusts it with a special task. Even his sex is optional despite its phallic qualities: he can turn himself into a woman and bear children.

From his penis he makes all kinds of useful plants.

This is a reference to his original nature as a Creator, for the world is made from the body of a god. Carl Jung, CW 9i, Para 471-572

1. https://smile.amazon.com/Archetypes-Collective-Unconscious-Collected-Works/dp/0691018332/ref=sr_1_1?crid=3FXPXNSU1VB&dchild=1&keywords=jung+archetypes+and+the+c

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